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ORIGINAL SANSKRIT TEXTS.

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ORIGINAL SANSKRIT TEXTS
ON THE
ORIGIN AND HISTORY
OF
THE PEOPLE OF INDIA,
THEIR RELIGION AND INSTITUTIONS.

COLLECTED, TRANSLATED, AND ILLUSTRATED
BY
J. MUIR, D.C.L., LL.D., PH.D.

VOLUME FIFTH.

CONTRIBUTIONS TO A KNOWLEDGE OF THE COSMOLOGY, MYTHOLOGY, RELIGIOUS
IDEAS, LIFE AND MANNERS, OF THE INDIANS IN THE VEDIC AGE.

THIRD EDITION.



LONDON:
TRÜBNER & CO., LUDGATE

1884.

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Οὐ γὰρ οὖν οὐδὲ ἐψυχούς ἀνθράποις δέ θεος ὄντοςχείριον ἀπὸ τούτων δὲ τούτων χρωμένους αὐτοῖς καὶ δωρουμένους ἡμῖν καὶ παρέχοντας δένυα καὶ διαρκῆ θεούς ἐνομίσαμεν, οὐχ ἑτέρους παρ' ἑτέροις οὐδὲ βαρβάρους καὶ "Ελλήνας οὐδὲ νοτίους καὶ βορείους ἀλλ' ὁσπερ ἥλιος καὶ σελήνη καὶ οὐρανὸς καὶ γῆ καὶ θάλασσα κοινὰ πᾶσιν, ὃνομάζεται δὲ Ἑλλος ὑπὸ Ἑλλον, οὗτος ἔνδος λόγου τοῦ τάντα κορμῶντος καὶ μᾶς προνολας ἐπιτροπευούσης, καὶ δυνάμεων ὑπουργῶν ἐπὶ πάντας τεταγμένων, ἔτεραι παρ' ἕτεροις κατὰ νόμους γεγόνασι τιμαὶ καὶ προστηράσι· καὶ συμβίλιοις χρῶνται, καθιστώμεν. εἰ μὲν ἀμυδροῖς, διὰ διατραντέροις, ἐπὶ τὰ θεῖα τὴν νόησιν δδηγοῦντες οὐκ ἀκινδύνως. "Ενιοι γὰρ ἀποσφαλέντες παντάπασιν εἰς δεισιδαιμονίαν ὅλισθον· οἱ δε φεγγοτις ὁσπερ ἔλος τὴν δεισιδαιμονίαν, ἔλαθον α.θις ὁσπερ εἰς κρημνὸν ἐμπεσόντες τὴν ἀθεστητα.—Plutarch, de Iside et Osiride, section 67.

[In opposition to those who represented Dionysos, the wine-god, as meaning merely wine, Perhaistos fire, Demeter corn, etc., Plutarch urges]:—

"For the god is not a lifeless thing, subject to human handling and control. But from the fact that they dispose of, and bestow upon us, these objects, and preserve them to us perpetual and constant, we have considered them to be gods. And these gods are not different among different peoples, they are not Barbarian, or Hellenic, not southern or northern; but just as the sun, and the moon, and the heaven, and the earth, and the sea are common to all—though they receive different names from different races—so too, while there is but one reason that orders, and one providence that superintends, this universe, and administrative powers are set over all, different honours and appellations have been assigned to these divine beings by the laws of different nations. And symbols too are employed, some of an obscure character, by initiated persons, and others of a plainer description by others, with the view of guiding men's conceptions of divine things. But this practice is not free from danger; for some persons, deviating from the truth, have slipped into superstition, while others, seeking to avoid the marsh of superstition, have fallen into atheism as over a precipice."

P R E F A C E.

IN the present volume I have reprinted, with the addition of some new materials, subsequently collected, and of the texts on which they are founded, a series of papers on the theogony, mythology, and religious ideas of the Vedic poets, and other subjects, which originally appeared in the Journal of the Royal Asiatic Society of Great Britain and Ireland for 1864, and the two following years: and I have appended a new section, on life and manners during the Vedic age.

I have not thought it necessary to translate all the texts to which I have referred in proof of the representations I have made. To have done so would have extended the work to an unnecessary length, as numerous verses are cited for the sake of a single epithet. Some of the texts are rendered in full; but in many, perhaps most, cases I have contented myself with giving the substance of several passages of similar or identical purport.

Nor have I considered it necessary to supply here any summary of the contents of the volume, such as was given in the prefaces to the third and fourth volumes, and in that to the second edition of the first volume. The summary given in the Table of Contents seems sufficiently ample to afford the reader the means of readily

ascertaining what he may expect to find in the body of the work.

I have tried to exhibit, in a metrical form, the substance of the ideas regarding Indra and some other deities, which are more fully illustrated in the prose sections.

I should also further remark that in this volume I have attempted nothing more than to exhibit the most prominent features of the gods,—such as display themselves on the surface. It must remain for some more profound and critical scholar, after maturer investigation, to penetrate more deeply into the nature and essence of the Vedic mythology, to estimate and represent it in a more philosophical spirit, to investigate the age of the different hymns, and to determine how far it may be possible to trace in them a development of the mythology, from a simpler to a more complex state, or any other modification of its character or elements, even before it began to show any tendency towards monotheism.

Meanwhile, and until the subject shall have been treated in a manner more befitting its importance, the materials which I have brought together, arranged, and interpreted, will enable those students of mythology who are themselves unable to consult the originals, to form, I trust, a not inaccurate, and a tolerably complete, conception of the character and attributes of the Indian deities in the earliest form in which they are represented to us by written records.

CONTENTS.

PAGES.

- v., vi. PREFACE.
- 1 — 7. INTRODUCTION.
- 2. (1) Affinities of the Indian and Grecian mythologies.
 - 3. (2) Antiquity and peculiarity of the Vedic mythology.
 - 4. (3) Origin of cosmogonic and mythological speculation.
 - 6. (4) Variety in the conceptions of the Vedic poets.
- 8 — 20. SECTION I. THE INDIAN GODS GENERALLY, AS REPRESENTED
IN THE RIG-VEDA.
- 8. (1) Yāska's classification of the gods.
 - 9. (2) Their number.
 - 12. (3) Their origin and immortality.
 - 16. (4) Different generations of gods and their mutual relations.
 - 18. (5) Their powers and prerogatives.
- 21 — 34. SECTION II. DYĀUS AND PRITHIVĪ (HEAVEN AND EARTH).
- 22. (1) Heaven and Earth described as the universal parents.
 - 24. (2) Passages to the same effect from the classical authors.
 - 30. (3) Heaven and Earth elsewhere spoken of as created.
 - 32. (4) Speculations about their origin.
- 35 — 53. SECTION III. ADITI.
- 35. (1) The epithets by which she is characterized.
 - 37. (2) Origin of the conception of Aditi according to Professors Roth and Mülier.

- 37. (3) Aditi as the mother of the Ādityas.
- 38. (4) Is Aditi ever identified with the sky?
- 40. (5) Aditi seems to be distinguished from the Earth.
- 42. (6) Aditi and Diti.
- 43. (7) Aditi may be a personification of universal nature.
- 46. (8) Aditi as a forgiver of sin.
- 47. (9) Aditi's position is sometimes a subordinate one.
- 48. (10) Creation as described in Rig-veda, x. 72; birth of Aditi, Daksha, the gods, and the Ādityas.

54— 57. SECTION IV. THE ĀDITYAS.

- 58— 76d. SECTION V. MITRA AND VARUNA.**
- 58. (1) General idea of these two gods.
- 59. (2) Their chief characteristics.
- 61. (3) Functions and attributes of Varuna.
- 68. (4) Conjoint functions and attributes of Mitra and Varuna.
- 69. (5) Hymn addressed to Mitra alone.
- 69. (6) Professor Roth's remarks on Mitra and Varuna.
- 71. (7) The Indian Mitra and the Zoroastrian Mithra.
- 72. (8) Is there any historical connection between Varuna and Ahura Mazda?
- 72. (9) Varuna connected with the element of water, even in the Rig-veda.
- 75. (10) Explanations by Professors Roth and Westergaard of the process by which Varuna came to be regarded as the regent of the sea.
- 76. (11) Correspondence of Varuna with the Greek Uranos.
- 76a. (1) Varuna, as represented in the hymns,—a metrical sketch.

77—139. SECTION VI. INDRA.

- 77. (1) His origin and parents; his wife.
- 83. (2) His attributes, physical and mental.
- 84. (3) His chariot and horses.
- 86. (4) His thunderbolt and other weapons and instruments.
- 88. (5) His love of soma-juice; his combats with the cloud-demons: explanation of the myth.

98. (5a) Indra's greatness.
 103. (6) His relations with his worshippers.
 115. (7) Apparent mutual incongruity of some of the preceding representations of Indra.
 116. (8) Professor Roth's theory of the supersession of the worship of Varuṇa by that of Indra.
 118. (9) Supersession of Dyāus by Indra according to Professors Benfey and Bréal.
 120. (10) Opinions of Professors Roth, Whitney, Spiegel, and Dr. F. Windischmann on the question whether Varuṇa and Ahura Muzda are historically connected.
 121. (11) Whether there are any passages in the hymns which decisively show that Indra was superseding Varuṇa.
 126. (12) Indra as represented in the hymns,—a metrical sketch.
 (1) Invitation of Indra to the sacrifice. (2) His birth.
 (3) His arrival. (4) Indra invited to drink the soma-draught. (5) Praise of Soma. (6) Indra's drinking song. (7) He drinks the libation. (8) Indra, attended by the Maruts, sets out to encounter Vṛitra. (9) His conflict with Vṛitra. (10) His greatness. (11) His relation to his worshippers.

140—142. SECTION VII. PARJANYA.

143—146. SECTION VIII. VĀYU.

147—154. SECTION IX. THE MARUTS.

147. (1) Their parentage, epithets, characteristics, and action.
 153. (2) Their relations to Indra, and the rival claims of the two parties.

155—161. SECTION X. SŪRYA.

155. (1) The two sun-gods separately celebrated in the hymns.
 157. (2) Sūrya's parentage, relations to the other gods, epithets, and functions.
 158. (3) Subordinate position sometimes assigned to him.
 159. (4) Translations in prose and verse of a hymn to Sūrya.

162—170. SECTION XI. SAVITRī.

162. (1) His epithets, characteristics, and functions.
 165. (2) Passages in which the derivation of his name seems to be alluded to.
 168. (3) Savitṛī sometimes distinguished from, sometimes identified with, Sūryā.

171—180. SECTION XII. PŪSHAN.

171. (1) Functions and epithets of Pūshan.
 174. (2) Hymns addressed to him (i. 42; vi. 53—vi. 58, and portions of others) quoted and translated.

181—198. SECTION XIII. USHAS.

181. (1) Three hymns to Ushas (i. 48; i. 92; i. 113), and portions of others quoted and translated.
 190. (2) Relations of Ushas to other deities.
 193. (3) Her epithets, functions, and characteristics.
 196. (4) Ushas, as represented in the hymns,—a metrical sketch.

199—223. SECTION XIII A. AGNI.

199. (1) His functions.
 204. (2) His births, and triple existence.
 211. (3) His epithets and characteristics.
 214. (4) High divine functions ascribed to him.
 216. (5) His relations to his worshippers.
 221. (6) Agni,—a metrical sketch.

224—233. SECTION XIV. TVĀSHTRī.

224. (1) His epithets, functions, and relations.
 227. (2) His daughter and her wedding.
 229. (3) Hostility of Indra and Tvashṭrī.

234—257. SECTION XV. THE ASVINS.

234. (1) Their character and parentage, their relations to Sūryā, their attributes and accompaniments.
 235. (2) Legends regarding different persons delivered or favoured by them.

248. (3) Their connection with other deities.
 249. (4) Their relations to their worshippers.
 250. (5) Legend of Chyavana and the Aśvins, according to the
 Sūtapatha Brāhmaṇa and the Mahābhārata.
 255. (6) Remarks on the Aśvins by Professor Goldstücker.
- 258—271. SECTION XVI. SOMA.
 259. (1) Quotation from Euripiās relating to the Greek god Dio-
 nysus.
 261. (2) Prevalence and enthusiastic character of the ancient Soma-
 worship.
 262. (3) How the soma-plant was brought to the earth.
 264. (4) Soma's wives.
 265. (5) Properties ascribed to the soma-plant or its presiding deity.
 266. (6) Divine powers attributed to Soma.
 269. (7) Soma associated with other gods.
 270. (8) Soma in the post-vedic age a name of the moon.
- 272—283. SECTION XVII. BṛĪHASPATI AND BRAHMĀNĀSPATI.
 272. Professor Roth's account of this deity.
 274. (1) Passages in which he is celebrated (R.V. ii. 23; ii. 24,
 1 ff.; iv. 50, 1, 4 ff.; x. 68, 6 ff.; i. 40, 5 f.; i. 190,
 1 f.; v. 43, 12; x. 98, 7) quoted and translated.
 280. (2) Parentage and attributes of the god.
 281. (3) Whether Bṛīhaspati and Brahmānāspati are identifiable
 with Agni;—opinions of M. Langlois, and Professors
 H. H. Wilson and Max Müller.
- 284—335. SECTION XVIII. YAMA AND THE DOCTRINE OF A FUTURE
 LIFE.
 284. (1) References to immortality in the earlier books of the Rig-
 veda.
 286. (2) References to the Fathers (the souls of departed ancestors)
 in the earlier books of the Rig-veda.
 287. (3) Hymns and portions of hymns relating to Yama and the
 Fathers, viz., x. 17, 1f.; x. 10; x. 14; x. 15; x. 16, etc.,
 quoted and translated.

300. (4) Summary of the conceptions conveyed in the preceding quotations.
305. (5) Further quotations from the hymns on the subject of paradise, its pleasures, the continuance there of the family relations, and on future punishment.
314. (6) Quotations from later Indian works, the Brāhmaṇas, etc., with some remarks of Professor Weber on their doctrines regarding the destiny of the soul.
327. (7) Yama and a future life,—a metrical sketch.
329. (8) Nachikētas, an ancient theosophic story, metrically rendered from the Taittirīya Brāhmaṇa and the Kāṭha Upanishad.
336. SECTION XIX. MINOR DIVINITIES: TRITA ĀPTYA, AHIR-BUDHNYA, AND AJA EKAPĀD.

337—349. SECTION XX. THE GODDESSES MENTIONED IN THE VEDIC HYMNS.

337. (1) Sarasvatī, Jīvā, Bhūrati, Mahī, Hotri, Varūtri, and Dhishanā.
343. (2) Āpas, the Waters; hymn to the Sindhu, Gangā, Yamunā, and other rivers.
345. (3) The Apsarases.
345. (4) Agnayī, Varuṇyā, Aśvinī, Rodasī.
346. (5) Aranyānī; (6) Rākā, Siniivalī, and Gungū; (7) Sraddhā.
348. (8) Lakshmī and Śrī.

350—420. SECTION XXI. PROGRESS OF THE VEDIC RELIGION TOWARDS ABSTRACT CONCEPTIONS OF THE DEITY.

350. Introductory remarks, embracing references to some texts indicating a tendency in this direction.
353. (1) Texts of a more decidedly monotheistic or pantheistic character.
354. (2) Viśvakarman.
355. (3) Hiranyagarbha; (4) Brahmanaspati, Daksha, and Aditi.
356. (5) Nonentity, entity, and the One, R.V. x. 129, with illustrations from the commentary on the Taittirīya Brāhmaṇa, etc.
367. (6) The Purusha-sūkta, R.V. x. 90; the hymn on Purusha, A.V. x. 2, etc.

378. (7) Skambha and Brahma, A.V. x. 7; x. 8, etc.; with remarks by Professor Goldstücker on Skambha, etc.
390. (8) Prajūpati.
393. (9) Prāna, as celebrated in A.V. xi. 4.
395. (10) Rohita, as celebrated in A.V. xiii. 1, and xiii. 2.
396. (11) The Uchhishtā, as celebrated in A.V. xi. 7.
398. (12) Sacrificial implements, etc.; (13) Anumati.
399. (14) The Ox or Kettle; (15) the Brahmacārin.
402. (16) Kāma, as celebrated in A.V. ix. 2.
407. (17) Kīla, or Time, as celebrated in A.V. xix. 53 and 54.
410. (18) General remarks on the preceding passages.
412. (19) Whether polytheism or monotheism was the earliest form of the Aryan religion: opinions of Messrs. Pictet, Pfeiffer, Scherer, Röville, and Roth on this subject.
- 421—449. SECTION XXII. MISCELLANEOUS HYMNS FROM THE RIG-
AND ATHARVA-VEDAS.
421. Introductory remarks.
422. (1) Hymn to Aranyakī, R.V. x. 116.
424. (2) R.V. ix. 112, on the variety of human aims.
425. (3) R.V. x. 34, the gambler's lament, with quotations from the A.V. regarding the prevalence of gaming.
431. (4) R.V. x. 117, in praise of liberality.
433. (5) R.V. x. 107, in praise of liberality to priests.
435. (6) R.V. vii. 103, Frogs reviving in the autumn, compared to Brāhmans celebrating their rites.
438. (7) A.V. vii. 12, relating to social meetings.
439. (8) A.V. iii. 30, incantation for concord in a family.
440. (9) A.V. v. 30, incantation to preserve the life of a sick man, or recall the spirit of a dead man.
442. (10) A.V. vii. 53, on the same subject.
443. (11) A.V. viii. 1, , , , ,
446. (12) A.V. viii. 2, , , , ,
- 450—473. SECTION XXIII. BRIEF NOTES ON SOCIETY AND LIFE IN
THE VEDIC AGE, AS REPRESENTED IN THE HYMNS.
450. (1) The country occupied by the Vedic people, their villages and cities.

- 451. (2) Their religious worship.
- 453. (3) Did the Vedic Indians make images of their gods?
- 454. (4) Kings and principalities.
- 457. (5) Different ranks in society,—rich and poor; (6) Domestic relations, polygamy, remarriage of widows, freedom of women, levirical marriages, sexual immorality.
- 461. (7) Dress, ornaments, etc.
- 463. (8) Food and drink; use of wine.
- 464. (9) Professions and trades,—carpentry, agriculture, etc.
- 466. (10) Amusements, gambling, dancers or actors; (11) Crime.
- 467. (12) Animals, wild and tame.
- 469. (13) Wars, armies, armour, and weapons.
- 472. (14) Poetry and speculation.
- 473. (15) Conclusion.
- 474. APPENDIX.
- 479. INDEX.

• ERRATA ET CORRIGENDA.

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Page 22 In the page-headings from here to p. 96, *for* "The Indian gods generally"
substitute the headings of the several subsections.

- „ 36, line 4, for "stūnāk" read "sthānāk."
- „ 46, „ 19, for "Varunauta" read "Varuna uta."
- „ 63, „ 10, *after* "foolish" *insert* "vii. 61, 5."
- „ 85, „ 3 from bottom, *after* "Indra" *insert* "vi. 21, 4."
- „ 93, „ 9 from bottom, for "jaghrusho" read "jaghushu."
- „ 134, „ 6 from bottom, *for* "dare" *read* "brave."
- „ 350, „ 21, *after* "quoted" *insert* "above, p. 50, and."

ORIGINAL SANSKRIT TEXTS.

VOLUME FIFTH.

INTRODUCTION.

In the Fourth Volume of this work I have collected the principal passages of the Vedic Hymns which refer to the origin of the universe, and to the characters of the gods Hiranyagarbha, Viśvakarman, Viṣṇu, Rudra, and the goddess Ambikā; and have compared the representations there given of these deities with the later stories and speculations on the same subjects which are to be found in the Brāhmaṇas, and in the mythological poems of a more modern date. In the course of these researches, I have also introduced occasional notices of some of the other Vedic deities, such as Aditi, Indra, Varuṇa, etc.

In the present volume I propose to give a further account of the cosmogony, mythology, and religious ideas exhibited in the hymns of the Rig-veda,¹ and to compare these occasionally with the corresponding conceptions of the early Greeks.

¹ This subject has been already treated by Professor Roth in his dissertations on "The Legend of Jemshid" and on "The Highest Gods of the Arian Races," in the Journal of the German Oriental Society, iv. 417 ff. and vi. 67 ff.; by the same writer, and by Professor Whitney, in the Journal of the American Oriental Society, iii. 291 ff., and 331 ff.; by Professor Roth in the Journal of the German Oriental Society, vii. 607 ff.; by Professor Max Müller in the Oxford Essays for 1856 (reprinted in Clips from a German Workshop, vol. ii. pp. 1 ff.), and in his History of Anc. Sansk. Lit. pp. 531 ff.; by Professor Wilson in the Prefaces to the three vols. of his translation of the Rig-veda; by M. Langlois in the notes to his French translation of the Rig-

(1) *Affinities of the Indian and Grecian mythologies.*

In the Second Volume of this work I have stated the reasons, drawn from history and from comparative philology, which exist for concluding that the Brahmanical Indians belong to the same race as the Greek, the Latin, the Teutonic, and other nations of Europe. If this conclusion be well-founded, it is evident that at the time when the several branches of the great Indo-European family separated to commence their migrations in the direction of their future homes, they must have possessed in common a large stock of religious and mythological conceptions. This common mythology would, in the natural course of events, and from the action of various causes, undergo a gradual modification analogous to that undergone by the common language which had originally been spoken by all these tribes during the period of their union; and, in the one case as in the other, this modification would assume in the different races a varying character, corresponding to the diversity of the influences to which they were severally subjected. We shall not, therefore, be surprised to find that even the oldest existing mythology of the Indians differs widely from the oldest known mythology of the Greeks, any more than we are to find that the Sanskrit in its earliest surviving forms is a very different language from the earliest extant Greek, since the Vedic hymns, the most primitive remains of Sanskrit poetry, date from a period when the two kindred races had been separated for perhaps above a thousand years, and the most ancient monuments of Greek literature are still more recent. Yet, notwithstanding this long separation, we might reasonably anticipate that some fragments of the primitive Indo-European mythology should have remained common to both the eastern and the western branches of the family; while, at the same time, we should, of course, expect that such traces of common religious conceptions would be more distinctly perceptible in the older than in the more recent literary productions of the several peoples. And such, in point of fact, turns out to be the case. The mythology of the Veda

veda; by Professor Weber, and by Drs. Kuhn and Bühler, etc. etc. The substance of some of the following sections is repeated or condensed in a paper which I read before the Royal Society of Edinburgh in 1864. See the Transactions of that Society, vol. xxiii. part iii. pp. 547 ff.

does exhibit in some points a certain similarity to that of Homer and Hesiod, and the mutual resemblance between the religious ideas of those ancient works is, upon the whole, greater than that existing between the later Indian and the Greek pantheons. I say that, upon the whole, the older Indian mythology coincides more nearly with the Greek than the later Indian mythology does. But, on the other hand, the later Indian system presents some points of resemblance with the Greek which the Vedic system does not exhibit. I allude to the fact that we find in the Indian epic poems and Purāṇas a god of the sea, a god of war, and a goddess of love, who (the last two, at least,) are unknown to the oldest parts of the Veda, and yet correspond in a general way to the Poseidon, the Ares, and the Aphrodite of the Greeks. Personifications of this sort may, however, be either the product of an early instinct which leads men to create divine representatives and superintendents of every department of nature, as well as of human life and action; or they may arise in part from a later process of imagination or reflection which conducts to the same result, and from a love of systematic completeness which impels a people to fill up any blanks in their earlier mythology, and to be always adding to and modifying it. Resemblances of this last description, though they are by no means accidental, are not necessarily anything more than the results of similar processes going on in nations possessing the same general tendencies and characteristics. But the older points of coincidence between the religious ideas of the Greeks and the Indians, to which reference was first made, are of a different character, and are the undoubtedly remains of an original mythology which was common to the ancestors of both races. This is shown by the fact that, in the cases to which I allude, it is not only the functions, but the names, of the gods which correspond in both literatures.

(2) *Antiquity and peculiarity of the Vedic mythology.*

But the value of the Vedic mythology to the general scholar does not consist merely in the circumstance that a few religious conceptions, and the names of two or three deities, are common to it with the Greek. It is even more important to observe that the earliest monuments of Indian poetry, consisting, as they do, almost exclusively of

hymns in praise of the national deities, and being the productions of an age far anterior to that of Homer and Hesiod, represent a more ancient period of religious development than we discover in the Greek poets, and disclose to us, in the earliest stages of formation, a variety of myths which a few centuries later had assumed a fixed and recognised form.² It is also to be noticed that, from the copiousness of the materials they supply, the hymns of the Rig-veda furnish us with far more minute illustrations of the natural workings of the human mind, in the period of its infancy, upon matters of religion than we can find in any other literature whatever. From their higher antiquity, these Indian hymns are also fitted to throw light on the meaning of a few points of the Greek system which were before obscure. Thus, as we shall see, the Indian Dyaus (sky, or heaven) explains the original meaning of the Greek Zeus, and the Sanskrit Varuna gives a clue to the proper signification of Ouranos.

As in the first volume of this work, 2nd edition, pp. 2-4,³ I have stated the grounds on which the Vedic hymns are assumed to have been composed at a period considerably more than a thousand years before our era, I shall here take their great antiquity for granted, and proceed to give some account of their cosmogony and mythology.

(3) *Origin of cosmogonic and mythological speculation.*

To a simple mind reflecting, in the early ages of the world, on the origin of all things, various solutions of the mystery might naturally present themselves. Sometimes the production of the existing universe would be ascribed to physical, and at other times to spiritual, powers. On the one hand, the various processes of growth and change which are constantly visible in all the departments of nature might have suggested the notion of the world having gradually arisen out of nothing, or out of a pre-existing undeveloped substance. Such an idea of the spontaneous evolution of all things out of a primeval principle, or out of indiscrete matter, called Prakriti, became at a later period the foundation of the Sāṅkhyā philosophy. Or, again, perceiving light and form and colour

² See Professor Max Müller's essay on "Comparative Mythology," in the Oxford Essays for 1866, p. 47, and the reprint in *Chips from a German Workshop*, p. 75 f.

³ See also Vol. II. pp. 206 ff. and Vol. III, 2nd ed. 217 f. and 224.

and beauty emerge slowly every morning out of a gloom in which all objects had before appeared to be confounded, the early speculator might conceive that in like manner the brightness and order of the world around him had sprung necessarily out an antecedent night in which the elements of all things had existed together in indistinguishable chaos. And, in fact, this idea of the universe having arisen out of darkness and chaos is the doctrine of one of the later hymns of the R.V. (x. 129). Or, on the other hand, contemplating the results effected by human design and energy, and arguing from the less to the greater, or rather impelled by an irresistible instinct to create other beings after his own likeness,⁴ but endowed with higher powers, the ancient thinker might feel that the well-ordered frame of nature could not possibly have sprung into being from any blind necessity, but must have been the work of a conscious and intelligent will. In this stage of thought, however, before the mind had risen to the conception of one supreme creator and governor of all things, the various departments of nature were apportioned between different gods, each of whom was imagined to preside over his own especial domain. But these domains were imperfectly defined. One blended with another, and might thus be subject, in part, to the rule of more than one deity. Or, according to the various relations under which they were regarded, these several provinces of the creation might be subdivided among a plurality of divinities, or varying forms of the same divinity. These remarks might be illustrated by numerous instances drawn from the Vedic mythology. In considering the literary productions of this same period, we further find that as yet the difference between mind and matter was but imperfectly conceived, and that, although, in some cases, the distinction between some particular province of nature and the deity who was supposed to preside over it was clearly discerned, yet in other instances the two things were confounded, and the same visible object was at different times regarded diversely, as being either a portion of the inanimate universe, or an animated being, and a cos-

⁴ Arist. Pol. i. 2, 7. Καὶ τοὺς θεοὺς δὲ διὰ τοῦτο πάντες φασὶ βασιλεύεσθαι, ὅτι καὶ ἄντοι διὰ μὲν ἔτι καὶ νῦν, διὰ δὲ τὸ ἀρχαῖον ἐβασιλεύονται· πότερ δὲ καὶ τὰ ξένη ἑαυτοῖς ἀφομοιώσιν διὰ ἀνθρώποι, ὥντω καὶ τοὺς βίους τῶν θεῶν. “And all men represent the gods as being ruled by a king, because they themselves, either now, or formerly, were so governed. And just as men regard the forms, so also they consider the lives, of the gods, to be similar to their own.”

mical power. Thus, in the Vedic hymns, the sun, the sky, and the earth, are severally considered, sometimes as natural objects governed by particular gods, and sometimes as themselves gods who generate and control other beings.

(4) *Variety in the conceptions of the Vedic poets.*

The varieties and discrepancies which are in this way incident to all nature-worship, are, in the case of the Vedic mythology, augmented by the number of the poets by whom it was moulded, and the length of time during which it continued in process of formation.

The Rig-veda consists of more than a thousand hymns, composed by successive generations of poets during a period of many centuries. In these songs the authors gave expression not only to the notions of the supernatural world which they had inherited from their ancestors, but also to their own new conceptions. In that early age the imaginations of men were peculiarly open to impressions from without; and in a country like India, where the phenomena of nature are often of the most striking description, such spectators could not fail to be over-powered by their influence. The creative faculties of the poets were thus stimulated to the highest pitch. In the starry sky, in the dawn, in the morning sun sealing the heavens, in the bright clouds floating across the air and assuming all manner of magnificent or fantastic shapes, in the waters, in the rain, in the storm, in the thunder and lightning, they beheld the presence and agency of different divine powers, propitious or angry, whose characters corresponded with those of the physical operations or appearances in which they were manifested. In the hymns composed under the influence of any grand phenomena, the authors would naturally ascribe a peculiar or exclusive importance to the deities by whose action these appeared to have been produced, and would celebrate their greatness with proportionate fervour. Other poets might attribute the same natural appearances to the agency of other deities, whose greatness they would in like manner extol; while others again would devote themselves in preference to the service of some other god whose working they seemed to witness in some other department of creation. In this way, while the same traditional divinities were acknowledged by all, the power, dignity, and functions

of each particular god might be differently estimated by different poets, or perhaps by the same poet, according to the external influences by which he was awed or inspired on each occasion. And it might even happen that some deity who had formerly remained obscure, would, by the genius of a new poet devoted to his worship, be brought out into greater prominence. In such circumstances it need not surprise us if we find one particular power or deity in one place put above, and in another place subordinated to, some other god; sometimes regarded as the creator, and sometimes as the created. This is very prominently illustrated in the case of the Vedic divinities, Dyans and Prithivi, Heaven and Earth, to which the second Section shall be devoted, and by other instances which will be brought to light in the following pages.

SECTION I.

THE INDIAN GODS GENERALLY, AS REPRESENTED IN THE RIG-VEDA.

Before proceeding to offer some description of the powers, functions, characters, and mutual relations of the several deities celebrated in the Rig-veda, I shall give some account of the general conceptions entertained by the Vedic poets and some later Indian writers, regarding their classes, numbers, origin, and duration.

(1) *Yāska's classification of the gods.*

The following classification of the Vedic gods is adduced by Yāska⁵ in his Nirukta (vii. 5), as being that given by the ancient expositors who preceded him: *Tisrah eva devataḥ iti Nairuktāḥ Agniḥ prithivi-sthāno Vāyur vā Indro vā antariksha-sthānaḥ Sūryo dyu-sthānaḥ | tāsām māhabhāggād ekaikasyāḥ api bahūni nāmadheyāni bhavanti api vā karma-prithaktvād yathā hotā adhvaryur brahmā udgālā ity apy ekasya sataḥ | api vā prithag eva syuḥ | prithag hi stutayo bhavanti tathā abhidhānāni |* “There are three deities according to the exponents of the Veda (*Nairuktāḥ*), viz. Agni, whose place is on the earth; Vāyu, or Indra, whose place is in the air; and Sūrya (the sun), whose place is in the sky.⁶ These deities receive severally many appellations, in consequence of their greatness, or of the diversity of their functions, as the names of *hotri*, *adhvaryu*, *brahman*, and *ud-*

⁵ For some account of Yāska's work see the second vol. of this work, pp. 162 and 173, and my article “On the Interpretation of the Veda” in the Journ. R. A. S. for 1866, pp. 319 ff.

⁶ Compare R.V. x. 158, 1. *Sūryo no divas pātu Vāyo antarikshāt | Agnir nah pārthivebhyaḥ |* “May the Sun preserve us from the sky, Vāyu from the air, and Agni from things on earth.”

gātṛi, are applied to one and the same person, [according to the particular sacrificial office which he happens to be fulfilling]. Or these gods may all be distinct, for the praises addressed to them, and also their appellations, are distinct.”⁷ Pursuing the triple classification here indicated, Yūska proceeds in the latter part of his work to divide the different deities, or forms of the same deities, specified in the fifth chapter of the Naighantuка or Vocabulary, which is prefixed to his work, into the three orders of terrestrial (Nirukta vii. 14-ix. 43), intermediate or aerial (x. 1-xi. 50), and celestial (xii. 1-46). I shall not reproduce these lists, which could not in some places be thoroughly understood without explanation, as they include several deities whose precise character and identification with other divinities are disputed, and embrace a number of objects which are not gods at all, but are constructively regarded as such from their being addressed in the hymns.⁸

(2) *Their number.*

The gods are spoken of in various texts of the Rig-veda as being thirty-three in number. Thus it is said in R.V. i. 34, 11: “Come

⁷ This passage is quoted more at length in the 4th vol. of this work, pp. 133 ff.

⁸ The following is the manner in which Yūska classifies the hymns. I quote the classification as interesting, though unconnected with my present subject:—He divides (Nir. vii. 1) the hymns, or portions of hymns, devoted to the praise of the gods into three classes, viz. (1) those in which the gods are addressed in the third person as absent, as “Indra rules over heaven and earth” (x. 89, 10), etc.; (2) those which address them in the second person as present, such as “O Indra, slay thou our enemies” (v. 152, 4), etc.; and (3) those in which the author speaks in the first person, and about himself. Of these the first two classes are the most numerous. Again some of the hymns are merely laudatory, as, “I declare the valorous deeds of Indra,” R.V. i. 32, 1; others contain prayers, not praises, as, “may I see clearly with my eyes, be radiant in my face, and hear distinctly with my ears.” Again, there are imprecations, as, “may I die to-day, if I am a Yatudhāna” (vii. 104, 15), etc. Again, a particular state of things is described, as, “there was then neither death nor immortality” (x. 129, 2). Again, a lamentation is uttered, as, “the bright god will fly away and never return” (x. 95, 15). Or, praise and blame are expressed, as, “he who eats alone, is alone in his guilt” (x. 117, 6), and “the house of the liberal man is like a pond where lotuses grow” (x. 107, 10); and in the same way, in the hymn to Dice, gambling is reprehended, and agriculture praised (x. 34, 13). “Thus the views with which the rishis beheld the hymns were very various.” The original text of most of this passage will be found in the 3rd vol. of this work, p. 211.

hither, Nāsatyas, Aśvins, together with the thrice eleven gods,⁹ to drink our nectar" (*a nāsatyā tribhir ekādaśair iha devebhir yātam madhupeyam Aśvinā*).

Again, in i. 45, 2 : "Agni, the wise gods lend an ear to their worshipper. God with the ruddy steeds, who lovest praise, bring hither those three and thirty" (*śrushīr vāno hi dāśushe devāḥ Agne vichetasāḥ | tān rohidaśa girraṇas trayastrīṁśatam ā raha*).

i. 139, 11 (=Taitt. S. i. 4, 10, 1). "Ye gods, who are eleven in the sky, who are eleven on earth, and who in your glory¹⁰ are eleven dwellers in the (atmospheric) waters, do ye welcome this our offering" (*ye devāśo divi ekādaśa stha prīthivyām adhi ekādaśa stha | apsu kshito mahinā ekādaśa stha te devāśo yajnam imāñ jushadhecam*).

iii. 6. 9. "Agni bring hither according to thy wont and gladden the three and thirty gods with their wives" (*patnīratas triṁśatañ triṁś cha devān anushtheadham āvaha mādayasva*).

viii. 28, 1. "May the three over thirty gods who have visited our sacrificial grass, recognize us, and give us double"¹¹ (*ye triṁśatā trayas paro devāśo barkir āsadan | vidann aha dvitīya sanan*).

viii. 30, 2. "Ye who are the three and thirty gods worshipped by Manu (or man), when thus praised, may ye become the destroyers of our foes" (*iti stutāśo asatha riśādaso ye stha trayas cha triṁśach cha | manor devāḥ yajniyāsah*).

viii. 35, 3. "Aśvins, associated with all the thrice eleven gods, with the Waters, the Maruts, the Bhṛigus, and united with the Dawn and the Sun, drink the soma" (*viśvair devais tribhir ekādaśair iha adhibhir marudbhīr Bhṛigubhīḥ sachābhuvā | sajoshasā Ushasā Sūryena cha somam pibata Aśvinā*).

⁹ That is, as Śāyana explains, those included in the three classes, consisting each of eleven gods, specified in the verse (i. 139, 11), "Ye eleven gods who exist in the sky," etc.

¹⁰ On this Śāyana remarks, "Although, according to the text, 'There are only three gods,' (Nirukta, vii. 5), the deities who represent the earth, etc., are but three, still through their greatness, i.e. their respective varied manifestations, they amount to thirty-three, according to the saying, 'other manifestations of Him exist in different places.'" Compare S'p. Br. xi. 6, 3, 4 ff. The Atharva-veda (x. 9, 12) divides the gods into dwellers in the sky, air, and earth (*ye devīḥ divishado antarikshasadasā cha ye ye cha ime bhūmyām adhi*). And the same Veda i. 30, 3, speaks of the gods who dwell in the sky, on earth, in the air, in plants, animals, and waters (*ye devīḥ divi stha ye prīthivyām ye antarikshe oshadhīshu paśushu apsu antaḥ*).

¹¹ Roth says that *dvitīa* does not mean *double*, but *assuredly, especially*.

ix. 92, 4. "O pure Soma, all these gods, thrice eleven in number, are in thy secret," etc.¹² (*tava te, Soma pavamāna niṣye viśe devāḥ trayāḥ ekādaśa*).

This number of thirty-three gods is in the Satapatha Brähmana (iv. 5, 7, 2) explained as made up of 8 Vasus, 11 Rudras, and 12 Ādityas, together with Dyaus and Prithivi (Heaven and Earth), while Prajāpati makes a thirty-fourth (*ashṭau Vasavāḥ ekādaśa Rudrāḥ dvādaśa Ādityāḥ ime eva dyāvā-prithivi trayastriṁśyam | trayastriṁśad rai devāḥ | Prajāpatiś chatuṣtriṁśah*). Or, according to another passage (xi. 6, 3, 5), the thirty-three are made up in the same manner with the exception of Indra and Prajāpati, who are substituted for Heaven and Earth (*te ekatrinśad Indraś chaira Prajāpatiś cha trayastriṁśau*).¹³

This enumeration could scarcely have been the one contemplated in the hymns, as we have seen that one of the texts above quoted (R.V. i. 139, 11) assigns eleven deities, who must probably have been all of the same class, to each of the three spheres, sky, air, and earth.¹⁴ It is

¹² This number of thirty-three gods is referred to in a hymn to the sun in the Mahābhārata, iii. 171, as joining in the worship of that deity: *trayas triṁśach cha rai devāḥ*. See also v. 14019 and 15465 of the same third book; book iv. 1769, and book xiii. 7102. According to the Rāmāyaṇa, Aranyakanda 14, 14 f. (Bombay ed.) Aditi was the mother of thirty-three gods, Adityas, Vasus, and Rudras, and of the two Aśvins (*Ādityāḥ jajñire devīs trayastriṁśad arinḍama | Ādityāḥ Vasavo Rudrāḥ Aśvināḥ cha parantapa*). In Gorresio's edit. the verse occurs in 20, 15. See also the S'P. Br. xii. 8, 3, 29. The Taittirīya Sanhitā, ii. 3, 5, 1, says that Prajāpati had thirty-three daughters, whom he gave in marriage to Soma. The A.V. xi. 3, 52, says that Prajāpati made thirty-three worlds out of the odana oblation. See also R.V. viii. 39, 9, Vālakhilya, 9, 2. The Aitareya Brähmana, ii. 18, says: *trayastriṁśad rai devāḥ somapāś trayastriṁśad asomapāś | ashṭau Vasavāḥ ekādaśa Rudrāḥ dvādaśa Ādityāḥ Prajāpatiś cha Vashat̄hāraś cha ete devāḥ somapāś | ekādaśa prayājāḥ ekādaśa anyūjāḥ ekādaśa upayājāḥ ete asomapāś paśu-bhūjanāḥ | somena somapāś priyīti paśūnā asomapāś* ("Thirty-three gods are drinkers of Soma, and thirty-three are not. The eight Vasus, the eleven Rudras, the twelve Ādityas, Prajāpati and Vashat̄hāra are the soma-drinkers. The eleven Prayājas, the eleven Anyūjas, and the eleven Upayājas are those who do not drink it, but receive animal sacrifices. He (the sacrificer) satiates the soma-drinkers with soma, and those who do not drink it with animal-sacrifices.") For an explanation of the terms *prayāja*, *anyūja*, and *upayāja* see Professor Haug's translation of the Ait. Br. ii. 110, notes.

¹³ Compare Taitt. Br. ii. 7, 2, 4. In the sequel of the above passage (Satap. Br. xi. 6, 3, 6) Dyaus, Prithivi, and Āditya are said to be included among the Vasus. So that it is clear there is no consistency in these accounts.

¹⁴ On this division of the universe into three domains, see the remarks of Professor Roth in his dissertation on "The Highest Gods of the Aryan Race." Jour. Germ. Or. Society, 1852, p. 68.

also clear that this number of thirty-three gods could not have embraced the whole of the Vedic deities, as in some of the preceding texts Agni, the Aśvins, and the Maruts are separately specified, as if distinct from the thirty-three. Further, Indra could not have been, in the opinion of the author of the Brāhmaṇa, at least as expressed in this passage, xi. 6, 3, 5, one of the twelve Ādityas (as he was regarded at a later period), since he is separately specified as making up the number of thirty-three gods.

In the R.V. iii. 9, 9 (= R.V. x. 52, 6 and Vāj. S. 33, 7) the gods are mentioned as being much more numerous: "Three hundred, three thousand, thirty and nine gods have worshipped Agni,"¹⁵ etc. (*trīṇi satā̄ trī sahasrāṇi Agnīn̄ triṁśāch̄ cha devāḥ narā cha asaparyan̄*).

In another passage (i. 27, 13) the gods are spoken of as divided into great and small, young and old: "Reverence to the great, reverence to the small: reverence to the young, reverence to the old. Let us worship the gods if we are able; may I not, o gods, neglect the praise of the greatest" (*namo mahadbhyo namo arbakebhyo namo yuvabhyo namah̄ āśinebhyah̄ | yajāmā devān̄ yadī śaknavāmā nā jyāyasah̄ samsam̄ ā̄ spikshī̄ devāḥ |*).

I am not aware, however, that this latter classification of the gods is alluded to in any other of the hymns. In fact this distinction among the deities is denied in another passage, viii. 30, 1: *nā hi vo asti arbhako devāso nā kumārakah̄ | viśve satomahāntah̄ it |* ("None of you, o gods, is small or young: you are all great").

(3) *Their origin and immortality.*

In the Rig-veda the gods are spoken of as immortal¹⁶ (as in i. 24, 1; i. 72, 2, 10; i. 189, 3; iii. 4, 11; iii. 21, 1; iv. 42, 1; vii. 11, 1; vii. 17, 4; x. 13, 1; x. 65, 15; x. 69, 9; x. 72, 5; but they are not regarded in

¹⁵ The commentator remarks here that the number of the gods is declared in the Brāhmaṇa Āranyaka Upanishad. See pp. 642 ff. of the text of this Upanishad, printed in the Bibl. Ind.; and pp. 206 ff. of the English translation in the same series. The same passage occurs in nearly the same words in the Śatapatha Brāhmaṇa, xi. 6, 3, 4 ff. On the numbers of the gods, see a note of Professor Haug in his Aitareya Brāhmaṇa, ii. 212, note, and the remarks by Dr. Kuhn in his notice of this paper in his Zeitschrift, p. 223.

¹⁶ In the Atharva-veda i. 31, 1, four immortals are spoken of as the guardians of the four quarters of the sky (*āśūnām̄ ūśūpālebhyas̄ chaturbhyo amṛitebhyah̄*).

general as unbeginning or self-existent beings.¹⁷ There are, as we shall see in the next section, many passages in which they are described as being the offspring of Heaven and Earth. In i. 113, 19, Ushas, the Dawn, is characterized as the mother of the gods (*devānām mātā*); in ii. 26, 3, Brahmanaspati is called their father (*devānām pitaram*); in ix. 87, 2, Soma is said to be the father and skilful generator of the gods (*pitā devānān janitā sudakshāḥ*; see also ix. 42, 4; ix. 86, 10; and ix. 109, 4); in ix. 96, 5, the same deity is described as the generator of Heaven, Earth, Agni, Sūrya, Indra, and Vishnu (*janitā diro janitā prithiviyāḥ | janitā Agner janitā Suryasya janitā Indrasya janitā tota Vishnōḥ*); in x. 72, 5, the gods are declared to have been born after Aditi (*tām devāḥ aṇa ajāyanta*); in x. 97, 1, certain plants appear to be described as produced three ages (yugas) before the gods (*yāḥ oshadhīḥ pūrvāḥ jālīḥ drebhyas triyugam purā*); whilst in x. 129, 6, the gods are said to have been born subsequently to the creation of the universe, so that in consequence no one can declare its origin (*arvāg derās tasya visayanena altha ko reda yataḥ ā babbūra*).¹⁸ Varuṇa, Mitra, Aryaman, Bhaga, Daksha, and Aṁśa are designated, in R.V. ii. 27, 1, and some of them elsewhere, as Ādityas, or sons of Aditi. The birth of Indra is mentioned in various texts, and his father and mother alluded to, though not generally named¹⁹ (iv. 17, 4, 12; iv. 18, 5, 12; viii. 45, 4; viii. 66, 1; x. 134, 1 ff.). In vi. 59, 1, Indra and Agni are ad-

¹⁷ This is not, however, admitted by Professor Max Müller, who says (Chips from a German Workshop, i. 38) "passages in which the birth of certain gods is mentioned have a physical meaning: they refer to the birth of the day, the rising of the sun, the return of the year."

¹⁸ In the Atharva-veda xi. 7, 23, all the gods are said to have been born from *Uchchishṭha* or the remains of the oblation (*Uchchishṭaj jajnire sarve divi devāḥ diviśritāḥ*); and in verse 27 the same assertion is repeated regarding them in conjunction with the fathers, men, Gandharvas, and Apsaras (*devāḥ pituro manusyāḥ Gandharvāpsarasāḥ cha ye | uchchishṭaj jajnire sarve dici devāḥ diviśritāḥ*). Compare Taitt. Br. iii. 12, 3, 2, 3. In the Śatapatha Brāhmaṇa xiv. 2, 2, 2, it is said: *Ayāñ rai samudro yo'yaṁ pavate | etasmād rai samudrāt sarve devāḥ sarvāṇi bhūtāni samuddravanti |* "This which is purified is the ocean (*samudra*). From this ocean all the gods, all creatures issue forth" (*samuddravanti*). The gods are said to have been born in pairs according to a passage of the Taittirīya Saṁhitā (vi. 5, 6), referred to by Sūrya on R.V. viii. 72, 8.

¹⁹ In R.V. x. 101, 12, a goddess called *Nishṭigṛī* is mentioned, apparently as the mother of Indra: *Nishṭigṛīḥ putram ā chāvaya ṛtayo Indram |* "draw hither Indra the son of Nishṭigṛī to aid us," etc. Sūrya on this passage identifies her with Aditi, viz.: "She who swallows up her rival wife *Nishṭi*, i.e. Diti." Indra is in fact

dressed in these words: *Hatāso vām pitaro devaśatravaḥ Indrāgnī jīvatho yuvām* | “Your fathers, who had the gods for foes, have been slain, o Indra and Agni; but you survive.” But in the next verse both gods are said to have had one generator and to be twin-brothers (*samāno vām janitā bhrātarā yuvām yamāv ihehamatarā*). The A.V. i. 30, 2, speaks of some of the gods as being fathers and others as being sons (*ye vo devāḥ pitaro ye cha putrāḥ sachetaso me śrinuta idam uktam*). See also R.V. x. 63, 2, which will be quoted in the Section on Aditi.

In iv. 54, 2 (=Vāj. S. 33, 54) it is said that Savitri bestows immortality, an excellent lot, on the gods (*devebhyo hi prathamañ yajñi-yebhyo amṛitatram suvasi bhāgam uttamam*).²⁰ Agni is also said, vi. 7, 4, by his power or skill, to confer immortality on the gods, who worship him when he is born like an infant and shines forth from out of his parents (*tcām viśe amṛita jāyamānam śiśum na devāḥ abhi saṁ navante | tara kratubhir amṛitatram āyan eisrānara yat pitror adideḥ*). In ix. 106, 8 the gods are said to drink Soma to obtain immortality (*tvām devāśo amṛitāya kam papuh* | compare ix. 109, 2, 3).²¹ In x. 53, 10 some means are alluded to (it is not clear what) by which the gods attained immortality (*yena devāśo amṛitatram ānaśuh*). In x. 167, 1 Indra is said to have conquered heaven by austere fervour (*tvām tapaḥ parilappa ajayāḥ svāḥ*); and in x. 159, 4 he is said to have become glorious and exalted by the offering of some oblation (*yenendro havishā krite abhavad dyumni uttamah*).

In the A.V. iv. 23, 6 Agni is said to have been the author of the immortality of the gods (*yena devāḥ amṛitam anrvindan*); in the same

addressed as an Āditya along with Varuṇa in vii. 85, 4. He is not, however, as we have seen above, considered as such in the S'p. Br. xi. 6, 3, 5, where he is mentioned as distinct from the twelve Ādityas.

²⁰ Śāyaṇa interprets this by saying that he gives them soma and other means of attaining immortality (*amṛitatram tat-sūdhanam uttamam utkṛishṭatamam bhāgam somādi-lakṣham suvasi anujñānū*). The same deity is said i. 110, 3, to have conferred immortality on the Kribus (*tat Savitā vo amṛitatram ḫswat*).

²¹ See S'atapatha Brāhmaṇa ix. 5, 1, 1-8, where it is said that immortality departed from the gods (*devebhyo ha vai amṛitatram apachakrūma*), when they set themselves to recover it by religious observances. They poured out soma into Agni and thus infused immortality into him, and by so doing acquired it themselves, as he is the soul of all the gods. Soma is the principle of immortality (*abhihutya agnāv agnūheuh | tad agnāv amṛitam adadhuh | sarveshūm u ha esha devinām ātmā yad agnīḥ | tad yad agnāv amṛitam adadhuh tad ātmann amṛitam adadhata | tato devāḥ amṛitāḥ abhavan | tad yat tad amṛitām Somah sal*).

Veda, xi. 5, 19, the gods are said to have overcome death by continence and austere fervour (*brahmacharyena tapasā devāḥ mrityum apāghuatu*) ; and, ibid. xiii. 1, 7, to have acquired immortality through Rohita (*yena devāḥ amṛitam anvarindan*). Compare the same Veda iii. 22, 3; iv. 11, 6; iv. 14, 1; Satap. Br. i. 7, 3, 1; Ait. Br. vi. 20; Taitt. Sanh. i. 7, 1, 3, and vi. 5, 3, 1; and the Mahābhārata xiv. 1444: *Tathaiva tapasā devāḥ mahāmāyāḥ divāṁ gatāḥ* |.

I have elsewhere quoted a number of passages from the Satapatha Brāhmaṇa, in which it is related how the gods became immortal; and how, though of the same parentage, and originally on a footing of equality, with the Asuras, they became superior to them.²² (See the 4th vol. of this work, pp. 47–53; and the Journal of the Royal Asiatic Society, vol. xx. pp. 41–45.)

According to the Taittirīya Brāhmaṇa the gods obtained their divine rank by austerity (*tapasā devatām agre ṛyan* | iii. 12, 3, 1).

In other places some of the gods, as Indra (iii. 46, 1; v. 42, 6), are spoken of as undecaying; and in vi. 24, 7 it is said of that god that neither autumns nor months wear him out, nor do days cause him to decay (*na yaṁ jaranti śarado na māsāḥ na dyāvāḥ Indram avakarṣayanti*). Whether or not the Vedic poets had any conception of an

²² In Satapatha Brāhmaṇa ii. 4, 2, 1, it is said that all creatures came to Prajāpati, and asked that they might live. To the gods he said, "Sacrifice is your food, your immortality is your support, the sun is your light," etc. (*yajno vo 'nnam amṛitatvāṁ vāḥ ṛg vāḥ sūryo vo jyotiḥ* | To the passages of the S. P. Br. regarding the manner in which the gods acquired immortality, above referred to, I may add one as yet unpublished from the India Office MS. of the Taittirīya Sanhitā vii. 4, 2, 1: *Yathā eai manushyāḥ evāṁ devīḥ agre ṛsan | te 'kāmayantāvarttīm pīpmānam mrityum apahatyā daivīm saṃsādām gachhema iti | te etāṁ chaturviṁśatirātram apākyāṁ tanūharām tena ayojanta tato vai te 'warttīm pīpmānam mrityum apahatyā daivīm saṃsādām ayachchan |* "The gods were formerly just like men. They desired to overcome want, misery, death, and to go to the divine assembly. They saw, took, and sacrificed with, this Chaturviṁśatirātra, and in consequence overcame want, misery, and death, and reached the divine assembly." In the Taitt. Sanh. v. p. 43a (of India Office MS.) we are told that "the gods and Asuras contended together; and that the former were less numerous than the latter, when they took some bricks which they saw, and placing them in the proper position to receive the sacrificial fire, with the formula 'Thou art a multiplier, they became numerous' (*Devīśurāḥ saṁyatūḥ ḫāsan | kātiyāṁso devīḥ ḫāsan bhūyāṁso 'surāḥ | te devīḥ etūḥ iṣṭakāḥ apākyān | tāḥ upūḍadhanā "bhūyaskṛid asti" ity eva bhūyāṁso 'bhavarū*). In the Mahābhārata, Sāntip. 1184, it is said that in the battle which they had with each other "the Asuras were the elder brothers and the gods the younger" (*idaṁ tu śrūyate pārtha yuddhe devāsure purā | asurāḥ bhrātaro jyeshṭhāḥ devāś chāpi yavīyasah*).

absolute future eternity of the gods, does not appear. But, as we have seen, the authors of the Brâhmañas did not regard them as naturally and essentially immortal; and it is at all events evident that in later times their immortality was regarded as only relative, as according to the Puranic representation the gods are only a portion of the existing system of the universe, and are therefore subject, as regards their corporeal part, to the same law of dissolution as other beings. See the 1st vol. of this work, 2nd ed. p. 49, and Professor Wilson's Sankhya Kârikâ, p. 14. Thus, in a verse quoted in the commentary of that work (p. 3 of the Sanskrit), it is said : "Many thousands of Indras and of other gods have, through time, passed away in every mundane age ; for time is hard to overcome" (*bahûnîndra-sahasrâni devânâñ cha yuge yuge | kâlena samatîlani kâlo hi duratikramah*). And in the Sankhya Aphorisms, iii. 53, it is said that "the suffering arising from decay and death is common to all" (*samânañ jarâ-marañâdi-jâñ duñkham*) ; which the commentator interprets to mean that such suffering is "the common lot of all beings, both those who go upwards and those who go downwards, from Brahmâ to things without motion" (*ûrdhvâdho-gatânâm Brahmadî-sthâvarântânâm sarveshâm eva jarâ-marañâdi-jâñ duñkhañ sadhâranam*).²³ The souls which have animated the gods, however, like those which animate all other corporal beings, being eternal and imperishable, must of course survive all such dissolutions, to be either born again in other forms, or become absorbed in the supreme Brahma. See Wilson's Vishnu Pur. p. 632, note 7 ; and the 3rd vol. of this work, 2nd ed. p. 99, where it is shown, on the authority of the Brahma Sûtras or of Sankara their commentator, that the gods both desire and are capable of final emancipation.

(4) *Different generations of gods and their mutual relations.*

Two of the passages above quoted (in p. 14), R.V. vi. 59, 1, and A.V. i. 30, 2, imply that the existing gods were successors of others who had previously existed. The former verse is perhaps illustrated (as Prof. Aufrecht has suggested to me) by R.V. iv. 18, 12 : *Kas te mâtaram vidhavâm achakrat śayuñ kas tvam ajighâñsat charantam | kas te devo adhi märdike äśid yat prâkshinâḥ pitaram pâdagrihya |* "Who (o

²³ Compare Ritter's History of Philosophy, Engl. transl. vol. 3, p. 538.

Indra) made thy mother a widow? Who sought to kill thee lying or moving? What god was present in the fray, when thou didst slay thy father, seizing him by the foot?"²⁴ In vii. 21, 7, mention is made of earlier gods: "Even the former gods"²⁵ admitted their powers to be inferior to thy divine prowess" (*devāś chit te asuryāya pūrve anu kshatrāya mamire sahānsi*). Earlier gods are also mentioned in x. 109, 4, though in conjunction with (unless we are to understand them as identified with) the seven rishis: "In regard to her the former gods said, the seven rishis who sat down to practise austerity," etc. (*devāḥ etasyām avadanta pūrve saptarishayas tapase ye nisheduh*). An earlier age of the gods is mentioned in x. 72, 2 f.: "In the former age of the gods, the existent sprang from the non-existent. In the first age of the gods the existent sprang from the non-existent" (*devānām pūrvye yuge asataḥ sad ajāyata | 3. Devānām yuge prathamo asataḥ sad ajāyata*). And in R.V. i. 164, 50 we have the following verse, which is repeated in x. 90, 16 (the Purushā Sūkta): *yajnaṇa yajnaṁ ayajanta devās tāni dharmāṇi prathamāṇi āsan | te ha nākam mahimānaḥ sachanta yatra pūrve sādhyāḥ santi devāḥ |* "With sacrifice the gods worshipped the sacrifice: these were the earliest rites. These great powers sought after the sky, where are the early Sādhyas, gods."²⁶

²⁴ In explanation of this legend Sāyana refers to the Taittirīya Sanhitā vi. 1, 3, 6. The following is the passage referred to, which I quote to show how little light it throws on the text of the R.V.: *Yajna dakshinām abhyadhiyat | tām sunabhabhat | tad Indro 'chīyat | so 'manyata "yo vai ito janishyate sa idām bhavishyati" iti | tām prāviśat | tasyā Indra evājīyatā | so 'manyata "yo vui mud ito 'paro janishyate sa idām bhavishyati" iti | tasyā anumīṣya yonim āchhinut | sūtātavāśā 'bhavat | tat sūtātavāśījanma | tām haste nyavesh(yata) | tām myrigeshu nyadadhūt | sūtā krishnāvishnāṇā 'bhavat | "Indraya yonir asi mā mā hīnūr" iti |* "Yajna (sacrifice) desired Dakshinā (largess). He consorted with her. Indra was apprehensive of this. He reflected: 'whoever is born of her will be this.' He entered into her. Indra himself was born of her. He reflected: 'whoever is born of her besides me will be this.' Having considered, he cut open her womb. She produced a cow," etc. No mention is here made of his killing his father.

²⁵ Sāyana in loco says this means Asuras.

²⁶ I quote here part of a note from my article On the Interpretation of the Veda, Jour. R.A.S. for 1866, p. 395: Yāska tells us (Nirukta xii. 41) that the Nairuktas understood the Sādhyas to be "the gods whose locality is the sky," *dyusthāno deragāṇaḥ*, whilst, according to a legend (*ākhyāna*) the term denoted a former age of the gods." Professor Wilson translates the word Sādhyāḥ in R.V. i. 164, 50 by "who are to be propitiated," a sense not assigned by Sāyana, who proposes, first, that of *sādhāna yojnādi-sādhana-vantāḥ karmadevāḥ*, "performers, performers of sacrifices, etc., work-gods." These words are rendered by Prof. Wilson in his note on i. 164, 50, "divinities presiding

The gods do not seem to have lived always on a friendly footing with each other. It appears to me that the two following verses, R.V. iv. 30, 3, 5, though otherwise rendered by Professor Wilson (after Sāyaṇa) are to be understood of Indra fighting against the gods, and not with the gods against the Asuras : 3. *Vīśe chana id anā trā devāśah Indra yuyudhuh | yad ahā naktam ātirah | 5. Yatra devān righayato viśvān ayudhyah ekaḥ it | tvam Indra vanān ahan | 3.* “Even all the gods assailed thee Indra, when thou didst prolong(?) day and night. 5. When thou didst fight alone against all the furious gods, thou didst slay the destructive.” This interpretation is favoured by the tenor of verses 4, 6, 8–11 of the same hymn.²⁷

(5) *Their powers and prerogatives.*

The gods can do whatever they will ; no mortal, however hostile his disposition, can thwart their designs (R.V. viii. 28, 4. *Yathā vaśanti devās tad id asat tad eshāñ nakir ā minat | arāvā chana marthyah*). The same is said of the Maruts viii. 20, 17; and of Indra viii. 50, 4; viii. 55, 4. It is similarly declared in iii. 56, 1, that no one, however skilful

over or giving effect to religious acts.” This does not, however, appear to be the real sense, as Mahidhara on Vāj. S. 31, 17, tells us that “there are two kinds of gods,” *karmadevāḥ*, “work-gods,” and *ājñānadevāḥ*, “gods by birth,” the first being those who had attained to the condition of deities by their eminent works, and the second those who were produced at the beginning of the creation. The second class is superior to the first, and, according to the Brāhmaṇdaranyaka, a hundred enjoyments of the latter (the work-gods), “are only equal to one single enjoyment of the former.” See all this and more declared in the Brāhmaṇadaranyaka Upanishad, pp. 817 ff. (p. 230 f. of translation), and Śatapatha Brāhmaṇa, p. 1087. A second sense proposed for *sādhyāḥ* by Sayaga on R.V. i. 164, 50, is that of the “deities presiding over metres,” *chhando bhimānuah*, who were Adityas and Angirases, and, according to a Brāhmaṇa, by worshipping Agni were exalted to heaven. Prof. Wilson remarks in his note: “It would seem that in Sāyaṇa’s day the purport of the designation *Sādhyā* had become uncertain.” Mahidhara on Vāj. S. 31, 16, renders the term *virāḍ-upadhi-sādhaṅkī*, “producers of the condition of Virāj.”

²⁷ I should observe that the Brāhmaṇas constantly speak of the gods and Asuras as being both the offspring of Prajāpati: as contending together (Śatap. Br. v. 1, 1, 1; vi. 6, 2, 11; vi. 6, 3, 2); and even as being originally equal or alike (4th vol. of this work, p. 52). And to prove that even malignant spirits may be called “gods,” Prof. Roth, s.v. *deva*, quotes from the Taitt. Sanh. iii. 5, 4, 1, a verse to the effect: “May Agni preserve me from the gods (*devāḥ*), destroyers of sacrifices, stealers of sacrifices, who inhabit the earth;” and a second text from the A.V. iii. 16, 5: “Agni, do thou through the oblation repel the gods who are destroyers of happiness” (*śāteghnah*).

and wise, can impede the first and firm decrees of the gods (*na tāminanti māyino na dhīrāḥ vratā devānām prathamā dhruvāṇi*). They have dominion over all creatures (x. 65, 15. *Derān Vasishṭha amṛitān varande ye viśvā bhuvanā abhi pratasthuh*). They are supplicated in viii. 30, 3, not to lead the worshippers far away from the paths of their ancestor Manu (*mā nāḥ pathah pitryād mānavād adhi dūram naishṭa parāvatāḥ*). In one passage (R.V. x. 33, 8 f.) a grateful priest exclaims that if he were lord of the immortals and of mortals, his royal patron's life should be prolonged; but, he adds, no one, even though he attain the age of a hundred years, can live beyond the time the gods appoint; such has been the perpetual course of things (8. *Yad iṣīya amṛitānām uta vā martyānām | jived id maghavā mama | 9. Na devānām ati vratañ śatātmā chana jivati | tathā yujā vi vacrite*). In another place, x. 117, 1, an encomiast of liberality expresses his assurance that the gods had not ordained him (or others) to die of hunger, as even the full-fed are overtaken by various forms of death (*Na rai u devāḥ kshudham id vadhañ dadur uta āśitam upa gachhanti mrityavaḥ*). Another poet cries (x. 64, 2) that there is no other helper than the gods, on whom the fulfilment of all his wishes depends (*na marḍilā vidyate anyaḥ ebhyo deveshu me adhi kūmāḥ ayañṣata*). They live in enjoyment in the region where Vishnu took his three strides (viii. 29, 7. *Trīṇi ekaḥ urugāyo’vi chakrame yatra devāso madanti | comp. i. 154, 4*). In iii. 54, 5, the rishi asks “who knows, who now can declare, what road leads to the gods? Their lower abodes are indeed perceived, but there are higher and mysterious manifestations, or regions, beyond (*ko addhā veda kāḥ iha pra vochad devān achha pathyā kā sameti | dadriṣre eshām aramā sadāñsi pareshu yā guhyeshu vrateshu*²⁸).

On the other hand the drinker of Soma attains to the privilege of immortality and of knowing the gods (viii. 48, 3. *Apāma somam amṛitāḥ abhūma aganma jyotir avidāma devān | Comp. x. 31, 3. navedaso amṛitānām abhūma |*).

²⁸ The construction and sense of the last four words is obscure. They occur again in a different connection in x. 114, 2 (where however *yāḥ* is feminine: *tisām ni chikyuh kavayo nūtānam pareshu yāḥ guhyeshu vrateshu |* “The wise perceive the nature of these, who [exist] in high and mysterious forms, [or realms].” The sense of enclosure or realm is assigned to the word *vrata* by Müller, Trans. of R.V. i. 225, who renders this last line thus: The poets discovered their (the Nirritis') origin, who are in the far hidden chambers.”

The gods reward their pious worshippers and punish those who neglect their service: viii. 2, 18. *Ichhanti devāḥ sunvantam na svapnāya sprihayanti* | “The gods desire a man who pours out libations: they do not love sleep.”

viii. 31, 15. *Makshu devavato rathah śūro vā pritsu kāsu chit | devā-nām yaḥ id mano yajamānaḥ iyakshati abhid ayajrano bhuvat |* 16. *Na yajamāna rishyasi na sunvāna na devayo |* “15. Impetuous is the chariot of the godly man, and he is a hero in every battle. The sacrificer who seeks to please the gods overcomes the man who does not sacrifice. 16. Thou dost not perish, o sacrificer, nor thou who offerest libations, nor thou, o godly man.”

vii. 39, 2. *Na devāśah karatnave |* “The gods are not for (*i.e.* they are not the portion of) the illiberal (or sluggish).” Have the words *na rite śrāntasya sakhyāya devāḥ*, in iv. 33, 11, a similar meaning: “The gods are not friendly to him who is tired of the sacred rite”? See a collection of texts to the same effect as regards the individual deities in my article “On the relations of the priests to the other classes of society in the Vedic age,” Journ. R. A. S. for 1866, pp. 286 ff.; and a selection from them in the 1st vol. of this work, 2nd ed. pp. 259 ff.

According to the Satapatha Brāhmaṇa, i. 1, 1, 7, “the gods know the intentions of a man. They are aware that he contemplates the performance of this rite, and will make his offering in the morning; and consequently they all come to his house and abide there” (*Mano ha vai devāḥ manushyasya ājānanti | te enam etad vrataṁ upayantaṁ viduḥ prātar no yakshyate iti | te asya viśe devāḥ grihān āgachhanti te asya griheshu upavasanti*).

I have here endeavoured to collect such characteristics and attributes as are in the Veda ascribed to the gods collectively. In the sections treating of the several deities, the qualities and functions attributed to each will be brought forward in detail.

SECTION II.

DYAUS²⁹ AND PRITHIVI.

I begin with Dyaus and Prithivî (Heaven and Earth), who seem to have been very ancient Aryan divinities, and are in many passages of the Rig-vedâ described as the parents of the other gods.

In addition to numerous detached verses in which these deities are introduced among other objects of adoration, are invited to attend religious rites, and supplicated for different blessings, there are several hymns³⁰ (i. 159; i. 160; i. 185; iv. 56; vi. 70; and vii. 53), which are specially devoted to their honour. As a specimen of the way in which they are addressed, I subjoin a translation (very imperfect, I fear,) of some parts of the 159th and 160th hymns of the first book :

i. 159, 1. *Pra dyāvā yajnaih prīthivī ritāvridhā mahī stushe vidashehu prachetasū | devebhir ye devaputre sudañisasā itthā dhiyā vāryāyi prabhūshataḥ |* 2. *Uta manyo pitarū adruho mano mātūr mahī svatavas tad havimabhiḥ | suretasā pitarā bhūma chakratur uru prajāyāḥ amṛitam varimabhiḥ |* “1. At the festivals [I worship] with offerings, and celebrate the praises of, Heaven and Earth, the promoters of righteousness, the great, the wise, the energetic, who, having gods for their offspring, thus lavish, with the gods, the choicest blessings, in consequence of our hymn. 2. With my invocations I adore the thought of the benevolent Father, and that mighty inherent power of the Mother. The prolific Parents have made all creatures, and through their favours (have conferred) wide immortality on their offspring.”

²⁹ The crude form of this word is Dyu. I employ the nominative *Dyaus*, from its closer resemblance to the Greek *Zeus*. The genitive is *Divas*.

³⁰ See also A.V. iv. 26. Prithivî alone is celebrated in R.V. 5, 84, 1 ff. Hymn i. 185, is translated and commented on by M. Ad. Regnier in his *Etude sur l'idiome des Védas*.

i. 160, 2. *Uruvyachasā mahinī asaśchatā pitā mātā cha bhuvanāni rakshataḥ | 3. Ayam devānām apasām apastamo yo jajāna rodasi viśva-sambhuvā | vi yo mame rajasi sukratūyaya ajarebhīḥ skambhanebhīḥ samānriche | 4. Tē no grīnāne mahinī mahi śravāḥ kshattraṁ dyāvā-prithivi dhāsatho mahat | yenābhi krishṭis tatanāma viśvahā panīyam ojo asme sam invatam | “2. Widely expanded, vast, unwearied, the Father and the Mother preserve all creatures. . . . 4. He was the most skilful of the skilful gods who produced these two worlds, which are beneficent to all, who, desiring to create an excellent work, stretched out these regions and sustained them by undecaying supports. 5. When lauded, may the mighty Heaven and earth bestow on us great renown and power. May they impart to us laudable energy whereby we may always control other creatures.”*

In the hymns Heaven and Earth are characterized by a profusion of epithets, not only such as are suggested by their various physical characteristics, as vastness, breadth, profundity, productiveness, unchangeableness (*uruvyachasā, mahinī, urvī, bahula, dūrcante, gabhīre, ghrīvatāti, madhudughe, bhrīretasā, payavatā, ajare*) (i. 160, 2; i. 185, 7; iv. 56, 3; vi. 70, 1, 2); but also by such as are of a moral or spiritual nature, as innocuous or beneficent, wise, promoters of righteousness, (*ritārvidhā, ritāvarī, prachetasā, adruhā*) (i. 159, 1 f.; i. 160, 1; iv. 56, 2; vi. 70, 6; x. 36, 2).

(1) *Heaven and Earth described as the universal parents.*

The two (Heaven and Earth) together are styled parents, *pitarā* (in i. 159, 2; iii. 3, 11; vii. 53, 2; x. 65, 8), or *mātarā* (in i. 155, 3; ix. 85, 12; x. 1, 7; x. 35, 3;³¹ x. 64, 14), or *janitri* (*dyāvā-prithieī janitri* R.V. x. 110, 9). In other passages the Heaven is separately styled father, and the Earth mother (in R.V. i. 89, 4; i. 90, 7; i. 159, 2; i. 160, 2; i. 185, 11; iv. 1, 10; v. 42, 16; v. 43, 2, 15; vi. 51, 5;³² vi. 70, 6; vi. 72, 2; viii. 92, 2; x. 54, 3; x. 88, 15 (= Vāj. Sanh. 19, 47). See also A.V. ii. 28, 4; iii.

³¹ Here they are supplicated to preserve the worshipper sinless. In R.V. vi. 17, 7, they are called *mātarā yahvī ritasya*, “the great parents of sacrifice.”

³² The words of the original here are *Dyaush pitā Prithivī mātar adhrug Agne bhrūtar Vasavo mrīlatā nah* | “Father Heaven, innocuous mother Earth, brother Agni, Vasus, be gracious to us.” A.V. vi. 4, 3 has *Dyaushpitā yāvaya duchhunā yā*.

23, 6; vi. 4, 3; vi. 120, 2; viii. 7, 2; and xii. 1, 10. In the same Veda, xii. 1, 12, the poet says: "The Earth is the mother, and I am the son of the earth: Parjanya is the father; may he nourish us (*Mātā bhūmīḥ putro aham prithivyāḥ | Parjanyaḥ pītā sa u naḥ pipartu*). Again in verse 42 of the same hymn he says, "Reverence be paid to the Earth, the wife of Parjanya, to her who draws her richness from showers (*Bhūmyai Parjanya-patnyai nāmo 'stu varsha-medase*).'" Here, as it will be noticed, Parjanya takes the place of Dyaus, as the husband of Pr̄ithivi.³³

In the Aitareya Br̄hmaṇa, iv. 27, we have the following reference to the marriage of Heaven and Earth: *Iman vai lokau saha āstām | tau ryailām | na avarshat na samalapat | te panchajanāḥ na samajānata | tā devāḥ samanayan | tau sañyantāv etām deva-vitāhām ruyavahelām | asau rai lokaḥ imām lokam abhi paryāvarattata | tato rai dyāvapṛthivī abhavatām | na dyāvā antarikṣād na antarikṣād bhūmīḥ |* which is translated as follows by Professor Haug (vol. ii. 308): "These two worlds (heaven and earth) were once joined. (Subsequently) they separated. (After their separation) there fell neither rain, nor was there sunshine. The five classes of beings (gods, men, etc.) then did not keep peace with one another. (Thereupon) the gods brought about a reconciliation of both these worlds. Both contracted with one another a marriage according to the rites observed by the gods." The end of the section I render: "That world approached this world: thence were produced heaven and earth: neither the heaven nor the earth was produced from the air."

Heaven and Earth are regarded as the parents not only of men, but of the gods also, as appears from the various texts where they are designated by the epithet *devoputre*, "having gods for their children" (viz. in i. 106, 3; i. 159, 1; i. 185, 4;³⁴ iv. 56, 2; vi. 17, 7; vii. 53, 1; x. 11, 9). In like manner it is said (in vii. 97, 8) that "the divine worlds (*i.e.* Heaven and Earth), the parents of the god, have augmented Brihaspati by their power"³⁵ (*devī devasya rodasi janitrī Brihaspatiṁ*

³³ The Taittirīya Āraṇyaka says, p. 73: *Jāyā bhūmir patir evoma | mithunām tā ṛyādi |* "The Earth is the wife, the Sky is the husband; they are a pair." Manu says, ii. 225: *Mātā prithivyāḥ mūrttiḥ |* "A mother is an image of the Earth."

³⁴ In verse 6 of this hymn they are called *janitrī*, "the parents."

³⁵ In iii. 53, 7, and iv. 2, 15, the Angirases are said to be *divasputrūḥ*, sons of Dyaus. See also x. 62, 6, and 3.

vāryidhatur mahitrā); and (in x. 2, 7) they are described as having, in conjunction with the waters, and with Tvaṣṭṛi, begotten Agni (*yañ tvā dyāvā-prithicī yañ tvā apas Trashṭā yañ tvā sujanimā jajāna*). And in various passages they are said to have made (*pitarā bhūma chakratuh*), and to sustain (*pitā mātā cha bhuvanāni rakshataḥ | viśrañ tmanā bibrhītho yad ha nāma*) all creatures (in i. 159, 2; i. 160, 2; i. 185, 1).³⁶

In the next Section we shall find that according to R.V. x. 63, 2, a threefold origin is ascribed to the gods, some of them having been produced from Aditi, others from the aerial waters, and others again from the earth.

(2) *Passages to the same effect from the classical authors.*

But it is not in ancient Indian mythology alone that Heaven and Earth are regarded as being the universal parents. It is observed by a recent French author that “the marriage of Heaven and Earth forms the foundation of a hundred mythologies.”³⁷ According to the Theogony of Hesiod (116 ff.) the first thing that arose out of Chaos was “the broad-bosomed Earth, the firm abode of all things”

Ἡτοι μὲν πρώτιστα Χάος γένεται, αὐτὰρ ἔπειτα
Γαῖας εὑρόστερνος, πάντων ἄδειος ἀσφαλὲς αἰὲν.

She in her turn “produced the starry Heaven, co-extensive with herself, to envelope her on every part.”³⁸ From the union of these two powers sprang Oceanos, Kronos, the Cyclopes, Rhea, etc. (132 ff.); and from Kronos and Rhea again were produced Zeus, Hera, and other deities (453 ff.). In his “Works and Days” (561) Hesiod speaks of the Earth as *ἡ πάντων μήτηρ*, the earth the mother of all things.³⁹

Among the Homeric hymns there is one of 19 lines addressed to “the mother of all things” which begins thus:

Γαῖαν παμφήτεραν ἀείσομαι, ἡθεμεθλον,
Πρεσβίστην, ἡ φέρεται ἐπὶ χθονὶ πάνθ' ὅπος' ἔστιν, κ.τ.λ.

³⁶ In one place (vi. 50, 7), the waters are spoken of as mothers (*janitrīk*) of all things moveable and immovable. Compare the passages from the Sātapatha Brāhmaṇa, in the 4th vol. of this work, pp. 15 f.; 21 f.; and the texts given in the 1st vol. 2nd ed. p. 31 f. 52 f.; and R.V. x. 121, 7; x. 29, 3. In the A.V. xix. 54, 1, the waters themselves are said to have sprung from time (*kālād īpaḥ samabhavan*).

³⁷ M. Albert Réville, Essais de Critique Religieuse, p. 383. “Cent mythologies sont fondées sur le mariage du ciel et de la terre.” See also pp. 292 and 298.

³⁸ The original verses will be found at the close of the section on Varuna.

³⁹ The line in which these words occur is however supposed to be spurious.

"I will sing of the Earth, the universal mother, the firmly based, the most venerable, who feeds all creatures that are on the ground," etc. In v. 6, it is said that it depends on her to give life to mortals, and to take it away :

*πότνια, σεῦ δ' ἔχεται δοῖναι βίον ἡδὸν φελέσθαι
θυητοῖς ἀνθρώποισιν.*

In verse 16 she is addressed as a venerable goddess, *σεμῆ θέα*, and in v. 17 as "the mother of the gods, and the spouse of the starry Ouranos :

χαῖρε θεῶν μήτηρ, ἐλοκ' Οὐρανοῦ ἀστερέντος.

Æschylus, in his Prometheus Vinctus, 88 ff., makes Prometheus exclaim "O divine aether, and ye many-winged blasts, ye fountains of the rivers, thou multitudinous laugh of Ocean, and thou Earth, the Universal Mother ;—and the all-beholding circle of the Sun I invoke:"

*ὦ δῖος αἰθήρ καὶ ταχύπτερος πνοα!
ποταμῶν τε πηγαὶ ποντίων τε κυμάτων
ἀντίριθμον γέλασμα, παμμῆτος τε γῆ,
καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ.*

In the Seven against Thebes, 16, Eteocles speaks of "Mother Earth, the most beloved nurse ":

Γῇ τε μητρό, φιλτάτη τροφῷ.

At the beginning of the Eumenides of the same poet the Earth is worshipped as the first prophetess :

*Πρώτου μὲν εὐχῆ τῆδε πρεσβείω θεῶν
Τὴν πρωτόμαντιν Γάιαν.*

And in the 41st fragment of Æschylus (from the Danaides) Aphrodite is introduced as saying :

*ἔρῳ μὲν ἄγνδος οὐρανὸς τρώσαι χθόνα,
ἔρως δὲ γαῖαν λαμβάνει γάμον τυχεῖν
ὄμβρος δ' ἀπ' εὐνέντος οὐρανοῦ πεσὼν
ἴκνεται γαῖαν ἢ δὲ τίκτεται βροτοῖς
μήλων τε βοσκᾶς καὶ βίον Δημήτριον
δευδράτις ὥρα δ' ἐκ νοτίζοντος γάμου
τέλειος ἔστι. τῶν δ' ἐγὼ παράτιος.*

"The pure Heaven loves to inflict on the Earth an amorous blow ; and desire seizes the earth to obtain the nuptial union. Rain falling from the moist Heaven impregnates the Earth, who brings forth for mortals the food of sheep, and the sustenance of Demeter. The verdure of the woods also is perfected by the showers proceeding from this marriage. Of all these things I (Aphrodite) am in part the cause."

Sophocles also, in his *Oedipus Coloneus*, 1480, makes the chorus speak of "Mother Earth : "

"Ιασος, ο δαίμων, θνασος, οι τι γῆ
ματέρι τυγχάνεις ἀφεγγής φέρων.

And in his *Antigone*, 338, she is characterized as "the highest of the deities, imperishable and unwearied : "

θεῶν τε τὰν ὑπερτάταν, γῆν
κρήματον, ἀκαμάταν ἀποτρέπεται, κ.τ.λ.

In his *Philoctetes*, 391, she is addressed as "the all-nurturing earth, the mother of Zeus himself : "

'Ορεστέρα παμβώτι Γᾶ, μάτερ αὐτοῦ Δίὸς,
δὲ τὸν μέγαν Πακτωλὸν εὐχρυσον νέμεις.

Euripides also, in his *Hippolytus*, 601, makes his hero invoke "Mother Earth : "

δῆ γαῖα μῆτερ ἡλίου τ' ἀναπτυχαὶ, κ.τ.λ.

So too in the *Illeena*, 39 :

ὡς ὅχλου βροτῶν
πλήθους τε κουφίσειε μητέρα χθόνα, κ.τ.λ.

And again in the same drama, 613, the heroine speaks of Heaven as the Father :

πατέρ' ἐσ οὐρανὸν
καπειμι.

In his *Bacchae*, 274, the same poet makes Teiresias thus identify Earth with the goddess Demeter :

δῆ γὰρ, ὦ νεανία,
τὰ πρῶτα εν δυνάρωσι, Δημήτηρ θεῖ.
Γῆ δ' ἔστιν ὄνομα δ' ὀπότερον θεοῖς καλεῖ,
αὔτη μὲν ἐν ἔποσιν ἐκτρέψει βροτούς.

"Two things, o youth, are the first among men, the goddess Demeter, and she is the Earth. Call her by either name as you please. She nourishes mortals with dry sustenance."⁴⁰ The second deity is Dionysus who gives them the juice of the grape.

⁴⁰ In describing the Egyptian cosmogony Diodorus Siculus i. 12 also thus connects the Earth with Demeter: Τὴν δὲ γῆν ὥσπερ ἀγγεῖόν τι τῶν φυομένων ὑπολαμβάνουσας μητέρα προσαγορεῦσας· καὶ τοὺς "Ελληνας δὲ ταύτην παραπλησίως Δήμητραν καλεῖν, βραχὺ μετατεθέσης τῆς λέξιος· τὸ γὰρ παλαιὸν ὄνομάσεσθαι γῆν μητέρα, καθάπερ καὶ τὸν Ορφέα προμαρτυρεῖν λέγοντα "γῆ μήτηρ πάντων, Δημήτηρ πλούτοδειρα." "And they say that, conceiving the Earth as a sort of receptacle of the things which were produced, they called her mother; and that the Greeks in like manner call her Demeter, with a slight alteration of the letters (*i.e.* Dēmētēr for Gēmētēr): for of old she was called 'Earth Mother' (Gēn mētēra), as Orpheus too testifies when he speaks of 'the Earth the mother of all things, Demeter, the giver of wealth.'

And in the 6th fragment from the Chrysippus of the same dramatist we find the following passage :

Γαῖα μεγίστη καὶ Δίὸς αἰόληρ,
δὲ μὲν ἀνθράπων καὶ θεῶν γενέτωρ,
ἡ δὲ ὑγροβόλους σταγόνας νοτίους
παραβεβαμένην τίκτει θνατούς,
τίκτει δὲ βοράν, φῦλα τε θηρῶν,
θεν οὐκ ἄδικος
μήτηρ πάντων νενόμισται.

"The mighty Earth, and Jove's *Aether*,—of these the one is the generator of men and gods, and the other, receiving the drops of moisture, produces mortals, produces food, and the tribes of animals;—whence she is not unjustly regarded as the mother of all."⁴¹

The earth also appears to be regarded by Pindar (Nem. 6, 1 ff.) as the common parent, or sustainer, of both gods and men :

Ἐν ἀνδρῶν, ἐν θεῶν γένος· ἐκ μιᾶς δὲ πνέομεν
ματρὸς ἀμφότεροι.

"There is one race of men, and one of gods; but we both draw our breath from the same mother."

In the following passage of Dionysius of Halicarnassus, vol. v. p. 355 (Diod. Sic. i. 7;⁴² Euseb. P. E. i. p. 20^d)⁴³, and in the fragment of Euripides

⁴¹ See also Plato, Repub. iii. 20: "Ἐπειδὴ δε παντελῶς ἔξειργασμένοι θασαν καὶ ἡ γῆ αὐτῶν μήτηρ οὐσιαν ἀνήκε, κ.τ.λ." "But when they were perfectly fashioned, and the earth, their mother, sent them forth," etc. See also the Menexenus, Sect. 7: from which I extract the following: ὃ δὲ καὶ ἡ μητέρα γῆ τε καὶ μήτηρ ικανὸν τεκμήριον παρέχεται ὡς ἀνθράπους γεννησαμένη... οὐ γὰρ γῆ γυναικα μεμύησα κυήσει καὶ γενήσει ἀλλα γυνὴ γῆν. "Whereby our own land and mother (Attica) gives sufficient proof that she has produced men," etc. And: "For the earth does not imitate woman becoming pregnant, and bearing offspring, but woman the earth."

⁴² Diodorus begins the passage i. 7, in which he introduces these lines from Euripides, as follows: He tells us that in the opinion of some speculators "heaven and earth had, according to the original constitution of things, but one form, the natural properties of the two being blended; but that afterwards, when the body of the one had become separated from that of the other, the world assumed that regular arrangement which we now witness," etc. (κατὰ γὰρ τὴν ἐξ ἀρχῆς τῶν θλῶν σύστασιν μιαν ἔχει οἴδαν οὐρανὸν τε καὶ γῆν, μεμγυμένης αὐτῶν τῆς φύσεως· μετὰ δὲ ταῦτα διαστάντων τῶν σωμάτων ἀπὸ ἀλλήλων τὸν μὲν κόσμον περιλαβεῖν ἔπασαν τὴν δρασάνην ἐν αὐτῷ σύνταξιν, κ.τ.λ.). After giving the details of this development, he concludes: "And in regard to the nature of the universe, Euripides, who was a disciple of Anaxagoras, the physical philosopher, does not appear to have differed from the views which have been stated" (ἴσουκε δὲ περὶ τῆς τῶν θλῶν φύσεως οὐδὲ Εὐριπίδης διαφωνεῖ τοῖς προειρημένοις, μαθητὴς ὁν Ἀναξαγόρου τοῦ φυσικοῦ). He then quotes the lines given in the text.

⁴³ See W. Dindorf's Euripides, vol. ii. p. 915, ed. Oxford, 1833.

pides, which is there preserved, we find that a doctrine, partly similar to that of the Aitareya Brâhmaṇa adduced above, regarding heaven and earth, is ascribed to the philosopher Anaxagoras, and was expressed by his disciple the poet :

*Αναξαγόρας προσεφοιτησεν Εὐριπίδης. Ἀναξαγόρου δὲ λόγος ἐστιν ὃτι πάντα
ἐν πᾶσιν, εἴτα θυτερον διεκρίθη, μετὰ ταῦτα ὄμιλσε καὶ Σωκράτει, καὶ ἐν τῷ ἀπο-
ρώτερον ηγαγε τὸν λόγον. δημολογεῖ οὖν τὴν διδασκαλίαν τὴν ἀρχαίαν διὰ τῆς
Μελανίππης.*

Κοῦκ ἔμδε δ μῦθος, ἀλλ' ἔμῆς μητρὸς πάρα,
ἔσι οὐρανὸς τε γαῖα τ' ἡν μορφὴ μία·
ἐπει δ' ἐχωρίσθησαν ἀλλήλων δίχα,
τίκτουσι πάντα κανένακαν εἰς φῶς
δεύτηρη, πετενά, θῆρας, οὐδὲ θ' ἄλμη τρέφει,
γένος τε θυητῶν.

“Euripides frequented the lectures of Anaxagoras. Now it was the theory of that philosopher that all things were confounded (*lit. all things were in all things*), but afterwards became separated. Euripides afterwards associated with Socrates, and became doubtful regarding the theory. He accordingly admits the ancient doctrine by the mouth of Melanippo: ‘The saying is not mine but came from my mother, that formerly the Heaven and Earth formed one substance: but when they were separated from each other, they gave birth to all things, and brought them forth into the light, trees, birds, beasts, fishes, and the race of mortals.’”

The appellation of mother is naturally applied to the earth, as the source from which all vegetable products spring, as well as the home of all living creatures. This is remarked by Lucretius, “*De Rerum Natura*,” in these lines, v. 793 ff. :

“Nam neque de celo occidisse animalia possunt,
Nec terrestria de salsis exisse lacunis:
Linquitur ut merito maternum nomen adepta
Terra sit, o terra quoniam sunt cuncta creatæ,” etc.

And again, v. 821 :

“Quaro etiam atque etiam maternum nomen adepta
Terra tenet merito, quoniam genus ipsa creavit
Humanum atque animal prope certo tempore fudit,” etc.

And in illustration of the idea that Heaven is the father of all things, I may quote his words, ii. 991 :

“Denique emlesti sumus omnes semine oriundi :
Omnibus ille idem pater est, unde alma liquentis

Umoris guttas mater cum terra recepit,⁴⁴
 Feta parit nitidas fruges arbustaque lacta
 Et genus humanum," etc.

And ii. 998 :

"Qua propter merito maternum nomen adepta est.
 Cedit idem retro de terra quod fuit ante,
 In terras, et quod missumst ex aetheris oris
 Id rursum eali relatum templam receptant."

See also v. 799 :

"Quo minus est mirum, si tum sunt plura coorta
 Et majora, novâ tollure atque aethero adulta," etc.

My attention was drawn to these passages by finding them referred to in Professor Sellar's "Roman Poets of the Republic," pp. 236, 247, and 276. See also Lucretius i. 250 :

Postremo pereunt imbreis, ubi eos pater aether
 In gremium matris terrai praecepitavit;

And v. 318 :

Denique jam tuere hoc, circum supraque quod omnem,
 Continet amplexu terram :

See also Pacuvius 86, quoted by Mr. Munro in his Notes on Lucretius v. 318, and Virgil, Georgics ii. 325, cited in his note on *Lucr. i. 250*:

Tum pater omnipotens fecundis imbris aether
 Conjugis in gremium laetac descendit et omnis
 Magnus alit magno commixtus corpore fetus.

Mr. Munro there remarks: "From the Vedas to the Pervigilium Veneris poets and philosophers love to celebrate this union of ether and earth, ether as father descending in showers into the lap of mother earth." See the same author's notes on *Lucr. ii. 991*.⁴⁵ Tacitus, too, informs us in his *Germania*, 40: *Nec quidquam notabile in singulis nisi quod in commune Ertham, it ed Terram matrem, colunt, eamque intervenire rebus hominum, invehi populis arbitrantur.*⁴⁶ "Nor is there anything in regard to particular points which deserves remark except that they all together worship Ertha, *i.e.* Mother Earth, and think that she intervenes in the affairs of men, and moves round among the nations."

⁴⁴ Compare A.V. xii. 1, 12, 42, quoted above, p. 23.

⁴⁵ See also Professor Max Müller's Lectures on Language, ii. 459, and Mr. C. Bruce's paper "On the Vedio Conception of the Earth," Journ. R. A. S. xix. 330 ff.

⁴⁶ Ed. F. Ritter (Cambridge and London, 1848) who substitutes Ertham for the common reading Nertham. See his Notes in loco, and on Section 9.

(3) *Heaven and earth elsewhere spoken of as created.*

On the other hand, Heaven and Earth are spoken of in other places as themselves created. Thus it is said (i. 160, 4; iv. 56, 3), that he who produced heaven and earth must have been the most skilful artizan of all the gods⁴⁷ (*ayañ devānām apasām apastamo yo jajāna rodasī viśvaśambhuvā : sa it scapā bhuvaneshu āsa yaḥ imo dyāvā-prithivī jajāna*). Again, Indra is described as their creator (*janitā diwo janitā prithivyaḥ*) (vi. 30, 5; viii. 36, 4);⁴⁸ as having beautifully fashioned them by his power and skill (x. 29, 6, *mātre nu te sumito Indra pūrē dyaur majmanā prithivī kāryena*); as having generated from his own body the father and the mother (by which heaven and earth are clearly intended (x. 54, 3. *Kaḥ u nu te mahimanāḥ samasya asmat pūrre ṛishayo antam āpuḥ | yan mātarān cha pitaraṇān cha sākam ajanayathās tanvāḥ svāyāḥ*); as having bestowed them on his worshippers (iii. 34, 8. *Sasāna yaḥ prithivīm dyām utemām*); as sustaining and upholding them (*dadhāra yaḥ prithivīm dyām utemām*) (iii. 32, 8; iii. 44, 3; vi. 17, 7; x. 55, 1);⁴⁹ as grasping them in his hand (iii. 30, 5. *Imo chid Indra rodasī apāre yat saṅgrībhṇāḥ maghavan kāśir it te*); as stretching them out like a hide (viii. 6. 5. *Ojas tad asya titiṣhe ubhe yat samavarttayat | Indraś charmea rodasi*). The same deity is elsewhere (vi. 30, 1) said to transcend heaven and earth, which are equal to only a half of the god⁵⁰ (Pra

108484

⁴⁷ This phrase is, perhaps, primarily meant as an eulogy of the heaven and earth, by expressing that he must have been a most glorious being who was the author of so grand a production as heaven and earth (see Śāṅkara on R.V. i. 160, 4, who says, "that having in the previous verse magnified the heaven and earth by lauding their son the sun, the poet now magnifies them by exalting their maker"). But it also appears to intimate that, in the idea of the writer, the heaven and earth were, after all, produced by some greater being. In iv. 17, 4, it is similarly said that "the maker of Indra was a most skilful artist."

⁴⁸ The A.V. xii. 1. 10, says: "May our mother the earth whom Indra, the lord of power, made, friendly to himself, give milk to me her son (*Indro yām chakre īt-mane anamitrāṇā śachi-patiḥ | sū no bhāmir visṛjatām mātā putrāya me payah*.

⁴⁹ Who are the sons or children of Indra's brother (*śhrūtāḥ putrāḥ*) mentioned in this verse, and who is the brother?

⁵⁰ In viii. 59, 5, it is said: "If, Indra, a hundred heavens and a hundred earths were thine, a thousand suns could not equal thee, thunderer, nor anything born, nor both worlds" (*yad dyāvāḥ Indra te sātaṇī sātam blūnir uta syuḥ | na tvā vajrin saharaṇī sūryāḥ anu na jātām ashṭa rodasi*).

ririche divaḥ Indraḥ prithivyāḥ arddham id asya prati rodasi ubhe; and they are further represented as following him as a chariot wheel a horse (viii. 6, 38. *Anu tvā rodasi ubhe chakram na vartti etaśam*); as bowing down before him (i. 131, 1. *Indrāya hi Dyaus asuro anamnata Indrāya mahi prithivī varimabhiḥ*);⁵¹ as trembling from fear of him (iv. 17, 2. *Tava tvisho janiman rejata Dyauḥ rejat bhūmir bhiyasā svasya manyoḥ*⁵² | See also iv. 22, 3 f.; vi. 17, 9; viii. 86, 14); as being disturbed by his greatness (vii. 23, 3. *Vi bādhishṭa rodasi mahitvā Indraḥ*); as subject to his dominion (x. 89, 10. *Indro diraḥ Indraḥ iṣe prithivyāḥ*); and as doing homage to his power (viii. 82, 12. *Adha te apratiskhutāñ devī śushnañ saparyataḥ | ubhe susīpra rodasi*). The creation of heaven and earth is also ascribed to other deities, as to Soma and Pūshan (ii. 40, 1. *Somāpūshnañ jananā rayināñ jananā divo janāna prithivyāḥ*); to Soma (ix. 98, 9. *Sa vāñ yajñeshu Mānavi Indur janishṭa rodasi | deco devī ityādi* |⁵³ See also ix. 90, 1; ix. 96, 5); to Dhātri (x. 190, 3. *Sūryā-chandramasau Dhātā yathāpūream⁵⁴ akalpayat | dirañ cha prithicīñ cha antariksham atho svah*); to Hiranya-garba (x. 121, 9. *Mā no hiṁsij janitā yaḥ prithivyāḥ yo vā dicāñ satyadharma jajāna* | Comp. v. 5); they are declared to have received their shape and variety of forms, from Tvaṣṭṛi, though themselves parents (x. 110, 9. *Yaḥ ime dyavāprithivī janitri rāpair apimśad bhuvanāni viśvā*); to have sprung respectively from the head and the feet of Purusha (x. 90, 14. *Nābhyāḥ asya antariksham śirshno dyauḥ samavartata | padbhyāñ bhūmik*); and to be sustained or supported by Mitra (iii. 59, 1), by Savitri (iv. 53, 2; x. 149, 1. *Savitā yantraḥ pri-*

⁵¹ Heaven (Dyaus) is here styled *aaurāḥ*, "the divine," as also in iii. 53, 7.

⁵² It might at first sight appear as if, according to the fourth verse of this hymn (iv. 17, 4), the Heaven, *Dyaus*, was the father of Indra (see Professor Wilson's translation, vol. iii. p. 151). But the meaning seems to be: "The Heaven esteemed that thy father was a stalwart hero: he was a most skilful artist who made Indra, who produced the celestial thunderer, unshaken, as the world (cannot be shaken) from its place." This is confirmed by verse 1, which says that the Heaven acknowledged Indra's power; and by verse 2, which represents it as trembling at his birth. See also vi. 72, 3.

⁵³ The two worlds, *rodasi*, are here styled *devī*, "divine," and *mānavi*, "human," or "connected with men," or "friendly to men."

⁵⁴ It is remarkable that here Dhātri is said to have formed the sun, moon, sky, earth, air, and heaven, as before; as if, agreeably to the Puranic conception, they had previously existed, and been destroyed. See the 1st vol. of this work, 2nd ed. pp. 61, 66, 76.

thivim aramṇād askambhane Savitā dyām adriñhat), by Varuna (vi. 70, 1; vii. 86, 1; viii. 42, 1), by Indra and Soma (vi. 72, 2), by Soma (ix. 87, 2), and by Hiranyagarbha (x. 121, 5).

(4) *Speculations about their origin.*

In other passages we encounter various speculations about their origin. In i. 185, 1, the perplexed poet enquires, “Which of these two was the first,⁵⁵ and which the last? How have they been produced? Sages, who knows?” (*Katarā pūrvā katarā aparā ayoh kathā jāte kavayoh kō vi veda*).⁵⁶ In vii. 34, 2, the waters are said to know the birth-place of heaven and earth (*viduh prithicyāḥ divo janitrāṁ śrīganti āpo adha ksharantib*). In x. 31, 7, the Rishi asks: “What was the forest, what was the tree, from which they fashioned the heaven and the earth, which abide undecaying and perpetual, (whilst) the days and many dawns have disappeared?” (*kiñ svid vanāñ kah u sa vrikshah āsa yato dyāvā-prithivī nishṭatakshuh | saṁtasthāne ajare itaūti ahāni pūrvir ushaso jaranta*). This question is repeated in x. 81, 4;⁵⁷ and in the same hymn (verses 2 and 3) the creation of heaven and earth is ascribed to the sole agency of the god Viśvakarman:⁵⁸ 2. “What was the support, what and how was the basis from which by his might the all-seeing Viśvakarman produced the earth, and spread out the sky? 3. The one god who has on every side eyes, faces, arms, and feet, blows with his arms and his wings, when producing the heaven and earth” (2. *Kiñ svid āśid adhishṭhānam ārambhanañ kalamat svit kathā āśit | yato bhūniṁ janayan Viśvakarmā ei dyām aurṇod mahinā viśvachakshah* | 3. *Viśvataśchakshur uta viśvatomukho viśvatobhūr uta viśvataspat | sam bāhubhyāñ dhamati sam pata-*

⁵⁵ S'atap. Br. xiv. 1, 2, 10, *Iyam prithivi bhūtasya prathama-jā*, “This earth is the firstborn of created things.”

⁵⁶ Compare Professor Müller's Lectures on Language, ii. 488, and Nirukta iii. 22.

⁵⁷ See also the Taitt. Br. ii. 8, 9, 6, where the answer is given, “Brahma was the forest, Brahma was that tree from which they fashioned heaven and earth” (*Brahma vanam Brahma sa vrikshah āśid yato dyāvīprithivī nishṭatakshuh*). In A.V. xii. 1, 60, Viśvakarman is said to have sought the earth with an oblation when she had entered into the fluid atmosphere (*yām anvīchhad Viśvakarmā antar arṇave rejai pravishṭām*). Compare the accounts in the Brahmanas and Purāṇas of the earth being sunk beneath the waters at the creation, 1st vol. of this work, 2nd ed. pp. 50–55, 76.

⁵⁸ See the 4th vol. of this work, pp. 4 ff., and Haug's Aitareya Brāhmaṇa, ii. 299.

trair dyāvā-bhūmī janayam devah ekah). In x. 72, which will be quoted in the next section, a different account is given of the origin of heaven and earth. In R.V. x. 129, 1, it is said that originally there was "nothing either non-existent or existent, no atmosphere or sky beyond" (*na asad asid no sad āsit tadañīm na āsid rajo no ryoma paro yat*); and in Taitt. Br. ii. 2, 9, 1 ff., it is declared, that "formerly nothing existed, neither heaven, nor earth, nor atmosphere," and their formation is described: "That, being non-existent, resolved, 'Let me become,'" etc. (*idañ vai agre naiva kinchana āsit | na dyaur āsit | na pr̄ithivi | na antariksham | tad asad eva san mano 'kuruta "syām" iti*) The passage is quoted at length in the 3rd vol. of this work, pp. 27 ff.)

It is, as we have already seen (p. 24), a conception of the Greek, as well as of the oldest Indian, mythology, that the gods sprang from Heaven and earth (in the former case Ouranos and Gaia). The Indian god who is represented in the Veda as the consort of the Earth and the progenitor of the gods, does not, however, as we have seen, bear the same name as the corresponding divinity among the Greeks, but is called *Dyaus*, or *Dyaush pitar*. But this latter name is in its origin identical with Zeus, or Zeus pater, and Jupiter, or Diespiter, the appellations given to the supreme god of the Greeks and Romans,⁵⁹ whom Hesiod represents as the grandson of Ouranos. On the other hand, the name of Ouranos corresponds to that of the Indian deity Varuna, who, though he is not regarded as the progenitor of the gods, yet, as we shall see more fully in a future section, is considered to coincide with Ouranos in representing the sky.

The word *Pr̄ithivi*, on the other hand, which in most parts of the Rig-veda is used for Earth, has no connection with any Greek word of the same meaning. It seems, however, originally to have been merely an epithet, meaning "broad,"⁶⁰ and may have supplanted the older

⁵⁹ For the proof of the identity of Dyaus and Zeus, see Prof. Müller's Lectures on Language, i. 11; ii. 425 434; Prof. M. Bréal, "Hercule et Cacus," 102; Hartung, "Religion und Mythologie der Griechen," ii. 5 f.; iii. 1 ff. See also iii. pp. 45 f., and 76 f. of the last-named work, where Hera, the consort of Zeus, is described as a representative of the earth, and where Uranos and Gaea, Kronos and Rhea, Zeus and Hera, though described in the Greek mythology as successive pairs of deities, are yet asserted to be essentially the same couples, with altered names.

⁶⁰ Compare in the first volume of this work, pp. 52, 53, two passages from the Taittirīya Sanhitā and Brāhmaṇa, in which the formation of the earth is described,

word *Go*, which (with *Gmā* and *Jmā*) stands at the head of the earliest Indian vocabulary, the Nighantu, as one of the synonyms of Prithivī (earth), and which closely resembles the Greek *rāia* or *rā*. In this way *Gaur mātar* may possibly have once corresponded to the *Rā mātr̄a* or *Δημήτηρ* of the Greeks.

Professor Benfey (Orient und Occident, i. 48, note 275, which the German reader may consult), and M. Michel Bréal (Hercule et Cæus, p. 101) are of opinion that the functions which in the older Indian mythology were assigned to Dyaus, were at a later period transferred to Indra, whose characteristics will form the subject of a later section.

and in which it is said to have derived the name of Prithivī from its being extended (*aprathata*). See also R.V. ii. 15, 2, *sa dhirayat prithivīn paprathat cha* | “He upheld the earth (*prithivī*), and spread it out” (*paprathat*).



SECTION III.

ADITI.⁶¹

I proceed to Aditi, who is, in idea at least, if not chronologically, one of the older Indian deities, and who is the only goddess, except Nishtigri⁶² and Ushas, whom I have noticed as specified by name in the R.V. as the mother of any of the gods.

(1) *The epithets by which she is characterized.*

Though not the subject of any separate hymn, Aditi is an object of frequent celebration in the Rig-veda, where she is supplicated for blessings on children and cattle (as in i. 43, 2. *yathā no Aditih karat pāsre nrībhyo yathā gace | yathā tokāya rudriyam*), for protection and for forgiveness. She is represented, as we have already seen^(q.v. 18), as the mother of Varuna and some of the other deities. In the Nighantu, or ancient vocabulary prefixed to the Nirukta, the word Aditi is given a synonym (1) of *prithiri*, the earth; (2) of *rāch*, voice; (3) of *go*, cow;⁶³ and (4) in the dual, of *dyāvā-prithiryau*, heaven and earth (Nigh. i. 1, 11; 2, 11; 3, 30). In the Nirukta (iv. 22) she is defined as the mighty mother of the gods (*aditai deva-māta*).⁶⁴ In another part

⁶¹ Before commencing the revision of this section, I had received the first vol. of Prof. Müller's translation of the Rig-veda, which contains, pp. 230-251, an able dissertation on Aditi. See the same author's Lectures on Language, ii. 500.

⁶² See note in p. 13.

⁶³ Compare R.V. viii. 90, 15, *gām anīgām aditim*; and Vāj. Sanh. xiii. 43, where Agni is supplicated not to injure her (*gām mā hinsir Aditūm virujam*), and 49 (*ghritām dūkānām aditūm janīya*).

⁶⁴ In R.V. i. 113, 19, Ushas (the dawn) is styled "the mother of the gods, and the manifestation of Aditi" (*mītā devānām Aditer anīkam*); or, as Sāyāṇī explains, the rival of Aditi, from her appearing to call all the gods into existence when they are worshipped in the morning, as Aditi really gave them birth. Compare i. 115, 1. Müller, Transl. of R.V. i. 231, renders *Aditer anīkam*, "the face of Aditi."

(xi. 22) of the same work (where the different gods are taken up in the order in which they are found in the list in the Nighantu, chap. 5) she is placed at the head of the female divinities of the intermediate region (*atha ato madhya-stanah striyah | tasaam Aditih prathamagamin bhatati*). In numerous texts of the R.V. Aditi is styled the “goddess,” or the “divine” (*devi*) (as in iv. 55, 3, 7; v. 51, 11; vi. 50, 1; vii. 38, 4; vii. 40, 2; viii. 25, 10; viii. 27, 5; viii. 56, 10), the “irresistible goddess” (*devi Aditir anarvā*, ii. 40, 6; vii. 40, 4; x. 92, 14), “the luminous,⁶⁵ the supporter of creatures, the celestial” (*jyotishmatim Aditiñ dhārayat-kshitiñ⁶⁶ svarvalim*, i. 136, 3), the “widely expanded” (*urn-vyachah⁶⁷* v. 46, 6), the friend of all men” (*viśeṣajanyām*, vii. 10, 4). In v. 69, 3, the rishi exclaims: “In the morning I continually invoke the divine Aditi, at mid-day, at the setting⁶⁸ of the sun” (*prātar devim Aditiñ johavimi madhyandine uditā sūryasya*.) In i. 185, 3, her gifts—pure, unassailable, celestial, imperishable, and inspiring veneration,—are supplicated (*aneho dātram Aditer anarvam huce svarad avadhāñ namasvat*); and in another place (i. 166, 12) the large blessings conferred by the Maruts are compared to the beneficent deeds of Aditi (*dirghāñ vo dātram Aditer iva vrata*).⁶⁹ In iv. 55, 3, she is styled Pastyā, which Professor Roth understands to mean a household goddess (comp. Müller, p. 248). In the Vāj. S. she is thus celebrated, 21, 5 (=A.V. vii. 6, 2): “Let us invoke to aid us the great mother of the devout, the mistress of the ceremonial, the strong in might, the undecaying, the widely-extended, the protecting, the skilfully guiding Aditi” (*mātām u shu mātarāñ suvratāñ rīlasya patnīm avase huvema | tuvikshatrām ajarantim uruchiñ suśarmānam Aditiñ supraṇitim*.

⁶⁵ See Roth in Journ. Germ. Or. Society, vi. 69; and compare R.V. vii. 82, 10: “We celebrate the beneficent light of Aditi,” etc. (*avadhrañjyothi*).

⁶⁶ The same epithet, *dhārayat-kshiti*, is, in R.V. x. 132, 2, applied to Mitra and Varuna, the sons of Aditi.

⁶⁷ Compare Taitt. Br. ii. 4, 2, 7: *Senū ha nūma prithivī dhananjayā viśvavyachah Aditiñ sūryatvok*.

⁶⁸ The word *uditī* here is understood both by Roth (*s.v.*), by Kuhn (in his review of this essay), and Müller (Transl. R.V. i. 231, 232), to signify the setting of the sun.

⁶⁹ Müller, p. 199, translates this: “your bounty extends as far as the sway of Aditi.” See his note on the different senses of *vrata*, pp. 225 ff.

(2) *Origin of the conception of Aditi according to Professors Roth and Müller.*

In the Lexicon of Böhtlingk and Roth the word *aditi* is taken (in addition to other senses which are also assigned) to signify “infinity, especially the boundlessness of heaven in opposition to the finiteness of the earth, and its spaces;” and this signification is considered to be personified in the goddess Aditi. In his Illustrations of the Nirukta, pp. 150 f. Professor Roth had understood the word to mean “inviolability,” “imperishableness;” and when personified as a goddess, to denote eternity, her sons the Ādityas being the sons of eternity, and the solar and luminous gods Varuna, Mitra, Aryaman, Bhaga, etc., being pre-eminently the eternal deities, as light was regarded as the immaterial and eternal principle. In his essay on the highest gods of the Arian nations (Journ. of the German Or. Society, vi. 68 f.) the same writer says: “Aditi, eternity, or the eternal, is the element which sustains, and is sustained by, the Ādityas. This conception, owing to the character of what it embraces, had not in the Vedas been carried out into a definite personification, though the beginnings of such are not wanting.... This eternal and inviolable principle, in which the Ādityas live, and which constitutes their essence, is the celestial light.”

In a note on R.V. i. 166, 12 (Trans. of the Rig-veda, i. 230), Professor Müller says that “Aditi, an ancient god or goddess, is in reality the earliest name invented to express the Infinite; not the Infinite as the result of a long process of abstract reasoning, but the visible Infinite, visible by the naked eye, the endless expanse, beyond the earth, beyond the clouds, beyond the sky.” And in the next page he goes on to remark that “if we keep this original conception (the conception which he has explained in these two pages) of Aditi clearly before us, the various forms which Aditi assumes, even in the hymns of the Veda, will not seem incoherent.

(3) *Aditi as the mother of the Adityas.*

I proceed to adduce some of the other texts in which Aditi is described and characterized, and begin with those in which she is represented as the mother of Varuna and the other kindred gods:

viii. 25, 3. *Tū mātā viśvavedasā asuryāya pramahasā | mahī jajāna Aditir ritāvarī |* “The mother, the great, the holy Aditi, brought forth these twain (Mitra and Varuna), the mighty lords of all wealth, that they might exercise divine power.”

viii. 47, 9. *Aditir nah urushyatū Aditir śarma yachhatu | mātā Mitrasya rexato Aryamno Varunasya cha anehasāḥ |* “May Aditi defend us, may Aditi grant us protection, she who is the mother of the opulent Mitra, of Aryaman, and of the sinless Varuna. See also x. 36, 3, and x. 132, 6; and A.V. v. 1, 9.

In R.V. ii. 27, 7, she is styled *rājā-putrā*,⁷⁰ “the mother of kings,” in iii 4, 11, *su-putrā*, “the mother of excellent sons;” in viii. 56, 11, as *ugra-putrā*, “the mother of powerful sons;” and in Atharva-veda, iii. 8, 2; xi. 1, 11, “the divine Aditi, mother of heroes” (*sūra-putrā*). All these epithets have obviously reference to Varuna and the other Ādityas as her offspring. In A.V. viii. 9, 21, she is called Aditi, who had an eight-fold parturition, who had eight sons” (*ashṭā-yonir Aditir ashṭāputrā*). In viii. 90, 15, (referred to by Professor Müller in his Lectures ii. 501, and in his Trans. of the R.V. i. p. 237), Aditi appears to be described as the daughter of the Vasus, the sister of the Ādityas, and the mother of Rudras (*mātā rudrāṇāṁ duhitā vasānāṁ svāsā “dītyānām amṛtasya nābhiḥ | pra nu vochuṁ chikitushe janāya mā gām anāgām Aditiṁ vadhiṣṭa*).

In the Sāma-veda (=A.V. vi. 4, 1) the brothers as well as the sons of Aditi appear to be mentioned, i. 299: “May Tvashtṛi, Parjanya, and Brahmanaspati [preserve] our divine utterance. May Aditi with (her) sons and brothers preserve our invincible and protecting utterance”⁷¹ (*Tvashtā no daivyaṁ vachah Parjanyo Brahmanaspatih | putrain bhrātṛibhir Aditir nu pātu no dushkaraṇ trāmaṇāṁ vachah*). Who her brothers may be, does not appear.

(4) Is Aditi ever identified with the sky?

In another passage of the R.V. x. 63, 2, Aditi is thus mentioned, along with the waters, and the earth, as one of the sources from which

⁷⁰ In ii. 27, 1, the epithet *rājabhyāḥ*, “kings,” is applied to all the six Ādityas there named.

⁷¹ Benfey, however, understands the sons and brothers to be those of the worshipper. For *trāmaṇāṁ vachah* the A.V. reads *trūyamāṇāṁ sahāḥ*, “delivering force.”

the gods had been generated : " All your names, ye gods, are to be revered, adored, and worshipped; ye who were born from Aditi,⁷² from the waters, ye who are born from the earth, listen here to my invocation" (*Vīśvā hi vo namasyāni vandyā nāmāni devāḥ uta yajniyāni vāḥ | ye stha jātāḥ Aditer abhyas pari ye prithivyeś te me iha śruta havam |*). In this passage we appear to find the same triple classification of gods as celestial, intermediate, and terrestrial (comp. A.V. x. 9, 12), which we have already met with in R.V. i. 139, 11,⁷³ and in the Nirukta. The gods mentioned in the verse before us as sprung from Aditi, might thus correspond to the celestial gods, among whom the Ādityas are specified by Yāska as the first class, or to the Ādityas alone.⁷⁴

The hymn before us proceeds in the next verse (x. 63, 3) : " Gladden, in order to promote our well-being, those Ādityas, who are invigorated by hymns, the bringers of vigour, the energetic, to whom their mother the sky, Aditi, (or the infinite sky),⁷⁵ towering to the empyrean,

⁷² Roth, in his Lexicon, understands the word Aditi in this passage to mean "infinity," the boundlessness of heaven as opposed to the limitation of earth.

⁷³ The same threefold origin of the gods, together with the use of the word "waters," to denote the intermediate region, is found also in x. 49, 2, where it is said : *mān̄ dhr̄ Indrañ nāma devatāḥ divāś cha gmaś cha apān̄ cha jantavāḥ |* "The gods, both those who are the offspring of the sky, of the earth, and of the [aerial] waters, have assigned to me the name of Indra;" and in x. 65, 9, the poet says: *Parjanya-Vātā vrishabhbāḥ parishinīā Indra-Vāyuā Varuṇo Mitro Aryamanā | devān̄ Ādityān̄ Aditiū havīmahe ye pūrthivēśo divyāśo apsu ye |* " Parjanya, Vāta, vigorous and shakers of moisture, Indra, Vāyu, Varuṇa, Mitra, Aryaman : We invoke the divine Ādityas, Aditi, those (gods) who are terrestrial, celestial, who (exist) in the aerial waters." The word "waters" seems to be used in the sense of air, in ii. 38, 11, and x. 45, 1. Compare also vii. 35, 11, where the gods are classed as *divya*, *pūrthiva*, and *apya* (celestial, earthly, and aerial, *apsu antarikṣe bhabāḥ*: Sāyana), v. 14 of the same hymn where they are divided into *dirya*, *pūrthiva*, (celestial, earthly), and *gojāta*; and vi. 50, 11, where they are distinguished as *divya*, *pūrthiva*, *gojāta*, and *apya* (celestial, earthly, *gojāta*, and aerial. Sāyana on R.V. vii. 35, 14, explains *gojāta* as *Priśner jātāḥ* "born of Priśni." On vi. 50, 11, he characterizes Priśni as *mādhyamikā vīk*, "the Vāch of the middle region." In the former of these two passages, if the threefold division of gods is maintained *gojāta* ought to be = *apya* : but in the latter passage we have a fourfold division, and as the *apya* gods are one of the four classes, *gojāta* ought to designate a different class. Roth so explains the last word as meaning the gods of the starry heaven.

⁷⁴ Nirukta xii. 35 : *Athāto dyuṣṭhānāḥ devagāyāḥ | teshām Ādityāḥ prathamā-*gāminī bhavanti* |*

⁷⁵ The word for "sky" here is *Dyaus*, which, if my rendering is correct, must in this passage be regarded as feminine, though, as we have seen, it is generally masculine, and designated as *father*. In v. 59, 8, the words *dyaus* and *aditi* are similarly

supplies the sweet ambrosial fluid" (*Yebhyo mātā madhumat pīntate payah piyūshañ dyaur aditir adri-barhāḥ | uktha-śushmān vṛishabharān svapnasas tān Ādityān anna mada svastaye*). This verse, in which it may seem that Aditi is either identified with, or regarded as an epithet of, the sky, appears rather to confirm the view I have taken of the one which precedes. The tenor of R.V. x. 65, 9, quoted in a preceding foot-note (3), seems, however, opposed to this identification of Aditi with the sky, as she and her sons the Ādityas are there mentioned separately from the other gods who are the inhabitants of the three different spheres; though possibly the last named classification may be meant to sum up all the gods before enumerated, and so to comprehend the Ādityas also.

(5) *Aditi seems to be distinguished from the Earth.*

But even if we suppose that in the preceding passages it is intended to identify Aditi with the sky, this identification is very far from being consistently maintained in the hymns. And it is equally difficult to take the word as a constant synonym of the Earth. For although, as we have seen, Aditi is given in the Nighaṇṭu as one of the names of the Earth, and in the dual as equivalent to Heaven and Earth, and though in the obscure verse R.V. i. 72, 9, and in Atharva-veda, xiii. 1, 38, she may appear to be identified with the Earth,⁷⁶ we find her in many passages of the Rig-veda mentioned separately, and as if she were distinct from both the one and the other. Thus, in iii. 54, 19, 20, it is said : "Śrinotu nah prithivī dyaur utāpaḥ sūryo nakshattrair uru antarikṣham | 20 . . . Adityair no Aditiḥ śrinotu | "May the Earth and the Heaven hear us, the Water, the Sun with the stars, the wide Atmosphere . . . 20 May Aditi with the Ādityas hear us;"

united : *mimātu dyaur aditiḥ*, etc. Professor Müller takes *aditi* in x. 63, 3, as well as in v. 59, 8, for an adjective, and renders the first half of the former verse thus : "The gods to whom their mother yields the sweet milk, and the unbounded sky, as firm as a rock, their food" (pp. 243 and 249). But we should thus have to take Aditi in different senses in two adjoining verses. In v. 2 of this hymn Prof. Müller himself takes Aditi as signifying the goddess (p. 240). For *adribarhas* see Ro'�, s.v., and under *barhas*.

⁷⁶ R.V. i. 72, 9. *Mahnā mahadbhiḥ Prithivī vi tasthe mātā putrair Aditir dhāyase eḥ* | "The earth, the mother, Aditi stood in power with her mighty sons for the support of the bird." The word *prithivī* may, however, as Professor Müller supposes, p. 243, be here an epithet. A.V. xiii. 1. 38 : *Iśāḥ prithivā Adityā upasthe*, etc.

in v. 46, 3 : *Indragnī Mitrāvaraṇa Aditiṁ svāḥ prithivīm dyām Marutāḥ parvatān apāḥ | huve |* “I invoke Indra, Agni, Mitra, Varuna, Aditi, Heaven, Earth, Sky, etc.; in vi. 51, 5 : *Dyaus pitāḥ Prithivī mātā adhrug Agno bhrātar Vasavo mṛilata nāḥ | viṣve Adityāḥ Adite sajoshā asmabhyāṁ śarma bahulaṁ viganta |* “Father Heaven, benificent mother Earth, brother Agni, Vasus, be gracious to us; all ye Ādityas, Aditi, united, grant us mighty protection;” in ix. 97, 58 : *Tan no Mītro Varuno māmāhantāṁ Aditih Sindhuḥ Prithivī uta Dyauḥ |* “May Mitra, Varuna, Aditi, Ocean, Earth, and Heaven gladden us;” in x. 36, 2 : *Dyaus cha nāḥ Prithivī cha prachetasā ritāvāri rakshatāṁ añhaso riśah | 3. Viśvamān no Aditih pātu añhaso mātā mitrasya Varunasya revataḥ | 2. “Heaven and Earth, the wise and holy, protect us,” etc.; 3 : “May Aditi, the mother of Mita and the opulent Varuna, preserve us from every calamity.” See also x. 92, 11. Perhaps the most distinct text of all, however, is x. 63, 10 : *Sutrāmānam Prithivīm Dyām anehasāṁ suśarmāṇam Aditiṁ suprāntim | daivīm nāvāṁ svaritram anāgasam asravantim ā ruhema svastayo |* 10 : “(We invoke) the excellent protectress the Earth, the faultless Heaven, the sheltering and guiding Aditi: let us ascend for our well-being the divine bark, well rowed, free from imperfection, which never leaks.”⁷⁷ Vāj. S. xviii. 22 : “May Earth, and Aditi, and Diti, and Heaven, etc., etc., satisfy me through my sacrifice,” etc. (. . . . *prithivi cha me Aditiś cha me Ditiś cha me Dyaus cha me . . . yajñena kalpantām*).*

In A.V. vi. 120, 2 : the Earth seems to be distinguished from Aditi: *Bhūmīr mātā Aditir no janitram bhrātā 'ntariksham ityādi |* “Tho Earth our Mother, Aditi the place of our production, the air our brother, etc.

In the Satapatha Brāhmaṇa, indeed, it is said (ii. 2, 1, 19) : “Aditi is this earth; she is this supporter,” (*iyaṁ vai Prithivī Aditiḥ sā iyaṁ pratishṭha*), etc.; and in another passage (v. 3, 1, 4) : “Aditi is this earth; she is the wife of the gods,” (*iyaṁ vai Prithivī Aditiḥ sā iyaṁ devānāṁ patni*). (See also viii. 2, 1, 10; xi. 1, 3, 3). But these identifications of the Brāhmaṇas are very arbitrary and frequently fanciful.

I have already mentioned that Aditi is placed by Yāska at the head

⁷⁷ This verse occurs also in the Vāj. S. xxi. 6; and Ath. V. vii. 6, 3. See Müller, p. 238.

of the goddesses of the intermediate region. If, however, the same ancient writer has done rightly in placing the Ādityas among the deities of the celestial sphere (Nir. xii. 35), Aditi their mother ought surely to have found her place in the same class, as it is scarcely conceivable that the composers of the hymns should have thought of thus separating the parent from her offspring. But Yāska is here merely following the order of the list of words (for it can hardly be called a classification) which he found in the fifth chapter of the Nighantu; and in following this list (to which he no doubt attached a certain authority) he has had to specify Varuna, who is twice named in it, not only among the celestial gods (xii. 21), among whom as an Āditya he was properly ranked, but also among the gods of the intermediate region⁷⁸ (x. 3).

(6) *Aditi and Diti.*

In the following verse Aditi is named along with another goddess or personification, Diti, who, from the formation of her name, appears to be intended as an antithesis, or as a complement, to Aditi (v. 62, 8. *Hiranyarūpam ushaso vyuṣṭāv ayah-sthūnam uditā sūryasya | ārohatho · Varuṇa Mitra garttam atas chakshāthe Aditiṁ Ditiṁ cha |* “Ye, Mitra and Varuna, ascend your car, of golden form at the break of dawn, (your car) with iron supports at the setting⁷⁹ of the sun, and thence ye behold Aditi and Diti.”⁸⁰ Sāyaṇa here understands Aditi of the earth as an invisible whole, and Diti as representing the separate creatures on its surface (*Aditim akhaṇḍanīyām bhūmim Ditiṁ khaṇḍitām pra-*

⁷⁸ Roth, in his remarks on Nir. x. 4, offers the following explanation of this circumstance: “Varuṇa who, of all the gods, ought to have been assigned to the highest sphere, appears here in the middle rank, because among his creative and regulative functions, the direction of the waters in the heavens is one.

⁷⁹ I here follow Roth, who, in the Journ. Germ. Or. Society, vi. 71, and in his Lexicon, renders the word *uditā sūryasya* here by “setting of the sun.” Sāyaṇa goes the length of explaining this phrase by *aparāhṇa* “afternoon,” in his note on v. 76, 3, though not in the passage before us.

⁸⁰ These two words, *aditi* and *diti*, occur also in a passage of the Vājasaneyi Samhitā (x. 16), which is partly the same as the present. The concluding clause (*tatas chakshatām aditīm ditīm cha*) is thus explained by the commentator there as signifying in the *adhidaiiva* sense: “Thence behold [o Varuna and Mitra] the man who is not poor (*aditi=dina*), i.e. who observes the prescribed ordinances (*vihitānushṭhātūram*); and him who is poor (*diti=dina*), who follows the practices of the atheists (*nāstika-vṛittam*).”

jādikām). In his essay on "The Highest Gods of the Arian Races" (Journ. Germ. Or. Society, vi. 71), Professor Roth translates these two words by "the eternal," and "the perishable." In his Lexicon, however, the same author (*s.v.*) describes Diti "as a goddess associated with Aditi, without any distinct conception, and merely, as it appears, as a contrast to her." Aditi may, however, here represent the sky, and Diti the earth; or, if we are right in understanding the verse before us to describe two distinct appearances of Mitra and Varuṇa, one at the rising and the other at the setting of the sun, Aditi might possibly stand for the whole of nature as seen by day, and Diti for the creation as seen by night. At all events the two together appear to be put by the poet for the entire aggregate of visible nature.⁸¹ Diti occurs again as a goddess, but without Aditi, in another place (vii. 15, 12, *Team Agne vīravat yaśo deraś cha Savitā Bhagah | Ditiś cha dāti vāryam |* "You, Agni, and the divine Savitri and Bhaga, (bestow) renown with descendants; and Diti confers what is desirable." Sāyaṇa here explains Diti as meaning a particular goddess (*Ditir api devi*). Roth (*s.v.*) considers her to be a personification of liberality or opulence. Professor Müller, Trans. i. 244, considers that the original reading in this passage was Aditi, and that Diti has been substituted by later reciters. Diti is also named along with Aditi as a goddess, A.V. xv. 6, 7, and xv. 18, 4; Vāj. S. xviii. 22; and in A.V. vii. 7. 1, her sons are mentioned. These sons, the Daityas, as is well known, were regarded in later Indian mythology as the enemies of the gods.

(7) *Aditi may be a personification of Universal Nature.*

Perhaps Aditi may best be regarded as a personification of universal, all-embracing Nature, or Being, with which she is in fact identified in the following remarkable verse. She is the source and substance of all things celestial and intermediate, divine and human, present and future (i.89, 10): "Aditi is the sky; Aditi is the air (or intermediate firmament); Aditi is the mother, and father, and son; Aditi is all the gods, and the five tribes;⁸² Aditi is whatever has been

⁸¹ The words *aditi* and *diti* occur together in another passage, iv. 2, 11 (*ditiṁ cha rūṣva aditīn urushyā*), where Sāyaṇa takes *diti* for "the liberal man," and *aditi* for the "illiberal," and translates "grant us a liberal giver, and preserve us from the illiberal," while Roth renders them by "wealth" and "penury" respectively.

⁸² In another place, vi. 51, 11, Aditi is invoked, along with Indra, the earth, the

born; Aditi is whatever shall be born”⁸³ (*Aditir dyaur Aditir antariksham Aditir mātā sa pitā sa putraḥ | viśve devāḥ Aditiḥ panchajanīḥ Aditir jātam Aditir janitvam* !).

Säyana states that here Aditi is either the earth, or the mother of the gods, and that she is lauded under the character of universal nature⁸⁴ (*Aditir adinā akhaṇḍanīyā vā prithivī devamātā vā | . . . evān sakala-jagad-ātmāna Aditiḥ stūyate*). Yāska says (Nir. iv. 22 f.), that Aditi means “not poor, the mother of the gods” (*Aditir adinā devamātā*), and that the variety of her manifestations is set forth in this verse, or that the objects which are there characterized as *aditi* are *adina*, the reverse of *dīna*, “poor” (*ity Aditer vibhūtim āhashṭe | enāny adināni vā*). This text occurs at the end of a hymn addressed to all the gods, and does not appear to have any connexion with the verses which precede, from which it derives no elucidation.”⁸⁵

Compare with it Taitt. Br. iii. 12, 3, 1, where it is similarly said “that the self-existent Brahma, who is the highest austere-fervour, is son, father, and mother (*Svayambhu Brahma paramāñ tapo yat | sa eva putraḥ sa pitā sa mātā*).

With this may be compared Aeschylus, Fragment 443:

Ζεύς ἐστιν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δὲ οὐρανός.
Ζεύς τοι τὰ πάντα χῶ τι τῶν δὲ ὑπέρτερον.

ground (*Pashma*), Pūshan, Bhaga, and the five tribes (*panchajanīḥ*), to bestow blessings. Are the “five tribes” to be understood here, with some old commentators (see Nir. iii. 8) of the Gandharvas, Pitrīs, Devas, Asurās, and Rūkshas; or with the Aitareya Brāhmaṇa quoted by Säyana on i. 89, 10, of gods, men, Gandharvas, Apsarases, serpents, and Pitrīs (the Gandharvas and Apsarases being taken as one class)? Perhaps we should rather understand the term, as in x. 53, 4, 5 (*panchajanīḥ mama hotrañ jushadheem*, “ye five tribes, welcome my offering”), as denoting the whole pantheon, or a particular portion of it. In R.V. x. 55, 3, *pancha devāḥ*, the five gods, or classes of gods, are mentioned, and in x. 60, 4, “the five tribes in the sky” (*divīva pancha kṛishṭayāḥ*). See the 1st vol. of this work, p. 177.

⁸³ In a note on this verso (Orient und Occident, ii. p. 253) Professor Benfey remarks “The conception of this goddess is still dark.”

⁸⁴ M. Ad. Regnier, Étude sur l’idiome des Védas, p. 28, remarks: Aditi is the name of a divinity, a personification of the *All*, the mother of the gods.”

⁸⁵ There is a hymn (x. 100)—addressed to different gods, and where they are invoked in succession—in which the words *ā sarvatātīm aditīm vṛiṇīmake* form the conclusion of all the verses except the last. The precise meaning of these words was not very clear to me, especially as they have no necessary connection with the preceding portions of the different stanzas in which they occur. But Professor Aufrecht suggests that the verb *vṛiṇīmake* governs a double accusative, and that the words

"Zeus is the *A*ether, Zeus is the Earth, Zeus is the Heaven. Zeus is all things, and whatever is above them." See Müller, Lectures on Language, ii. 441.

The signification, "earth" or "nature," may be that in which the word Aditi is employed in R.V. i. 24, 1: *Kasya nūnāṁ kātāmasya amṛitānāṁ manāmahe chāru devasya nāma | ko no mahyai Aditaye punar dāt pitarañ cha dṛīseyam mātarañ cha |* 2. *Agner vayam prathamasya amṛitānāṁ manāmahe chāru devasya nāma | sa no mahyai Aditaye punar dāt pitarañ cha dṛīseyam mātarañ cha |* "of which god, now, of which all the immortals, shall we invoke the amiable name? who shall give us back to the great Aditi, that I may behold my father and my mother?" 2. Let us invoke the amiable name of the divine Agni, the first of the immortals; he shall give us back to the great Aditi, that I may behold my father and my mother." These words are declared in the Aitareya Brāhmaṇa to have been uttered by Sunāśepa when he was about to be immolated (see Professor Wilson's Essay in the Journal of the Royal Asiatic Society, xiii. 100; Professor Roth's paper in Weber's Indische Studien, i. 46; Müller's Ancient Sanskrit Literature, pp. 408 ff.; Haug's Aitareya Brāhmaṇa, ii. 460 ff., and the First Vol. of this work, pp. 355 ff. In regard to the passage immediately before us, Müller's Lectures on Language, ii. 500, and his Translation of the Rig-veda, i. 243, may also be consulted). Whether this account be correct or not, the words may be understood as spoken by some one in danger of death from sickness or otherwise, who prayed to be permitted again to behold the face of nature. This interpretation is confirmed by the epithet *mahi*, "great," applied in this verse to Aditi, which would not be so suitable if, with Roth (*s.v.*), we should take the word here in the sense of "freedom" or "security." If we should understand the father and mother whom the suppliant is anxious to behold, as meaning heaven

mean "We ask Aditi for *sarratāti*;" (whatever that may mean). In an ingenious excursus on R.V. i. 94, 15 (Orient und Occident, ii. 519 ff.), Professor Benfey regards the word as coming originally from the same root as the Latin *sālūt*, of which he supposes the primitive form to have been *salvolūt*, and to have the same signification. This sense certainly suits the context of the four passages on which principally he finds it, viz., i. 106, 2; iii. 54, 11; ix. 96, 4; x. 36, 14. In a note to his translation of this paper (Orient und Occident, iii. 470) he explains the words under consideration, "we supplicate Aditi for welfare." In his transl. of R.V. i. 247, Müller similarly renders them: We implore Aditi for health and wealth."

and earth (see above), it would become still more probable that Aditi is to be understood as meaning "nature." Sāyaṇa (in loco) understands the word of the Earth (*prithivyai*).

(8) *Aditi as a forgiver of sin.*

Benfey in his translation of the hymn just referred to i, 24 (Orient und Occident, i. 33), treats Aditi as a proper name, and explains it as denoting "sinlessness." Whatever may be thought of this interpretation, the goddess Aditi is undoubtedly in many other texts connected with the idea of deliverance from sin. Thus at the end of this same hymn (i. 24, 15), it is said: *Ud uttamañ Varuṇa pāśam asmad arā adhamañ vi madhyamañ śrathaya | atha rayam Āditya vrata⁸⁶ tava anāgasah Aditaye syāma |* "Varuṇa, loose from us the uppermost, the middle, and the lowest bond. Then may we, o Āditya, by thy ordination, be without sin against Aditi."⁸⁷

The same reference is also found in the following texts:

i. 162, 22. "May Aditi make us sinless" (*anāgastrañ no Aditiḥ krinotu*).

ii. 27, 14. "Aditi, Mitra, and Varuṇa, be gracious if we have committed any sin against you" (*Adite Mitra Varunauta mrīla yad vo vayañ chakrima kach chid āgah*).

iv. 12, 4. "Whatever offence we have, through our folly, committed against thee, after the manner of men, o most youthful god, make us free from sin against Aditi; loosen our sins altogether away, o Agni"

⁸⁶ On the different senses of the word *vrata* see Müller, Trans. of R.V. i. 225 ff. Here he renders "under thy auspices," p. 228.

⁸⁷ The abstract noun *adittive* occurs along with *anāgāstva*, "sinlessness," in the following line (vii. 51, 1): *anāgāstre adittive turāsa inam yajnam daudhatu śroshamānūḥ*, "May the mighty gods, listening to us, preserve this ceremony in sinlessness, and prosperity." Though *adittive* is joined with *anāgāstva*, it does not follow that it must have the same sense.—In the Sātapatha Brāhmaṇa x. 6, 5, 5 (= Brihad Āranyaka Upanishad, p. 53 ff.,) the name of Aditi is explained from the root *ad*, to eat: "Whatever he created, he began to eat: for Aditi derives her (or his) name from this, that she (or he) eats every thing" (*yad yad eva asrijata tad attum adhri-yata | sarevā vai otti iti tad Aditer adittivam*). Aditi is an epithet of Agni in R.V. iv. 1, 20; vii. 9, 3; and of Aryaman in ix. 81, 5. Yūṣka tells us that Agni also is called Aditi (*Agnir apy aditir uchyate*, Nir. xi. 23), and quotes in proof of this the 16th verse of a hymn to Agni, R.V. i. 94. In vii. 52, 1, the worshippers ask that they may be *adityah*, which Sāyaṇa renders by *akhandañyūḥ*, "invincible."

(*Yach chid hi te purushatra yavishtha achittibhiḥ chakrima kach chid āgah | kṛidhi su asmān Aditer anāgān vi enānsi śīśratho vishvag Agne*).

v. 82, 6. "May we be free from sin against Aditi through the help of the divine Savitri" (*anāgasah Aditaye devasya Savituh save*).

vii. 87, 7. "May we, fulfilling the ordinances of Aditi, be without sin towards Varuna, who is gracious even to him who has committed sin" (*yo mrilayāti chakrushe chid āgo vayañ syāma Varunse anāgah | anu vratāni Aditer pidhantaḥ*).

vii. 93, 7. "Whatever sin we have committed, be thou (Agni) compassionate: may Aryaman and Aditi sever it from us" (*yat sim āgas chakrima tat su mrila tad Aryamā Aditih śisrathanlu*).

x. 12, 8. "May Mitra here, may Aditi, may the divine Savitri declare us sinless to Varuna" (*Mitro no alra Aditir anāgān Savitā dovo Varunāya vochat*).

A consideration of these passages, where Aditi is supplicated for forgiveness of sin, might lead us to suppose that she was regarded as the great power which wields the forces of the universe, and controls the destinies of men by moral laws; and the idea derives some support from her connection with Varuna, whose bonds are so often referred to as afflicting sinners.⁸⁸ But this supposition is weakened by the fact that many others of the gods are in the same way petitioned for pardon, as Savitri (iv. 54, 3) and other deities, as the Sun, Dawn, Heaven and Earth (x. 35, 2, 3), Agni (iii. 54, 19).

(9) *Aditi's position sometimes subordinate.*

Though, as we have seen, Aditi is regarded as the mother of some of the principal Vedic deities, she is yet, in other texts, represented as playing a subordinate part.

Thus, in vii. 38, 4, she is mentioned as celebrating the praises of Savitri, along with her sons Varuna, Mitra, and Aryaman, and welcoming his aid (*abhi yañ devi Aditir grināti savañ devasya Savitur jushānā | abhi sañrājo Varuno grinanti abhi Mitrāso Aryamā sajoshāḥ*); and in viii. 12, 14, she is declared to have produced a hymn to Indra *uta svarāje Aditiḥ stomam Indrāya jījanat | puruprasastam utaye ritasya yat*).

⁸⁸ See on this subject Müller's transl. of the R.V. i. 241 ff.

(10) *Creation as described in Rig-veda x. 72; birth of Aditi, Daksha, the gods, and the Ādityas.*

In a hymn of the tenth book (the 72nd), supposed from its contents to be of a comparatively late date, the process of creation is described at greater length than in any earlier passage, and the share which Aditi took in it is not very intelligibly set forth:⁸⁹

x. 72, 1. *Devānām̄ nu rayañ jānā pra rochāma vīpanayā | ukheshu
śasyamāneshu yaḥ paśyād uttare yuge |* 2. *Brahmanaspatir etā sañ kar-
māraḥ ivādhanat | devānām̄ pūrvye yuge asataḥ sad ajāyata |* 3. *Derā-
nām̄ yuge prathame asataḥ sad ajāyata | tad aśāḥ anv ajāyanta tad Uttā-
napadas pari |* 4. *Bhār jaño Uttānapado bhuvaḥ aśāḥ ajāyanta | Aditer
Daksho ajāyata Dakshād u Adilīḥ pari |* 5. *Aditir hi ajanishṭa Daksha
yā dukhitā tava | tām̄ devāḥ anv ajāyanta bhadraḥ amṛtabandharaḥ |* 6. *Yad devāḥ adah salile susañrabdhāḥ alishtatha | altra vo nrityatām iva
tviro renur apāyata |* 7. *Yad devāḥ yatayo yathā bhuvanāni apinvata |
altra samudre ā gūham ā sūryam ajabhartana |* 8. *Aṣṭau putrāśo
Aditer ye jātās tanras pari | devān upa pra ait saptabhiḥ parā mārt-
tāndam̄ aśyat |* 9. *Saptabhiḥ pulrair Adilīḥ upa prait pāryām̄ yugam |
prajāyai mrityare trat punar mārttāndam abharat |*

"1. Let us, in chaunted hymns, with praise, declare the births of the gods,—any of us who in (this) latter age may behold them. 2. Brahmanaspati blew forth these births like a blacksmith.⁹⁰ In the earliest age of the gods, the existent sprang from the non-existent. 3. In the first age of the gods, the existent sprang from the non-existent: thereafter the regions sprang, thereafter, from Uttānapad. 4. The earth sprang from Uttānapad, from the earth sprang the regions: Daksha sprang from Aditi, and Aditi from Daksha. 5. For Aditi was produced, she who is thy daughter, o Daksha. After her

⁸⁹ I have already given this translation in vol. iv. of this work, pp. 10, 11, but repeat it here, with some variations, for the sake of completeness. Prof. Müller in his transl. of the R.V. pp. 234 f. gives a version of the first four verses. In the first verse, second line, he proposes to read *yat* for *yaḥ* and to translate "that a man may see them," etc. In the third verse he takes Uttānapadas, where it first occurs, for a nominative, and in the fourth verse for a genitive. Whichever way we take the words, there is a double production of the regions; first, either (a) from Uttānapad, or (b) after the non-existent, but before Uttānapad, to which they gave birth, and, second, from the earth, which itself sprang from Uttānapad.

⁹⁰ Compare R.V. iv. 2, 17; and x. 81, 2.

the gods were born, happy, partakers of immortality. 6. When, gods, ye moved, agitated, upon those waters, then a violent dust⁹¹ issued from you, as from dancers. 7. When, gods, ye, like strenuous men,⁹² replenished the worlds, then ye drew forth the sun which was hidden in the (aerial?) ocean. 8. Of the eight sons⁹³ of Aditi who were born from her body, she approached the gods with seven, and cast out Mārttāṅga (the eighth). 9. With seven sons Aditi approached the former generation (of gods): she again produced Mārttāṅga for birth as well as for death.⁹⁴

⁹¹ Compare R.V. iv. 42, 5. . . . *Indrah iyarmi reṇum abhibhūtyoñīḥ.*

⁹² *Yatayah.*—This word is taken by Böhtlingk and Roth *s.v.* as the name of an ancient family connected with the Bhrigus, R.V. viii. 3, 9; viii. 6, 18, to whom some connection with the formation of the world is ascribed in x. 72, 7 (the verse before us). The word also occurs in R.V. vii. 13, 1, where it is applied to Agni (*Vaisvaramāṇya yataye matīnōm*). The second of the verses quoted by B. and R. (viii. 6, 18) is as follows: *ye Indra yatayas tvā Bhrīgaro ye cha tushṭuvuḥ | mama it ugra śrudhi haram |* “Indra, the Yatis, and the Bhrigus, who praised thee:—hear, o fiery god, my invocation.” Here a family of men may be meant, as also in viii. 3, 9 (*yena yatibhyo Bhrīgave dhane hite*). In one of the few verses of the Sama-veda which are not found in the R.V., viz. ii. 304, (but which is not referred to in B. and R.’s Lexicon, although the parallel passage in the A.V. ii. 5, 3, which has some different readings, is cited) the words Yati and Bhrigu both occur: *Indras turāśhān Mitra na jyghāne Vṛittrām Yatir na | bibheda Balaṁ Bhrīgur na sañcē sātrān made soma-ya |* “The impetuous Indra slew Vṛittra as (did) Mitra, as (did) the Yati; he pierced Bala as (did) Bhrigu; he overcame his enemies in the exhilaration of the soma-juice.” The parallel passage of the A.V. (in Roth and Whitney’s ed.) reads *yatir na*, the accusative feminine, instead of *yatir na*, the nom. masc. The Lexicon also refers to the Ait. Br. vii. 28 (quoted in the 1st vol. of this work (2nd ed.) pp. 437 f.), where Indra is said to have abandoned the Yatis to wolves; and to other passages in which the same legend is noticed.

⁹³ Compare A.V. viii. 9, 21: *ashṭa-yonir Aditir ashṭa-putrā |* In the Taitt. Aranyaka i. 13, 1, the Earth is said to have had eight births, eight sons, and eight husbands (*ashṭayonīm ashṭaputrām ashṭapatnīm īnām mahīm*).

⁹⁴ The 8th and 9th verses are quoted in the Taittiriya Aranyaka i. 13, 2, 3; where the reading of the last line of verse 9, is as follows: *prajīyai mrityave tat parū mārttāṅḍam ḥ̄barat |* The commentator explains the last verse thus: “Aditi approached her husband preparatory to the procreation of her sons, and with a view to their birth; and she abandoned Mārttāṅga that he might die” (*tad-utpādanārthan “pūryaān yugam” tad utpatti-pūrva-kālinam pati-saṁyogam “prajīyai” prejol-patty-arthan “upaprait” priti-pūrvakam prīptavatī | . . . Mārttāṅḍikhyam ashṭamam putram “parābharat” parityaktavatī iti yat tat “mrityave” mrityu-nimittam | Mārttāṅdo hi mrityor eva hetur na prajābhividdheḥ*), and he adds that “Mārttāṅga means one in consequence of whose birth the egg has become dead” (*mrītam andān yadīya-jammanā sa Mārttāṅdah*); according to the Smṛiti: *mrīte’ndō tāyate yasmād Mārttāṅḍah sa udāhritat* | “He is called Mārttāṅga because he was

Yâska has the following remarks on verse 4 of this hymn in the Nirukta, xi. 23 :

Ādityo Dakshah ity āhur Āditya-madhye cha stutah | Aditir Dākshāyanī “Aditer Daksho ajāyata Dakshād u Aditiḥ pari” iti cha | tat katham upapadyeta | samāna-janmānau syātām iti | api vā deva-dharmena ilare dara-janmānau syātām itaretara-prakṛitī |

“Daksha is, they say, an Āditya (or son of Aditi), and is praised among the Ādityas. And Aditi is, on the other hand, the daughter of Daksha (according to this text), ‘Daksha sprang from Aditi, and Aditi from Daksha.’ How can this be possible? They may have had the same origin; or, according to the nature of the gods, they may have been born from each other, and have derived their substance from each other.”⁵⁵

Another instance of the same reciprocal generation is found in R.V. x. 90, 5 : *Tasmād Virāḍ ajāyata Virājō adhi Pūrushah | “From him (Purusha) sprang Virāj; and from Virāj (sprang) Purusha.”*

born when the egg was dead.” See also the 549th line of the Harivânsa quoted in the 4th vol. of this work, p. 11, note. The Satapatha Brâhmaṇa, iii. 1, 3, 3 (already quoted in the 4th vol. of this work, p. 12), has the following explanation of the 8th verse: *Aśṭau ha vai putrāḥ Aditih | yāñś te etad devīḥ Ādityānī ity āchakshate sapta ha eva te | avikṛitaḥ ha aśṭānam janayānchakūra Mārttāṇḍam | sandegho ha eva uśa yāvīn eva īrdhvās tāvīnīs tiryān purusha-sammītah ity u ha eke āhru | Te u ha eke īchur devīḥ Ādityāḥ “gad aśmān anu ajanīmā tad amūjā iva bhūd hanta īmā vikaravīma” iti tāñ vichakhrur yathā ayam purusho vikritah | tasya yāni mīmāsāni sankṛitya sannyāsius tato hastī samabhavat | . . . Yum u ha tad vichakrus sa Vivasvatān Ādityas tasya īmīḥ prajīḥ | “Aditi had eight sons. But there were only seven (of them) whom men call the Āditya deities. For she bore the eighth, Mārttāṇḍa, undeveloped into any distinctions of shape (without hands, feet, etc.—Comm.), and quite smooth and uniform, as broad as he was long, or of the size of a man, according to some. The Āditya gods said ‘If in his nature he does not resemble us, it will be fatal; come let us shape him.’ They did so as this man is shaped. The flesh which they cut off him, and threw away, became an elephant. . . . He whom they so shaped was the Āditya Vivasvat, of whom come these creatures.” The passage of the Taitt. Sanh. vi. 5, 6, 1, quoted in the 1st vol. of this work p. 26, also alludes to Aditi’s second parturition having resulted in an abortive egg (*vyriddham īṇḍam*).*

⁵⁵ In his Illustrations of the Nirukta (p. 151) Professor Roth thus translates the 4th and 5th verses of this hymn: “Bhū (the world) was born, and from her opened womb sprang the Regions; from Aditi (Eternity) was born Daksha (spiritual power), and from Daksha again Aditi. 5. Yes, Aditi was born, o Daksha, she who is thy daughter; after her sprang forth the gods, the blessed possessors of immortality.” He then proceeds: “Daksha, (spiritual power) is the male energy, which generates the gods in eternity. As Bhū (the world, or being) and space are the principles of the finite, so both of these are the originators of divine life.”

Daksha and Aditi are connected in two other texts:

x. 5, 7. *Asach cha sach cha parame vyoman Dakshasya janmann Aditer upaste | Agnir naḥ prathamajāḥ ritasya pūrve āyuni ṛishabhaś cha dhenuḥ |* “(A principle) not existing (actually), but existing (potentially) in the highest heaven, in the creative potency of Daksha and in the womb of Aditi,—Agni (became) in a former age the first born of our ritual, and is both a vigorous bull and a cow.”⁶⁶

x. 64, 5. *Dakshasya vā Adite janmani vrate rajānā Mitrā-varuṇā ए विद्वसि |* “Thou, o Aditi, dost tend the two kings Mitra and Varuṇa after the production and by the will of Daksha.”⁶⁷

Though the above passage, x. 72, 4, 5, represents Daksha as at once the father and the son of Aditi, the older Vedic mythology, as we shall see from R.V. ii. 27, 1, in the next section, describes him as one of the Ādityas, and consequently as her son. There are, however, two other passages, vi. 50, 2, and vii. 66, 2, in which the epithet *Daksha-pitṛi* is applied to the gods, and a third, viii. 25, 3, in which two of the Ādityas are styled *sānū dakshasya sukratū*. What is the signification of these epithets? The first of the passages, vi. 50, 2, is as follows:

Sujyotiṣaḥ sūrya Daksha-pitṛin anāgastre sumaho vīhi derān | dryjan-māno ye ritasāpah satyāḥ scarvanto yajatāḥ Agni-jihvāḥ | “O mighty Sūrya, visit in sinlessness the resplendent gods, the sons of Daksha, [or possessors of powers], who have two births, are holy, true, celestial, adorable, and have Agni on their tongues.”

vii. 66, 2. *Yā dhārayanta devāḥ sudakshā Daksha-pitarā | asuryāya pramahasā |* “Which two wise gods (*i.e.* Mitra and Varuṇa), the mighty sons of Daksha,—[or possessors of powers],—the deities have established to exercise divine rule.”

In the Taittirīya Sanhitā, i. 2, 3, 1 (p. 309 in Bibl. Ind.), the same epithet is applied to the gods: *Ye devāḥ manojātāḥ manoyujāḥ sudakshāḥ Dakshapitaras te naḥ pāntu |* “May those deities who are mind-born, mind-exerting, intelligent, who have Daksha for their father,⁶⁸ protect and deliver us,” etc.

⁶⁶ See Langlois' version. Müller (Trans. of the R.V. i. 234) renders the first line only, and does not advert to the second.

⁶⁷ See Müller's version in his Trans. of the R.V. i. p. 234. In his Illustrations of the Nirukta, p. 151, Roth translates the line “And thou, o Aditi, who after their production by Daksha, and by his command, servest the two kings Mitra and Varuna,” etc.

⁶⁸ The commentator explains the word *Daksha-pitarāḥ* as = *Dakshāḥ prajāpatir utpādako yeshām te.* “those of whom the Prajāpati Daksha is the generator.”

Doubt may be thrown on the propriety of taking Daksha in the preceding passages to represent a person, from the fact that in R.V. viii. 25, 5, Mitra and Varuna are not only called the "strong sons of Daksha" (*sūnū Dakshasya sukratī*), but also the "grandsons of mighty strength" (*nāpātā śavaso mahā*). In his interpretation of vi. 50, 2, Sāyanā explains *Daksha-pitṛīn* as *Dakṣāḥ pitāmaho yeshāñ te |* "they of whom Daksha is the progenitor." In the second passage vii. 66, 2, however, he takes the same compound to signify the preservers, or lords of strength" (*balasya pālakau svāminaū vā*). The epithet "son of strength" (*sahasasputra, sahasāḥ sūnu*) is applied to Agni viii. 49, 2; viii. 60, 11; viii. 64, 3; and *śavasaḥ putra* "son of might" to Indra in viii. 79, 3, and viii. 81, 14. In viii. 58, 4, Indrā is called the "son of truth" (*sūnum satyasya*); and the gods are called "sons of immortality" in vi. 52, 9 (*sūnarāḥ amṛitasya*), and in x. 13, 1 (*amṛitasya putrāḥ*). Professor Roth in his Lexicon assigns to *dakṣhapitaraḥ* the sense of "preserving, possessing, bestowing powers;" and supports his view by quoting various other texts of the R.V. This signification is approved by Dr. Kuhn in his review of this article. Professor Müller translates the word by "fathers of strength," Trans. of R.V. i. 235 f.

In the Satapatha Brāhmaṇa, ii. 4, 4, 2, Daksha is identified with Prajāpati, or the creator.⁹⁹

The part which he plays in the later mythology, founded, no doubt, on the Vedic texts which I have quoted, may be seen by consulting Professor Wilson's *Vishṇu Purāṇa*, Dr. Hall's edition, vol. i. pp. 100, 108 ff.: vol. ii. pp. 9–26, and vol. iii. p. 230. According to the first account he is one of Brahmā's mind-born sons (p. 100), and marries Prasūti (p. 108), who bears him twenty-four daughters, among whom Aditi is not specified. In the second account, however (vol. ii. p. 26), Aditi is mentioned as one of his sixty daughters who, along with Diti, Danu, and ten others, is said to have been given in marriage to Kaśyapa, to whom she (Aditi) bore the twelve Adityas (p. 27. See also the M. Bh. Ādi-parva, 3135.) According to the third account (vol. iii. p. 230), Aditi is said to be the daughter of Daksha, and the mother of Vivasvat, the Sun. In a passage in one of the recensions of the Rāmāyaṇa (Schlegel, i. 31, Calc. ed. i. 29), in the Mahābhārata,

⁹⁹ See the 4th vol. of this work, p. 24. In the sequel of the passage in the S. P. Br., ii. 4, 4, 6, a person named Daksha, the son of Parvata, is mentioned.

and in the Bhāgavata Purāṇa, viii. 16, 1 ff., Aditi is described as the wife of Kaśyapa, and the mother of Viṣhṇu in his dwarf incarnation. (See the 4th vol. of this work, p. 116 ff.)

An older authority, however, the Vāj. Sanhitā, gives quite a different account of the relation of Aditi to Viṣhṇu, as it (xxix. 60 = Taitt. S. vii. 5, 14, 1) represents her to be his wife (*Adityai Viṣhṇu-patnyai charuh*).¹⁰⁰ In the following passage of the Taittirīya Sanhitā iv. (p. 34a of the India Office MS.) also she is similarly described: *Viṣhṇambho divo dharuṇāḥ prithivyā asyeśānā jagato Viṣhṇu-patnī | viṣea-vyachāḥ iṣhayanti subhūtiḥ śivā no astu Aditir upasthe |* “Supporter of the sky, sustainer of the earth, sovereign of this world, wife of Viṣhṇu, may the all-embracing and powerful Aditi, filling us with vigour, be auspicious to us (abiding) in her lap.”

¹⁰⁰ In A.V. vii. 46, 3, Siñvālī seems to be called the wife of Viṣhṇu (*Viṣhṇoh patni*). Another goddess is said in Taitt. Br. iii. 1, 2, 6, to be the wife of the same god (*Mahīm devīm Viṣhnupatnīm*).

SECTION IV.

THE ĀDITYAS.

The sons of Aditi specified in R.V. ii. 27, 1, are these six: Mitra, Aryaman, Bhaga, Varuna, Daksha, and Añśa (*Imāḥ giraḥ Ādityebhyo
ghritasnūḥ sanād rājabhya juhvā juhomi | śrinotu Mitro Aryamā Bhago
nas tūvijālo Varuno Daksho Añśah |*). In ix. 114, 3, the Ādityas are spoken of as seven in number, but their names are not mentioned (*devāḥ
ādityāḥ ye snpta tebhīḥ sonābhīraksha nah*).¹⁰¹ In x. 72, 8, 9, as we have already seen, it is declared that Aditi had eight sons, of whom she only presented seven to the gods, casting out Mārttānda, the eighth, though she is said to have afterwards brought him forward. Here, again, the names of the rest are omitted. In A.V. viii. 9, 21, also, as quoted above, p. 38, Aditi is said to have had eight sons. Sūrya is, in a few places, spoken of as an Āditya, viz. in R.V. i. 50, 12 (*ud agād ayam Ādityah*); i. 191, 9 (*ud apaptad asau sūryah . . . Ādityah*); viii. 90, 11;¹⁰² and as an Ādityea (this word equally means ‘son of Aditi’), identified with Agni, he is said (x. 88, 11),¹⁰³ to have been placed by the gods in the sky. In viii. 18, 3, Savitri is named along with Bhaga, Varuna, Mitra, and Aryaman, four of the Ādityas, after that class of deities had been celebrated generally in the preceding verse. Sūrya or Savitri therefore appears to have a certain claim to be considered the seventh Āditya (compare A.V. xiii. 2, 9, and 37, where the sun is called the son of Aditi, *Āditeḥ putrāḥ* and *Ādityāḥ putram*). We have seen above (pp. 13 f., note 19) that Indra also is in one passage (R.V. vii. 85, 4),

¹⁰¹ See the 4th vol. of this work, pp. 101 ff., where these and many other passages relating to the Ādityas are quoted.

¹⁰² The last-mentioned text is as follows: *Bon mahān asi Sūrya bal Āditya mahān
asi | . . . Bat Sūrya śravasā mahān asi |* “O great art thou, Sūrya! O son of
Aditi, thou art great! . . . O Sūrya, in renown thou art great,” etc.

¹⁰³ *Yated enam adadhur yajnyāso divi devīḥ Sūryam Ādityam.* See Nirukta ii.
13; vii. 29. In x. 37, 1, however, the Sun is called the Son of the Heaven (*diva-
putrāya suryāya*); and there as well as elsewhere he is called the eye of Mitra and
Varuna.

addressed as an Āditya along with Varuṇa.¹⁰⁴ In A.V. viii. 2, 15, the Sun and Moon are called Ādityas (*tattra tva' dityau rakshatām sūrya-chandramasāv ubhau*). In A.V. ix. 1, 4, the golden-hued Madhukaśā is said to be the mother of the Ādityas, and the daughter of the Vasus (*Mātā* "dityānām duhitā Vasūnām . . . hiranya-varṇā Madhukaśā).

In the Taittiriya Veda (quoted by Sāyaṇa on R.V. ii. 27, 1) the Ādityas are said to be eight in number: Mitra, Varuṇa, Dhātri, Aryaman, Añśu, (*sie*) Bhaga, Indra, and Vivasvat. Here five names correspond with those given in R.V. ii. 27, 1, while Daksha is omitted, and three names are added, Dhātri, Vivasvat (who may be identified with Sūrya), and Indra.

The same names are given in the Taittiriya Brāhmaṇa, i. 1, 9, 1 (a passage already cited in the 1st. vol. of this work, p. 27, but repeated here for facility of reference):

Aditih putrakāmā Sādhyebhyo devebhyo brahmaudanam apachat | tasyai uchheshaṇam adaduh | tat prāśnāt | sā reto 'dhatta | tasyai Dhātā cha Aryamā cha ajāyetām | sā trītyam apachat | 2. Tasyai uchheshaṇam adaduh | tat prāśnāt | sā reto 'dhatta tasyai Mitrasā cha Varuṇāsā cha ajāyetām | sā trītyam apachat | tasyai uchheshaṇam adaduh | tat prāśnāt | sā reto 'dhatta | tasyai Añśāsā cha Bhagaśāsā cha ajāyetām | sā chartham apachat | tasyai uchheshaṇam adaduh | tat prāśnāt | sā reto 'dhatta | tasyai Indrasā cha Vivasvānsāsā cha ajāyetām |

"Aditi, being desirous of sons, cooked a brahmaudana oblation for the gods the Sādhyas. They gave her the remains of it, which she ate. She conceived, and Dhātri and Aryaman were born to her." The same thing is done a second time, when she brings forth Mitra and Varuṇa,—a third time, when she bears Añśa and Bhaga,—and a fourth time, when she gives birth to Indra and Vivasvat. (Comp. the passage from the Taitt. Sanh. vi. 5, 6, 1, quoted in the 1st vol. of this work, pp. 26 f.) In one place (iii. 1, 3, 3), already quoted in p. 50, the Satapatha Brāhmaṇa speaks of the Ādityas as becoming eight by the addition of Martāṅga; but in two other passages (vi. 1, 2, 8; xi. 6, 3, 8), quoted in the 4th vol. of this work, p. 102, as being twelve in number. In the first of these two latter texts they are said to have sprung from twelve drops generated by Prajāpati (in which case they could not have been

¹⁰⁴ Although in their Sanhītā text both Müller and Aufrecht read Ādityā, they both give Ādityā the dual as the reading of the Pada text.

sons of Aditi), and in the second they are identified with the twelve months.¹⁰⁵ In the later Indian literature they are always said to be twelve (see the passages quoted in the 4th vol. of this work, pp. 101–106).

Professor Roth (in the Journ. Germ. Or. Society, vi. 68 f.) has the following observations on the Ādityas : “There (in the highest heaven) dwell and reign those gods who bear in common the name of Ādityas. We must, however, if we would discover their earliest character, abandon the conceptions which in a later age, and even in that of the heroic poems, were entertained regarding these deities. According to this conception they were twelve sun-gods, bearing evident reference to the twelve months. But for the most ancient period we must hold fast the primary signification of their name. They are the inviolable, imperishable, eternal beings. Aditi, eternity, or the eternal, is the element which sustains them and is sustained by them.” See above, (p. 37). Further on he adds: “The eternal and inviolable element in which the Ādityas dwell, and which forms their essence, is the celestial light. The Ādityas, the gods of this light, do not therefore by any means coincide with any of the forms in which light is manifested in the universe. They are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life, which exists, as it were, behind all these phenomena.”

In some of the hymns were the Ādityas (under which name Varuna, Mitra, and Aryaman seem chiefly, if not exclusively, to be intended), are celebrated (see especially ii. 27), they are characterized by the epithets “bright” (*śuchayāḥ*), “golden” (*hiranyayāḥ*), “pure” (*dhārā-pūtāḥ*), “sinless” (*arrijināḥ*), “blameless” (*anavadyāḥ*), “holy,” (*rītvā-nāḥ*) “strong” (*kshattriyāḥ*, viii. 56, 1), “kings,” “resistless” (*ariṣṭāḥ*), “vast” (*uravāḥ*), “deep” (*gabhirāḥ*), sleepless” (*asvapnajāḥ*), “unwinking” (*animishāḥ*),¹⁰⁶ “many-eyed” (*bhūryakshāḥ*, ii. 27, 3), “far-observing” (*dirghadhiyāḥ*), “fixed in their purpose” (*dhrītavrataḥ*). Distant things are near to them, ii. 27, 3 (*sarvam rājabhyāḥ paramā*

¹⁰⁵ In the S' P. Br. iii. 5, 1, 13, a dispute between the Ādityas and Angirases regarding a sacrifice is mentioned. (Comp. Taitt. Br. iii. 9, 21, 1). In the same work, (the S' P. Br.) xii. 2, 2, 9, it is said that these two classes of beings (the Ādityas and Angirases) were both descendants of Prajāpati, and that they strove together for the priority in ascending to heaven. In A.V. xii. 3, 43 f., and xix. 30, 5 also they are connected with one another.

¹⁰⁶ This is a characteristic of the gods in general.

ohid anti), they uphold and preserve things both moving and stationary (*dhārantayaḥ ādityāśo jagat sthāḥ devāḥ viśvasya bhuvanasya gopāḥ* | ibid.), they see the good and evil in men's hearts, and distinguish the honest man from the deceitful, ii. 27, 3 (*antaḥ pāsyanti vrijanā uta sādhu* | viii. 18, 15, *pākatrā sthana devāḥ hṛitsu jānitha martyam* | *upa drayuṁ cha adrayuṁ cha*), they are holy and awful, and haters of falsehood and punish sin, ii. 27, 4 (*ritārvānaś chayamānūḥ ṛṇāni*), vii. 60, 5 (*ime chetāro anritasya bhūreḥ*), vii. 52, 2; vii. 66, 13, which they are entreated to forgive, ii. 27, 14; ii. 29, 5; averting from the worshipper the consequences of the transgressions of others as well as of his own, vii. 52, 2; viii. 47, 8; or transferring those penalties of sin, whether open or secret, to the head of Trita Āptya, viii. 47, 13 (*yad āvir yad apīchyaṁ devāśo asti dushkrītam* | *Trito tad viśram Āptye āre asmad dadhātana*);¹⁰⁷ and they spread nooses for their enemies, ii. 27, 16 (*yāḥ vo māyāḥ abhidruhe yajatrāḥ pāśāḥ ādityāḥ ripave vichrittāḥ*). They are supplicated for various boons, for protection, offspring, guidance, light, long life, etc. (see R.V. ii. 27, 5-7, 10, 11, 14; viii. 18, 22. In viii. 47, 2, they are said to know how to remove transgressions, and are besought to extend their protection to their worshipper, as birds spread their wings over their young (*vida devāḥ ughānām Ādityāśo apākritim* | *pakṣā vayo yathā upari vi asme śarma yachhata* | 3. *Vi asme adhi śarma tat pakṣā vayo na yantana*).¹⁰⁸ Their servants are protected by them as a warrior is when encased in his armour, viii. 47, 8 (*yushme devāḥ api emasi yudhyantaḥ iva varmasu*), and then no shaft, however sharp or heavy, can strike them (ibid. 7: *na taṁ tigmañ chana tyajo na drāśad abhi tañ guru* | *yasmai u śarma arādhvam* | See Müller, Trans. p. 255).

The Ādityas regarded as a class of gods are not, however, characterized so specifically in the hymns, as two of the individual deities who bear that general designation, I mean Varuna and Mitra; and I shall, therefore, proceed to give a fuller account of the two latter, (with whose names that of Aryaman is sometimes associated), omitting any further reference to Bhaga and Aṁśa, who are rarely mentioned, and to Daksha, of whom something has been already said. Sūrya and Savitri will be treated separately.

¹⁰⁷ Roth, *s.v.* Trita Āptya, says this god is conceived as dwelling in the remote distance, removed from view, and that it is in consequence of this that evil is sought to be transferred to him.

¹⁰⁸ Compare Psalms, xvii. 8; xxxvi. 7; lxi. 4; lxiii. 7; xci. 4.

SECTION V.

MITRA AND VARUNA.

(1) *General idea of these two gods.*

These two deities are very frequently found in conjunction. Varuna is also often separately celebrated; Mitra but seldom. Their frequent association is easily explained if the commentators are right in understanding Mitra to represent the day, and Varuna the night. Thus Sāyana says on R.V. i. 89, 3: "Mitra is the god who presides over the day, according to the Vedic text, 'the day is Mitra's'" (*ahar-abhimāninaṁ devam | Maitrāṁ vai ahar*" *iti śruteḥ*); and again, "Varuna is derived from the root *r̥pi*, to cover; he envelops the wicked in his snares; and is the god who rules over the night, according to the text, 'the night is Varuna's'¹⁰⁹" (*r̥piṇotī | pāpakṛitāḥ svakiyāḥ pāśair ār̥piṇotī iti rātry-abhimāni-devo Varunāḥ | śriyate cha "Vārunī rātrir"* [Taitt. Br. i. 7, 10, 1] *iti* |). In the same way the commentator on the Taittirīya Sanhitā, i. 8, 16, 1 (Bibl. Ind. vol. ii. p. 164), affirms that the "word Mitra denotes the sun" (*Mitra-śabdasya sūrya-vāchitrāt*), and that the "word Varuna signifies one who envelops like

¹⁰⁹ See also his note on i. 141, 9, where he gives the same explanation regarding Mitra and Varuna, and adds that Aryaman is the god who goes between the other two (*Aryamā ubhayor madhya-vartti devah*). According to his note on i. 90, 1, Aryaman is the sun who makes the division of day and night (*Aryamā aho-rātravibhāgasya karttī sūryak*). Compare also his note on ii. 38, 8, where he says that Varuna is represented as giving resting-places to creatures after sunset, because he carries on the affairs of the night (*Xonūm sthānai nimeshi nimeshe Savitūr astasamaye sati viśramārtham prāṇibhyah prayachhati | Varunāya rātrer nireāhākawat*). In i. 35, 1, Mitra and Varuna are invoked along with Agni, Night and Savitri: "I invoke first Agni for our welfare; I invoke bither Mitra and Varuna to our aid; I invoke Night who gives rest to the world; I invoke the divine Savitri to our assistance" (*hvayāmi Agnim prathamaṁ svastaye hvayāmi Mitrā-varuṇāv ihāvase | hvayāmi rātrīn jagato nivesānīm hvayāmi devām Savitāram uteye*).

darkness" (*Varuna-sabdasya andhakāra-vad āvaraka-vāchitvāt*), according to the text (above given, in p. 58, of the Taittirīya Brāhmaṇa, i. 7, 10, 1), "the day is Mitra's and the night is Varuna's." In another part of the Taittirīya Sanhitā, vi. 4, 8, we read: *Na vai idam divā na naktam asid aryākṛitam | te devāḥ Mitrā-varuṇā̄ abruwan "idaṁ no vivāsayatam" iti | Mitro'har ajanayad Varuno rātrim |* "This world had neither day nor night, but was (in that respect) undistinguished. The gods said to Mitra and Varuna, 'Make a separation.' Mitra produced the day, and Varuna the night." (See the same Sanhitā ii. 1, 7, 4.) In R.V. viii. 41, 3, it is said of Varuna, "The conspicuous god has embraced the nights, by his wisdom he has established the days, and everything perfectly" (*sa kshapah parishasvaje ni usro māyayā dadhe sa riśram pari darśataḥ* |). In his note on another passage (R.V. vii. 87, 1) Sāyana says that it is the setting sun which is called Varuna, who by his departure creates the nights (*Astañ gachhan sūryāḥ eva Varunāḥ ity uchyate | sa hi sca-gamanena rātrir janayati* |). The Satapatha Brāhmaṇa, xii. 9, 2, 12, says: "This (terrestrial) world is Mitra; the other (the celestial) world is Varuna" (*ayañ vai loko Mitrāḥ | asau Varunāḥ* |)

(2) Their chief characteristics.

The following are some of the principal characteristics of these gods, as represented in the Rig-veda. Varuna is, sometimes at least, visible to the mental eye of his worshippers. Thus, in i. 25, 18, the rishi says: *Darśan nu viśva-darśatañ darśanū ralham adhi kshamī |* "I beheld him who is visible to all; I beheld his chariot upon the ground." In vii. 88, 2, also, the poet exclaims: *Adha nu asya sandriśāñ jagānāñ Agner anīkañ Varunasya māṁśi |* "When I have obtained a vision of Varuna, I have regarded his lustre as resembling that of Agni."¹¹⁰ Mighty and fixed in purpose, he sits in his abode exercising sovereignty (i. 25, 10: *Ni shasāda dhritavrato Varunāḥ pastyāsu ā | samrājyāya sukratuḥ* |). He is arrayed in golden mail,¹¹¹ and surrounded by his messengers or angels (i. 25, 13: *Bibhrad drāpiñ hiranyayanāñ Varuno vasta nirnijam |*

¹¹⁰ See Roth's article on "The highest gods of the Aryan races," Journ. Germ. Or. Society, vi. 71.

¹¹¹ Golden mail is also assigned to Savitri (iv. 53, 2).

pari spaśo ni shedire). His house, at which the worshippers are said to have arrived, has a thousand doors (vii. 88, 5 : *Brihantam mānam Varuṇa svadhāvaḥ sahasradvāraṁ jūgama grihām te*). Again he is described as occupying, along with Mitra, a stable palace supported by a thousand columns¹¹² (ii. 41, 5 : *Rājanā anabhidruhā dhruve sadasi uttame | sahasrasthūne āsate |* v. 62, 6 : *Rājanā kshattram ahriṇīyamāna sahasrasthūnam bibhrithaḥ saha dṛau |*). The two deities ascend their chariot, which is drawn by horses, and is golden-coloured at the break of day, and takes the hue of iron at the setting of the sun (v. 62, 8, already quoted in p. 42).¹¹³ Mounted on their car, and soaring in the highest empyrean, they behold all things in heaven and earth (v. 62, 4, 8; v. 63, 1 : *Ritasya gopāv adhi tishṭhato ratham satyadharmaṇā paramo ryomani*). Varuna is said to be farsighted (*uruchakshas*, i. 25, 5, 16; viii. 90, 2); and thousand-eyed (*sahasrachakshas*, vii. 34, 10). In one place mention is made of his golden-winged messenger (*hiranya-paksham Varunasya dūtam*, x. 123, 6), and elsewhere the sun is called the eye of Mitra and Varuna (*chakshur Mitrasya Varunasya*, vii. 61, 1; vii. 63, 1; x. 37, 1). Along with Aryaman, another of the Ādityas, these two gods are called sun-eyed (*sūrachakshasaḥ*, vii. 66, 10). They are also denominated *supāṇī*, the beautiful or skilful-handed. Varuna is frequently spoken of as a king (*rājā Varunah*, i. 24, 7, 8; iv. 1, 2; v. 40, 7; vii. 64, 1; x. 103, 9; x. 173, 5); as king of all (x. 132, 4); as king of all, both gods and men (ii. 27, 10 : *tvāṁ viśveshāṁ Varuna asi rāja ye cha devāḥ asura ye cha marītāḥ |*); as king of the universe (*viśvasya bhuvanasya*, v. 85, 3), and of all that exists (*sato asya*, vii. 87, 6); as an universal monarch (*samrāṭ*, i. 25, 10; ii. 28, 6, v. 85, 1; vi. 68, 9; viii. 42, 1); as a self-dependent ruler (*svārāṭ*, ii. 28, 1). The same epithets of king and universal monarch are also applied in other places to Mitra and Varuna conjointly (as in i. 71, 9; i. 136, 1, 4; i. 137, 1; v. 62, 6; v. 63, 2, 3, 5; v. 65, 2; v. 68, 2; vii. 64, 2; viii. 23, 30; viii. 25, 4, 7, 8; viii. 90, 2; x. 65, 5).¹¹⁴

¹¹² Compare Ovid, Met. ii. 1 ff. *Regia Solis erat sublimibus alta columnis*, etc. His golden house is, according to A.V. vii. 83, 1, built in the waters (*apsu te rājan Varuna grihō hiranyayo mitaḥ*).

¹¹³ I follow Roth here in understanding *uditā sūryasya* not of the *rising* (as the phrase generally means), but of the *setting* of the sun. It is thus only that the iron colour of the chariot becomes intelligible.

¹¹⁴ The same deities with Aryaman are called kings in i. 41, 3; and kings of men

Power, martial strength, or sovereign authority, *kshattra*, is also constantly predicated of one or both of these deities; and they as well as the Ādityas generally are denominated the strong, or martial, gods, *kshattriyāḥ* (as in i. 24, 6; i. 25, 5; i. 136, 1; v. 66, 2; v. 67, 1; v. 68, 1, 3; vi. 49, 1; vi. 51, 10;¹¹⁵ vi. 67, 5, 6; vii. 34, 11; vii. 64, 2; viii. 25, 8; viii. 56, 1; viii. 90, 2). They are also designated as *rudrā*, the terrible (v. 70, 2, 3); as *asurā*, the divine (vii. 36, 2; viii. 25, 4; viii. 27, 20); as the divine and lordly deities (*asurā tāv aryā*) among the gods (vii. 65, 2). The epithet *asura*, divine, is frequently applied to Varuṇa in particular (as in i. 24, 14; ii. 27, 10; v. 85, 5, 6; viii. 42, 1), though it is also given to other deities of the Vedic pantheon.

Another word employed to express their divine power, or wisdom, is *māyā*,¹¹⁶ and Varuṇa is sometimes called the *māyīn*, the possessor of this attribute (vi. 48, 14; vii. 28, 4; x. 99, 10; x. 147, 5). While in some places (iii. 61, 7; v. 63, 4) this quality (*māyā*) is ascribed to the two deities themselves, in other verses of the last quoted hymn (v. 63, 3, 7) they are said to cause the heaven to rain, and to uphold their ordinances, through the power (*māyayā*) of the divine being (*asurasya*). It might appear as if the word *asura* denoted here some great deity distinct from, and superior to, Mitra and Varuṇa, through whose strength they acted; but in other places, as we have already seen, the term *asura* is distinctly used as an epithet of Varuṇa and the other Ādityas.

(3) Functions and attributes of Varuṇa.

The grandest cosmical functions are ascribed to Varuṇa. Possessed of illimitable resources (or knowledge), this divine being has meted out, (or fashioned), and upholds, heaven and earth; he dwells in all worlds as sovereign ruler (viii.42, 1: *Astabhnād dyām aśuro viśva-vedāḥ amimīta varimānam prithiv্যāḥ | āśīdad viśvā bhuvanāni sanrāḍ viśvā it tāni Varuṇasya vratāni*), indeed, the three worlds are em-*(rūjānaḥ chareḥgīnām)* in x. 26, 6. In vii. 66, 11, it is said: "The kings Mitra, Varuṇa, and Aryaman, who established the year, the month, and the day, etc., enjoy unrivalled dominion (*ye vi dadhuh śaradām māsum ād ahar yajnam aktum cha ād richam | anāpyaṁ Varuṇo Mitro Aryamā kshatraṁ rūjānaḥ āśata*).

¹¹⁵ In these two last passages Agni shares with Mitra and Varuṇa the epithet of *sukshatra*.

¹¹⁶ It is also ascribed to other deities: see Böhtlingk and Roth, s.v.

braced within him (vii. 87, 5 : *tisro dyāvo nihitāḥ antar asmin tisro bhūmīḥ*) ; he made the golden and revolving sun to shine in the firmament (ibid. *grītso rājā Varuṇāś chakre etañ divi pren-khañ hiranyayañ śubhe kam* | comp. v. 85, 2). See also vi. 70, 1; vii. 86, 1; vii. 87, 6; viii. 41, 4, 5, 10. The wind which resounds through the atmosphere is his breath (vii. 87, 2 : *ātmā te vālo rajah ā navinot*). He has opened boundless paths for the sun,¹¹⁷ and has hollowed out channels for the rivers, which flow by his command (i. 24, 8 : *Uruñ hi rājā Varuṇāś chakrā sūryāya panthām anu elave u* | ii. 28, 4 : *Pra sīm Ādītyo asṛijad vidhṛtā rītañ sindhavo Varuṇasya yanti* | vii. 87, 1 : *Radat patho Varuṇāḥ sūryāya pra arṇāñsi samudriyā nadinām*). By his wonderful contrivance the rivers pour their waters into the one ocean, but never fill it¹¹⁸ (v. 85, 6 : *imāñ u nu kavitaṁ-asya māyām mahīñ devasya nakir adadhārsha | ekañ yad udnā na prin-anti enīr āśinehantir avanayāḥ samudram*). His ordinances are fixed and unassailable¹¹⁹ (iii. 54, 18 : *Adabdhāni Varuṇasya vratāni*). They rest on him, unshaken, as upon a mountain (ii. 28, 8 : *Tre hi kam par-vate na śrītāni aprachyutāni dūlabha vratāni* | See also i. 25, 6, 10; i. 44, 14; i. 141, 9; ii. 1, 4; viii. 25, 2, where the word *dhrīta-vrata*, “he whose laws are fixed,” is found); through their operation, the moon walks in brightness, and the stars which appear in the nightly sky mysteriously vanish in daylight (i. 24, 10 : *Amī ye rikshāḥ nihitūṣaḥ uchchā naktāñ dadṛiṣṭre kuha chid divā iyuh | adabdhāni Varuṇasya vratāni vichākaśach chandramā naktam eti*). Neither the birds flying in the air, nor the rivers in their sleepless flow, can attain a knowledge of his power or his wrath (i. 24, 6 : *Na hi te kshatramā na saho na man-yūñ vayaś chana amī patayantaḥ āpuḥ | na imāḥ āpo anīvishañ charantibh*). His messengers behold both worlds (vii. 87, 3 : *Iuri spaśo Varuṇasya smadishṭāḥ ubhe paśyanti rodasī sumeke* | See also i. 24, 13; vi. 67, 5). He knows the flight of birds in the sky, the path of ships on the ocean, the course of the far-travelling wind, and beholds all the

¹¹⁷ In vii. 60, 4, Mitra, Varuṇa, and Aryaman are said to open out paths for the sun (*yasmāi ādītyāḥ adheano radanti ityādi*).

¹¹⁸ See Roth on “The highest gods of the Aryan races,” p. 71. Compare Ecclesiastes, i. 7 : “All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.”

¹¹⁹ See Roth in the Journ. Amer. Or. Society, iii. 311; and Müller’s Anc. Sansk. Lit. p. 634, note 2.

secret things that have been, or shall be done (i. 25, 7: *Veda yo vīnām padam antarikshena patalām | veda nāvah samudriyah |* 9. *Veda vātasya vartanīm uror rishvasya brihatah |* 11. *Yo viśvāni abhutā chikitvān abhi paśyati | kritāni yā cha kartvā*). No creature can even wink without him (ii. 28, 6: *Na hi tvad āre nimishaś chana iśe*). He witnesses men's truth and falsehood (vii. 49, 3: *Yasām rājā Varuno yāti madhye satyānrite avapaśyan janānām*). He instructs the rishi Vashishtha in mysteries (vii. 87, 4: *Uvācha me Varuno medhirāya triḥ sapta nāmā aghnyā bibhارتि*). But his secrets and those of Mitra are not to be revealed to the foolish (*na vān ninyāni achite abhūvan*).

In the sixteenth hymn of the fourth book of the Atharva-veda, his power and omniscience are thus celebrated :

1. *Brihan̄ eshām adhishṭhātā antikād iva paśyati | yaḥ stāyan man-*
gate charan sarvām devāḥ idām viduh | 2. *Yas tishṭhati charati yaś cha*
vanchati yo nilāyān̄ charati yaḥ pratankam | deau sannishadya yad man-
trayete rājā tad veda Varuṇas trītiyah | 3. *Uteyam bhāmir Varuṇasya*
rājnāḥ utāsau dyaur brihati dūre-antā | uto samudrau Varuṇasya
kukṣitū utāsmīn̄ alpe udake nilānāḥ | 4. *Uta yo dyūm̄ alisarpāt parast-*
tād na sa muchyātai Varuṇasya rājnāḥ | divāḥ spaśāḥ pracharantidam
asya sahasrākshāḥ ati paśyanti bhūmim | 5. *Sarvān̄ tad rājā Varuno vi*
chash्टe yad antarā rodasi yat parastāt | sankhyātāḥ asya nimisho janā-
nām akshān̄ iva śvaghnī ni minoti tāni | 6. *Ye te pāśāḥ Varuṇa sapta*
sapta tredhā tishṭhanti vishitāḥ rushantāḥ | sinantu sarve anritum vadā-
taṁ yaḥ satyavādi ati taṁ srījantu |

“ 1. The great One who rules over these worlds beholds as if he were close at hand. When any man thinks he is doing aught by stealth, the gods know it all; 2. (and they perceive) every one who stands, or walks, or glides along secretly, or withdraws into his house, or into any lurking-place.¹²⁰ Whatever two persons, sitting together, devise, Varuna the king knows it, (being present there as) a third.¹²¹ 3. This earth, two, belongs to the king Varuna, and that vast sky whose ends are so remote. The two oceans [the aerial and terrestrial]¹²² are Varuṇa's stomachs; he resides in this small pool of water. 4. He

¹²⁰ The general sense is clear; but the meaning of some of the words is uncertain.

¹²¹ In R.V. x. 11, 1, Agni is compared to Varuna in omniscience; which seems to show that this is an attribute in which Varuna was regarded as pre-eminent. With verses 1 and 2, compare Psalm cxxxix. 1-4, and St. Matthew xviii. 20.

¹²² Compare Genesis, i. 7, and Psalm cxlviii. 4.

who should flee far beyond the sky, would not there escape from Varuna the king.¹²³ His messengers, descending from heaven, traverse this world; thousand-eyed, they look across the whole earth. 5. King Varuna perceives all that exists within heaven and earth and all that is beyond. The winkings of men's eyes are all numbered by him.¹²⁴ He handles¹²⁵ (all) these (things) as a gamester throws his dice. 6. May thy destructive nooses, o Varuna, which are cast seven-fold, and three-fold, ensnare the man who speaks lies, and pass by him who speaks truth."¹²⁶

Varuna is represented as having unlimited control over the destinies of mankind. He is said to have a hundred, a thousand remedies, and is supplicated to shew his wide and deep benevolence, and drive away

¹²³ With this verse compare verses 7–10 of the Psalm cxxxix.

¹²⁴ Compare St. Matthew x. 30.

¹²⁵ Roth, *s.v.* thinks *ni minoti* here may mean "observes." See also his remarks in Jour. Germ. Or. Society, vii. 607, where the sense of superintending is assigned.

¹²⁶ The hymn is concluded by two verses, containing imprecations. After giving a German translation of the whole in his Dissertation on the Atharva-veda, p. 19 f. (Tübingen, 1856) Professor Roth remarks as follows: "There is no hymn in the whole Vedic literature which expresses the divine omniscience in such forcible terms as this; and yet this beautiful description has been degraded into an introduction to an imprecation. But in this, as in many other passages of this Veda, it is natural to conjecture that existing fragments of older hymns have been used to deck out magical formulas. The first five or even six verses of this hymn might be regarded as a fragment of this sort." This hymn has also been translated by Professor Müller, see "Chips," i. 41 f. I have attempted the following paraphrase in English verse:

✓ "The mighty Lord on high, our deeds, as if at hand, espies :
 The gods know all men do, though men would fain their deeds disguise.
 Whoever stands, whoever moves, or steals from place to place,
 Or hides him in his secret cell,—the gods his movements trace.
 Wherever two together plot, and deem they are alone,
 King Varuna is there, a third, and all their schemes are known.
 This earth is his, to him belong those vast and boundless skies;
 Both seas within him rest, and yet in that small pool he lies.
 Whoever far beyond the sky should think his way to wing,
 He could not there elude the grasp of Varuna the king.
 His spies descending from the skies glide all this world around,
 Their thousand eyes all-scanning sweep to earth's remotest bound.
 Whate'er exists in heaven and earth, whate'er beyond the skies,
 Before the eyes of Varuna, the king, unfolded lies.
 The ceaseless winkings all he counts of every mortal's eyes :
 He wields this universal frame, as gamester throws his dice.
 Those knotted nooses which thou fling'st, o god, the bad to snare,—
 All liars let them overtake, but all the truthful spare." ✓

evil and sin (i. 24, 9 : *śataṁ te rājan bhishajah sahasram urvī gabhīrā sumatis te astu | bādhasva dūre nirritim parāchaiḥ kṛitaṁ chid enāh pra mumugdhi asmat*); to untie, like a rope, and remove sin (ii. 28, 5 : *vi mach śrathaya rāśanām iva āgah*; v. 85, 7, 8 : *yat sīm āgaś chakrina śīra-thas tat*); he is entreated not to steal away, but to prolong, life (i. 24, 11 : *mā naḥ āyuh̄ pra moshīh̄ | i. 25, 12 : pra naḥ āyūmhi tārishat*); and to spare the suppliant who daily transgresses his laws (i. 25, 1 : *yach chid hi te viśo yathā pra deva Varuṇa vratam minīmasi dyavi dyavi | mā no bādhāya hatnave jihilānasya rīradhah̄*). In many places mention is made of the bonds, or nooses, with which he seizes and punishes transgressors (i. 24, 15; i. 25, 21; vi. 74, 4; x. 85, 24, and A.V. iv. 16, 6, as quoted above).¹²⁷ Mitra and Varuṇa conjointly are spoken of in one passage (vii. 65, 3) as being barriers against falsehood, furnished with many nooses, which the hostile mortal cannot surmount (*bhūripāśa anṛitasya setū duratyetū ripave martyāya*); and in another place (vii. 84, 2) Indra and Varuṇa are described as binding with bonds not formed of rope (*setribhir arajjubhiḥ sinīthah̄*). On the other hand Varuṇa is said to be gracious even to him who has committed sin (vii. 87, 7 : *yo mṛilayāti chakrushe chid āgah*). He is the wise guardian of immortality (viii. 42, 2 : *dīrām anṛitasya gopām*), and a hope is held out that he and Yama reigning in blessedness shall be beheld in the next world by the righteous (x. 14, 7 :¹²⁸ *ubhā rājānā svadhayā madantū Yamam paśyāsi Varuṇām cha devam*).

¹²⁷ Agni, however, is also prayed to loose his worshipper's bonds R.V. v. 2, 7 (*evāsmād Agne ni munugdhi pītām*); and in vii. 104, 13, Indra's fetters (*Indrasya prasītiḥ*) are mentioned. In A.V. xix. 66, 1, the Asuras, masters of magical arts, who go about with iron nets, iron bonds, and hooks, are referred to (*ayo-jālāḥ Asurāḥ mā-yino ayasmayaḥ pāśair ankino ye charanti*).

¹²⁸ In the Journal of the German Oriental Society for 1855, pp. 237 ff., Professor Weber communicates from the Sātapatha Brāhmaṇa (xi. 6, 1, 1 ff.) a legend regarding Varuṇa and his son Bhrigu. The latter had esteemed himself superior to his father in wisdom, and was desired by him to visit the four points of the compass, where he witnesses certain visions of retribution in the other world. Prof. Weber accompanies this legend with some very interesting remarks. Among other things, he observes that the legend is shewn to be ancient from the high position which it assigns to Varuṇa, who appears to be conceived as the lord of the universe, seated in the midst of heaven, from which he surveys the places of punishment situated all round him. Varuṇa, he adds, is represented in the Sātapatha Brāhmaṇa xiii. 3, 6, 6, as having the form of a fair, bald, toothless, (with projecting teeth ?), and yellow-eyed old man.

The attributes and functions ascribed to Varuna impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic deity. This appears not only from the passages to which I have already referred, but also from the two hymns (vii. 86, and vii. 89) translated by Professor Müller in his *Anc. Sansk. Lit.* pp. 540 f., and *Chips*, i. 39 ff.; in which the rishi, who is said to be Vasishtha, while palliating his sins, implores the god's forgiveness, and entreats that his life may be spared.¹²⁹ I shall quote a part of the first and the whole of the second:

R.V. vii. 86, 3. *Prichhe tad eno Varuna didrikshu upo emi chikitusho
viprichham | samānam it me karayaś chid āhur ayañ ha tubhyañ Varuno
hrinīte | 4. Kim āgah ūsa Varuna jyes̄ṭham yat stotārañ jīghānsasi
sakhāyam | pra tad me rocho dūlābha svadhāvo ava tvā anenāḥ nānasā
turaḥ iyām | 5. Aca drugdhāni pitryā srija no ava yā vayañ chakrima
tanubhiḥ | ava rājan paśutripañ na tāyūm srija vatsām na dāmno Va-
sishṭham | 6. Na sa swo daksho Varuna dhrutiḥ sū surā manyur vibhidako
achittih | asti jyāyān kāniyasaḥ upāre svapnaś chana id anritasya
prayotā |*

"Seeking to perceive that sin, o Varuna, I inquire; I resort to the wise to ask. The sages all tell me the same; it is Varuna who is angry with thee. 4. What great sin is it, Varuna, for which thou seekest to slay thy worshipper and friend? Tell me, o unassailable and self-dependent god; and, freed from sin, I shall speedily come to thee with adoration. 5. Release us from the sins of our fathers,¹³⁰ and from those which we have committed in our own persons. O king, release Vasishtha like a robber who has fed upon cattle; release him like a calf from its tether. 6. It was not our will, Varuna, but some seduction, which led us astray,—wine,¹³¹ anger, dice, or thoughtlessness. The stronger perverts the weaker. Even sleep occasions sin."

¹²⁹ On the character of Varuna as a moral governor, see Roth, *Journ. Germ. Or. Society*, vi. 71 ff.; a paper by the same author in the *Journ. Amer. Or. Society*, iii. 340 ff.; and his reply to Weber in the *Journ. Germ. Or. Society*, vii. 607.

¹³⁰ Compare A.V. v. 30, 4, and *Taittiriya Brāhmaṇa* iii. 7, 12, 3, 4: *yad mayi mātā
garbhe sati enaś chakrū yat pitā | Agniś mā tamāñd enasuh | yadā pip̄csha mātāram
pitaram putrah pramudito dharyan | ahīnsitau pitaraū mayā tat |* "May Agni (free)
me from the sin which my mother or father committed, when I was in the womb. If
I bruised my mother or father while sucking, delighted, when an infant, may my
parents not have been injured thereby."

¹³¹ We see from this that wine was drunk by the Vedic rishis. Compare viii. 2,

vii. 89, 1. *Mo shu Varuna mriñmayañ grihañ rājann ahañ gamam |*
mriña sukshatra mriñlaya | 2. *Yad emi prasphurann va dritir na dhvāto*
adriah | mriña ityādi | 3. *Kratvañ samala dinatā pratīpañ jagama*
śuche | 4. *Apām madhye tash्चivāñsam tṛishqā'vidū' jatāram |* 5. *Yat*
kinchū idāñ Varuna daivyo Jane abhidroham manushyāś charāmasi |
achittī tat tava dharmā yuyopima mā nas tasmād evaso dera rīrishah |

“Let me not, o king Varuna, go to the house of earth.¹³² Be gracious, o mighty god, be gracious. 2. I go along, o thunderer, quivering like an inflated skin; be gracious, etc. 3. O bright and mighty god, I have transgressed through want of power, be gracious, etc. 4. Thirst has overwhelmed thy worshipper when standing even in the midst of the waters; be gracious, etc. 5. Whatever offence this be, o Varuna, that we mortals commit against the people of the sky (the gods): in whatever way we have broken thy laws by thoughtlessness, be gracious, o mighty god, be gracious.”

In another place (vii. 88, 4 ff.) the same rishi alludes to his previous friendship with Varuna, and to the favours the god had formerly conferred upon him, and enquires why they had now ceased:

4. *Vasishtāñ ha Varuṇo nārī ādhād ṛishim chakrā scapāh mahobhiḥ |*
stotārañ vīprah sudinutre alnām yād nu dyāras tatañāt yād ushasah |
 5. *Kra tyāni nau sakhyā babbhūvuh sachāvahē yad arīkān purā chit |*
brihantam mānañ Varuna svadhāruh sahasradecārañ jagama grihañ te |
 6. *Yaḥ āpir nityo Varuna priyah san tvām agāmī kriñarat sakhā te |*
mā te enasranto yakshin bhujema yandhi sma vīprah stuvate varūtham |

“Varuna placed Vasishta on his boat: by his power the wise and mighty deity made him a rishi to offer praise in an auspicious period of his life, that his days and dawns might be prolonged. 5. Where¹³³ are those friendships of us two? We seek the harmony which (we enjoyed) of old. I have gone, o self-sustaining Varuna, to thy vast and spacious house with a thousand gates. 6. He who was thy friend, intimate, thine own, and beloved, has committed offences against thee. Let not us who are guilty reap the fruits of our sin. Do thou, a wise god, grant protection to him who praises thee.”

12, and x. 107, 9, where it is said that the liberal man gains for himself, among other desirable things, a draught of wine (*antahpeyam surāyāh*).

¹³² Compare A.V. v. 30, 14: *mā nu bhūmi-griho bhuvat.*

¹³³ Compare Psalmus lxxxix. 49, and xxv. 6.

(4) *Conjoint functions and attributes of Mitra and Varuna.*

The same or nearly the same functions and attributes as are ascribed to Varuṇa are also attributed to him and Mitra conjointly. They uphold and rule over the earth and sky, the shining and the terrestrial regions, and place the sun in the heavens (v. 62, 3; v. 69, 1, 4: *tri rochanā Varuṇa trin̄ uta dyūn̄ trin̄ dhārayatho rajām̄si* | v. 63, 7; vi. 67, 5; vii. 61, 4; x. 132, 2). They are the guardians of the world (*viśrasya bhurānasya gopā* | *viśrasya gopā* | *yūyam̄ viścam pari pātha* | ii. 27, 4; v. 62, 9; vii. 51, 2; viii. 25, 1; x. 126, 4). By their ordinance the great sky shines (*yayor dhāma dharmāñā rochate brihat* | x. 65, 5). They discharge the rain (v. 62, 3: *ava vṛishṭim̄ srijatañ jīradānū* | v. 63, 1-3: *dyūm̄ varshayatho asurasya māyayā*). Their godhead is beyond the ken of the skies, or of rivers (i. 151, 9: *na rām̄ dyāvo abhāhir nota sindhavo na devatram panayo nānaśur magham*). They (together with Aryaman) are awful deities, haters and dispellers of falsehood (i. 152, 1; vii. 66, 13: *ritavānah̄ ritajātāh̄ ritāvridhō ghorāśo anrita-dvishah̄*). They carry out their fixed purposes, which are unobstructed even by the immortal gods (v. 63, 7; v. 69, 4: *na rām̄ devāḥ anṛitāh̄ ā minanti vratāni Mitrā-varuṇā dhruvāṇi*). They make the foolish wise (vii. 60, 6, 7: *achetasāñ chich chitayanti daks̄hail̄*); they know heaven and earth (vii. 60, 7: *ime divo animishā prithivyāś chikitvāṁsaḥ*). They look down from heaven observing men as if herds of cattle (*adhi yā brihato divāḥ abhi yūtheva paśyatāh* | See also verses 9 and 16, and R.V. vii. 60, 3). They are described as righteous, and as promoters of religious rites (or truth or righteousness) *ritārridhā*, *ritāvānā*, *ritajātā*, *ritaspriśā*, *ritasya gopau* (i. 2, 8; i. 23, 5; i. 136, 4; ii. 27, 4; v. 63, 1; v. 65, 2; v. 67, 4; vii. 64, 2; vii. 66, 13; viii. 23, 30; viii. 25, 8), as the lords of truth and light (*ritasya jyotishas pati* | i. 23, 5). They, with the other Ādityas, avenge sin and falsehood (*chayamānāh̄ rināni* | *chetāro anṛitasya bhūreh̄* | ii. 27, 4; vii. 60, 5): the man who neglects their worship is seized with consumption (i. 122, 9: *jano yo Mitrā-varuṇāv abhidhruṇ apo na rām̄ sunoti aksh̄nayādhruk̄* | *svayañ sa yakshmām̄ hṛidaye ni dhatta*). They are besought along with Aditi to remove the trespasses of their worshippers (ii. 27, 14: *Adile Mitra Varuṇota mrila yad vo vayañ*

chakrima kach chid āgah); and along with Aryaman to give deliverance from evil (x. 126, *passim*).¹³⁴

(5) *Hymn addressed to Mitra only.*

Mitra alone is celebrated in iii. 59. The following are some of the verses:

1. *Mitro janān yātayati brūvāno Mitro dadhāra prīthivīm uṭa dyām | Mitrah krishṭir animishū 'bhi chashṭe Mitrāya havyām gṛitaraj juhota |*
 2. *Pra sa Mitra marto astu prayasvān yas te Āditya śikshati eratena | na hanyate na jiyale trā-ūto naīnam aīho aśnoty antito na dārāt |* 4.
Ayam Mitro namasyaḥ suševo rājā sukshatra ajanishṭa vedhāḥ | tasya vayam Mitrasya sumatari syāma | 5. *Mahān ādityo namasū upasadyo yātayajano grinata suševara |* 7. *Abhi yo mahinā divam Mitro babbūra saprathāḥ | abhi śravobhīḥ prīthivīm |* 8. *Mitrāya pancha yemire janāḥ abhishtī-śavase sa devān riśvān bibhartti |*

“1. Mitra, uttering his voice, calls men to activity.¹³⁵ Mitra sustains the earth and the sky. Mitra with unwinking eye beholds (all) creatures. Offer to Mitra the oblation with butter. 2. Mitra, son of Aditi, may the mortal who worships thee with sacred rites, have food. He who is protected by thee is neither slain nor conquered. Calamity does not reach him from near or from far. 4. This Mitra has been born adorable, blessed, a king, strong, and wise. May we abide in his favour. 5. This great Āditya, who rouses men to exertion (see v. 1), who is favourable to his worshipper, is to be approached with reverence. 7. The vast Mitra who by his greatness transcends the sky, and the earth by his glory. 8. The five classes of men have done homage to Mitra the powerful helper, who sustains all the gods.”

(6) *Professor Roth's remarks on Mitra and Varuna.*

In his paper on “The highest gods of the Arian races” (Journ. of the German Oriental Society, vi. p. 70 f.), Professor Roth has the fol-

¹³⁴ Like other gods, and in particular Indra, they are represented as drinking the soma-juice, i. 136, 4; i. 137, 1 ff.; iv. 41, 3; iv. 42, 6; v. 64, 7; v. 71, 3; v. 72, 1-3; vi. 68, 10.

¹³⁵ With this verse Roth (Illustrations of Nirukta, x. 22, p. 140) compares R.V. v. 82, 9, where it is said “Savitri, who causes all creatures to hear his sound, and impels them.” Comp. v. 5 of the present hymn; and vii. 36, 2, referred to by Roth in the passage about to be quoted.

lowing ingenious and interesting observations on Mitra and Varuna : “ Within the circle of the Ādityas there subsists the closest connection between Mitra and Varuna, who are invoked more frequently together than Varuna is invoked singly. We find only one hymn in which Mitra is invoked by himself (iii. 59). The fact that this dual invocation is preserved in the Zend Avesta, in regard to Ahura and Mithra, though the position of both has become entirely altered, and Mithra is not even reckoned among the Amshaspands,—this fact proves how close the ancient connection of the two was, when it has been maintained even after the reason for it had ceased. The essential character of the two gods, as distinguished from one another, is nowhere distinctly expressed in the hymns, and was in fact originally one which could not be defined with intellectual precision. But the stage of religious culture which lies before us in the Rig-veda, enables us to distinguish this difference as one already existing, viz., that Mitra is the celestial light in its manifestation by day, while Varuna, though the lord of light and of all time, yet rules especially over the nightly heaven. A hymn of Vasishtha (vii. 36, 2) says : ‘One of you (Varuna) is the lord, and unassailable guide, and he who is called Mitra, (*i.e.* the friend) calls men to activity’ (*ino vām anyah padavir adabdhō janān chū Mitro yatati brucīnāt*). Here so much at least is declared (and the same thing is expressed in nearly the same words in other places), that the light of day, which awakens life, and brings joy and activity into the world, is the narrower sphere of Mitra’s power; though, however, Varuna is not thereby relegated to the night alone, for he continues to be the lord and the first.

“ Though therefore such representations as are expressed in Indian exegesis, (as for instance, when Sāyana says on R.V. vii. 87, 1, that Varuna is the setting sun), are far too narrow and one-sided, they still contain some truth ; and we may guess by what process they are to be developed. If Varuna is, as his name shews, that one among the lucid Ādityas whose seat and sphere of authority is the bright heaven, in whose bosom is embraced all that lives, and therefore also the remotest boundary, beyond which human thought seeks nothing further, then is he also one who can scarcely be attained either by the eye or by the imagination. By day the power of vision cannot discover this remotest limit, the bright heaven presents to it no resting place. But at night

this veil of the world, in which Varuna is enthroned, appears to approach nearer, and becomes perceptible, for the eye finds a limit. Varuna is closer to men. Besides, the other divine forms which, in the clouds, the atmosphere, the rays of light, filled the space between the earth and yonder immeasurable outermost sphere, have disappeared: no other god now stands between Varuna and the mortal who gazes at him."

(7) *The Indian Mitra and the Zoroastrian Mithra.*

Whatever may be the success of the attempts made to identify any other of the Indian and Iranian gods with one another, there can at least be no doubt, from the correspondence of the two names, that the Vedic Mitra and the Mithra of the Zend Avesta were originally the same deity. Accordingly, the late Dr. F. Windischmann, in his Dissertation on the Persian Mithra,¹³⁶ regards it as established that this god was known, and common, to the old Arian race before the separation of its Iranian from its Indian branch, though the conception of his character was subsequently modified by Zoroastrian ideas. That Mithra was worshipped in Persia in and previous to the age of Herodotus, is proved, as Windischmann remarks, by the common use of such names as Mitradates and Mitrobates. Herodotus himself (i. 131) speaks of Mitra, not as a god, but as a goddess ('Επιμεμαθήκασι δὲ καὶ τῷ Οὐρανῷ θεειν, παρὰ τε Ἀστυρίων μαθόντες καὶ Ἀράβιων· καλέονται δὲ Ἀσσύριοι τὴν Ἀφροδίτην Μύλιστα, Αράβιοι δὲ Ἀλιστα, Πέρσαι δὲ Μίτραν. See Rawlinson's note, in loco, in his translation of Herodotus). But Xenophon (Cyrop. viii. 5, 53; Ec. iv. 24), and Plutarch (Artax. 4, and Alexand. 30) describes the Persians as swearing by the god Mitra. And Plutarch, in his treatise on Isis and Osiris, chap. xlvi. tells us that Zoroaster conceived of Mithra as standing intermediate between the deities Oromazdes, the representative of light, and Arcimanus, the representative of darkness and ignorance.¹³⁷ It is unnecessary to say anything further here of the Persian Mithra, the eventual introduction of whose worship into the West is matter of history.

¹³⁶ Mithra, ein Beitrag zur Mythengeschichte des Orients, in the Abhandlungen für die Kunde des Morgenlandes, Leipzig, 1857. See pp. 54 ff.

¹³⁷ Ibid. p. 56. This passage is also quoted in the 2nd vol. of this work, p. 471.

(8) *Is there any historical connection between Varuna and Ahura Mazda?*

Varuṇa also, in the opinion of certain writers, is connected, at least indirectly, with the Ahura Mazda of the old Persian mythology; and in support of this it may be alleged,—(1) that the name of Asura, the divine being, is frequently applied to Varuṇa, as an epithet; (2) that the class of Indian gods called Ādityas, of whom Varuṇa is the most distinguished, bears a certain analogy to the Amshaspands of the Zend mythology, of whom Ahura Mazda is the highest; and (3) that a close connection exists between Varuṇa and Mitra, just as, according to Professor Roth (see above), Ahura and Mithra are frequently associated in the Zendavesta, though the position of the two has otherwise become altered, and Mithra is not even reckoned among the 'Amshaspands. Other scholars, however, think that there is not sufficient proof of Varuṇa and Ahura Mazda being connected with one another.

I shall state the opinion of Professor Roth in regard to the connection of Varuṇa with Ahura Mazda more fully in the next Section, where reference will be made to the same writer's views regarding the relation of Indra to Varuṇa.

(9) *Varuṇa connected with the element of water even in the Rig-veda.*

Though Varuṇa is not generally regarded in the Rig-veda as the god of the ocean, he is yet in the following passages connected with the element of water, both in the atmosphere and on the earth, in such a way as may have led to the conception of his character and functions which is fully established in the later mythology.

i. 161, 14. *Divā yānti Maruto bhūmyā Agnir ayaṁ Vāto antarikṣena yāti | adbhīr vāti Varuṇah samudraīt yushmān ichhantaḥ śavasāḥ napātah |* “Desiring you, ye sons of strength, the Maruts proceed through the sky, Agni along the earth, this Vāta (wind) through the atmosphere, and Varuṇa along the waters, the ocean” (*adbhīḥ samudraīḥ*).¹³⁸

vii. 49, 2. *Yāḥ āpo divyāḥ uta vā sravanti khanitrimāḥ uta vā yāḥ svayañjāḥ | samudrārthāḥ yāḥ śuchayaḥ pāvakāś tāḥ āpo devīr iha mām avantu |* 3. *Yāsām rājā Varuṇo yuti madhye satyāñritे avapaśyan*

¹³⁸ See Bollensen in Or. and Occid. 2, 467.

*janānām | madhuśutah śuchayah—| 4. Yāsu rājā Varuno yāsu Somo
viśve devāḥ yāsu ūrjam madanti | Vaiśvānaro yāsu Agniḥ pravishṭas tāḥ
ōpah—¹³⁹ “ May the waters which are celestial, and those which flow,
those for which channels are dug, and those which are self-produced,
those which are proceeding to the ocean and are bright and purifying,
preserve me ! 3. May those (waters) in the midst of which king Varuna
goes, beholding the truth and falshood of men, which drop sweetness
and are bright and purifying, preserve me ! 4. May those waters in
which Varuṇa, Soma, and all the gods are exhilarated by food, into
which Agni Vaiśvānara has entered,” etc. etc.*

vii. 64, 2. *Ā rājānā mahāḥ ritasya gopā sindhupati kshatriyā yātām
arrāk | ilām̄ no Mitrāvaruṇā uta vrishṭim ava divāḥ invataṁ jiradānū |¹⁴⁰ “ Mitra and Varuṇa, ye two kings, protectors of the great ceremonial,
strong lords of the sea (or of rivers) come hither; send us food and rain
from the sky,” etc.*

In the second of these texts, vii. 49, 3, the waters, in the midst of which Varuṇa is said to move, “ beholding the truth and falshood of men,” seem to be rather aerial than oceanic, as the former, from their position above the earth, would appear to afford to the god (when anthropomorphically regarded) a more convenient post of observation than the latter. And in vii. 64, 2, the epithet *sindhupati*, “ lords of the sea,” (or “ of rivers,” *nadyāḥ pālayitārau*, Sāyana), is applied not only to Varuṇa but to Mitra also, who is not, that I am aware of, ever connected with the sea, even in later mythology. If we add to this, that these two gods are here solicited to send food and rain from the sky, it may result that they are called *sindhupati*, as supplying the aerial waters by which terrestrial streams are filled. On the other hand the 2nd verse of the hymn just quoted, vii. 49, 2, with which however Varuṇa is not directly connected, must be understood (as Professor Müller remarks, Transl. of R.V. i. p. 46) of terrestrial waters. Though, as we have seen above, Sāyana does not generally style Varuṇa the god of the sea, but, in conformity with older conceptions, the deity who presides over the night, he does, in his explanation of

¹³⁹ See Prof. Müller's remarks on the word *samudra*, Transl. of R.V. i. 44 ff.
where this verse is quoted and translated.

¹⁴⁰ Taitt. S. vi. 4, 3, 3, says: *Mitrāvaruṇau vai apām netārau |* “ Mitra and Varuṇa are the leaders of the waters.”

R.V. i. 161, 14, and viii. 58, 12, call him the *jalabhimanī devaḥ*, “the deity presiding over the waters.”

In viii. 41, 8, Varuṇa appears to be called a hidden ocean (*samudro apichyah*).

viii. 58, 12. *Sudero asi Varuṇa yasya te sapta sindharaḥ | anuksharanti kākudaṁ sūrmyaṁ sushirām ita |* “Thou art a glorious god, Varuṇa, into whose jaws the seven rivers flow, as into a surging abyss.”¹⁴¹

Varuṇa is also connected with the sea or with the rivers, which he is said to inhabit, as soma (the plant) does the woods, in ix. 90, 2 (*vanā rasāno Varuṇo na sindhūn*); and in Vāj. Samh. x. 7, it is said that “Varuṇa, the child of the waters, made his abode within the most motherly waters as in his home” (*Pastyāsu chakre Varuṇaḥ sadhaṣṭham apāṁ śisur matṛitamāśu antaḥ*). See also the third verse of the sixteenth hymn of the A.V. quoted above.

In the following texts of the Atharva-veda, Varuṇa is connected with the waters:

A.V. iii. 3, 3. *Adbhyas trā rājā Varuṇo hrayatu somas tē hrayatu parvatebhyah |* “May king Varuṇa call thee from the waters, and Soma from the mountains.”

iv. 15, 12. *Apo nishinchann asurāḥ pitā nah śrasantu gargarāḥ apāṁ Varuṇa |* “Our divine father shedding the waters—may the streams of water breathe, o Varuṇa.”

v. 24, 4. *Varuno pāṁ adhipatiḥ | 5. Mitrāvaruṇau vrishṭyāḥ adhipatiḥ |* “Varuṇa the lord of the waters.” 5. “Mitra and Varuṇa the lords of rain.”

vii. 83. 1. *Apsu te rājan Varuna griho hirānyayo mitaḥ |* “Thy golden house, o Varuṇa, is in the waters.”¹⁴²

¹⁴¹ See Roth's Illustrations of Nirukta, pp. 70 f.

¹⁴² The Taitt. S. v. 5, 4, 1, says: *āpo Varuṇasya patnayāḥ asan | tā Agniḥ abhyadhyāyat | tāḥ samabhabat | tasya retaḥ parāpatat | tad iyaṁ abhabat | yad devīyam parāpatat tad asūv abhabat | iyaṁ rūi virāq asau svarūti |* “The waters are the wives of Varuṇa. Agni regarded them with desire. He consorted with them. His seed fell. It became this (earth). That which fell the second time became that (sky). This (earth) is *virāj*, that (sky) is *svarūj*.” The Varīha Purāṇa, sect. 121 (Aufrecht, Catal. p. 596) speaks of Varuṇa being universally known as the guardian of the ocean (*sarce lokūḥ hi jānanti Varuṇaḥ pāti sāgaram*). The Skanda Purāṇa, sect. 12 (Aufrecht, Cat. p. 69a), relates that Varuṇa was formerly the son of Kardama, and bore the name of S'uchishmat; and that he is said to have obtained the sovereignty of the sea by worshipping Siva.

(10) *Explanations by Professors Roth and Westergaard of the process by which Varuna came to be regarded as the regent of the sea.*

Professor Roth gives (in a paper read in October, 1851, and published in the Journal of the German Oriental Society, vi. 73) the following statement of the process by which he conceives that Varuna came in later times to be regarded as the god of the sea.

"The hymns of the Veda give already indications of this development, since Varuna is in one place brought into the same connection with the waves of the sea, as Storm and Wind are with the atmosphere and the heaven, and as Agni is with the earth (i. 161, 14, translated above), and it is elsewhere said of him that he sinks into the sea (vii. 87, 6), while in another passage the rivers are described as streaming towards him (viii. 58, 12). When, on the one hand, the conception of Varuna as the all-embracing heaven had been established, and, on the other hand, the observation of the rivers flowing towards the ends of the earth and to the sea had led to the conjecture that there existed an ocean enclosing the earth in its bosom, then the way was thoroughly prepared for connecting Varuna with the ocean. Another side of the affinity between the celestial and oceanic Varuna may be expressed in the words of Alexander von Humboldt, which perfectly coincide with the ancient Indian view: 'The two envelopments of the solid surface of our planet, viz., the aqueous and the atmospheric, offer many analogies to each other, in their mobility, in the phenomena of their temperature, and in the fact that their parts admit of being displaced: the depth both of the ocean and of the atmosphere is unknown to us.'"

On the same subject Professor Westergaard remarks (in a paper originally published in 1852, and translated by Professor Spiegel from the Danish, and published in Weber's Indische Studien, vol. iii.): "The Zend word Varena corresponds also etymologically, on the one hand, to the Greek οὐρανός, and, on the other, to the Indian Varuṇa, a name which in the Vedas is assigned to the god who reigns in the furthest regions of the heaven, where air and sea are, as it were, blended; on which account he has, in the later Indian mythology, become god of the sea, whilst in the Vedas he appears first as the mystic lord of the evening and the night." And he adds: "Possibly the Iranian Varena, in opposition to Yima's home on the remotest

mountains of the east, denotes, originally, the distant western region of the heaven and the air, where, every evening, the sun and light conceal themselves, and so much the rather as the epithet Varena, derived from Varena, is in the Zenda-vesta applied only to the evil spirits of darkness" (p. 415 f.).

(11) *Correspondence of Varuna with the Greek Οὐρανός.*

We have already seen that Varuna corresponds in name to the *Oὐρανός* of the Greeks. "Uranos," as Professor Müller observes,¹⁴³ "in the language of Hesiod, is used as a name for the sky; he is made or born that he should 'be a firm place for the blessed gods.'¹⁴⁴ It is said twice that Uranos covers everything (v. 127), and that when he brings the night, he is stretched out everywhere, embracing the earth.¹⁴⁵ This sounds almost as if the Greek mythæ had still preserved a recollection of the etymological power of Uranos. For Uranos is in the Sanskrit Varuṇa, and is derived from a root, Var, to cover; Varuṇa being in the Veda also a name of the firmament, but especially connected with the night, and opposed to Mitra, the day."

The parallel between the Greek Uranos and the Indian Varuṇa does not, as we have already seen, hold in all points. There is not in the Vedic mythology any special relation between Varuṇa and Prithivī, the Earth, as husband and wife, as there is between Uranos and Gaia in the theogony of Hesiod; nor is Varuṇa represented in the Veda, as Uranos is by the Greek poet, as the progenitor of Dyaus (Zeus), except in the general way in which he is said to have formed and to preserve heaven and earth.

¹⁴³ Oxford Essays for 1850, p. 41; Chips, ii. 65.

¹⁴⁴ Hesiod Theog. 126:—

Γάιν δέ τοι πρώτον μὲν ἐγείνατο Ισον ἔαυτῆ
Οὐρανὸν διπερούνθ, ἵνα μιν περὶ πάντα καλάπτω,
Οφρ' εἴη μακάρεσσι θεοῖς ἔδος ἀσφαλὲς δεῖ.

Compare Ait. Br. iv. 27, quoted above.

¹⁴⁵ Ibid, v. 176:—

ΤΗΛΘΕ δὲ Νύκτ^ρ ἐπέγων μέγας Οὐρανός, ἀμφὶ δὲ Γαῖη
Τιμείρων φιλόβητος ἐπέσχετο καὶ β ἑτανύσθη
Πάντη.

(12) *Varuna, as represented in the hymns,—a metrical sketch.*

Lo, reared of old by hands divine,
 High towers in heaven a palace fair ;
 Its roof a thousand columns bear ;
 A thousand portals round it shine.

Within, enthroned in godlike state,
 Sits Varuna in golden sheen ;
 To work his will, with reverent mien,
 His angel hosts around him wait.

When I beheld this vision bright,
 I deemed the god was clad in flame,—
 Such radiance from his presence came,
 And overpowered my aching sight.

Each morn, when Ushas starts from sleep,
 He mounts his car, which gleams with gold :
 All worlds before him lie unrolled,
 As o'er the sky his coursers sweep.

He, righteous lord, the sceptre wields,
 Supreme, of universal sway,
 His law both men and gods obey ;
 To his degree the haughtiest yields.

He spread the earth and watery waste ;
 He reared the sky ; he bade the sun
 His shining circuit daily run ;
 In him the worlds are all embraced.

By his decree the radiant moon
 Moves through the nightly sky serene,
 And planets sparkle round their queen ;—*
 But whither have they fled at noon ?

* In Indian mythology the moon is a god, not a goddess; but I have in this line adhered to customary English poetical phraseology.

The rivers flow at his bchest,
 And yet—admire his wondrous skill—
 The ocean-bed they cannot fill,
 Although their currents never rest.

The path of ships across the sea,
 The soaring eagle's flight, he knows,†
 The course of every wind that blows,
 And all that was or is to be.

Descending, ceaseless, from the skies,
 His angels glide this world around ;
 As far as earth's remotest bound,
 All-scanning, range their thousand eyes.

This mighty lord who rules on high,
 Though closely veiled from mortal gaze,
 All men's most secret acts surveys ;
 He, ever far, is ever nigh.

Two think they are not overheard
 Who sit and plot, as if alone ;
 Their fancied secrets all are known,
 Unseen, the god is there, a third.

Whoe'er should think his way to wing,
 And lurk, unknown, beyond the sky,
 Yet could not there elude the eye
 And grasp of Varuna, the King.

For all within the vast expanse
 Of air that heaven and earth divides,
 Whate'er above the heaven abides,
 Lies open to his piercing glance.

† Compare Proverbs, xxx. 18 : “ There be three things which are too wonderful for me ; yea, four which I know not : 19. The way of an eagle in the air ; the way of a serpent upon a rock ; the way of a ship in the midst of the sea ; and the way of a man with a maid.”

The ceaseless winkings all he sees,
 And counts, of every mortal's eyes :
 In vain to wink a creature tries,
 Unless the god the power decrees.

To thoughtful men who truth discern,
 And deeply things divine explore,
 The god reveals his hidden lore ;
 But fools his secrets may not learn.

He marks the good and ill within
 * The hearts of men—the false and true
 Discerns with never-erring view :
 He hates deceit, chastises sin.

His viewless bonds, than cords and gyves
 More hard to burst, the wicked bind ;
 In vain, within their folds confined,
 To cast them off the sinner strives.

And yet the god will not refuse
 His grace to one who only moans,
 When fetter-bound, his errors owns,
 And for forgiveness meekly sues.

But where is, lord, thy friendship now ?
 Thine ancient kindness, o, restore ;
 May we, so dear to thee of yore,
 No longer dread thy frowning brow.

Thine ire we did not madly brave,
 Nor break thy laws in wanton mood ;
 We fell, by wrath, dice, wine, subdued :
 Forgive us, gracious lord, and save.

Absolve us from the guilt, we pray,
 Of all the sins our fathers wrought, †
 And sins which we commit by thought, §
 And speech, and act, from day to day.

From dire disease preserve us free,
 Nor doom us to the house of clay
 Before our shrivelling frames decay :
 A good old age yet let us see.

In vain shall hostile shafts assail
 The man thy shielding arm defends ;
 Secure, no wrong he apprehends,
 Safe, as if cased in iron mail.

As mother birds their pinions spread
 To guard from harm their cowering brood,
 Do thou, o lord, most great and good,
 Preserve from all the ills we dread.

† See Exodus, xx. 5, Deuteronomy, v. 9, and Ezekiel, xviii. 1 ff.
 § Rig-veda, x. 37, 12.



SECTION VI.

INDRA.¹⁴⁶

According to the Greek geographer Strabo, the Indians, as known to him by the report of other writers, “worshipped Jupiter Pluvius, the river Ganges, and the gods of country.”¹⁴⁷ This Jupiter Pluvius was, no doubt, Indra. Although at the period to which Strabo’s information refers, this god, in all probability, no longer occupied the same prominent position as of old; he was, as Professor Roth remarks,¹⁴⁸ the favourite national deity of the Aryan Indians in the Vedic age. More hymns are dedicated to his honour than to the praise of any other divinity.

(1) *His origin and parents; his wife.*

Although, however, his greatness is celebrated in the most magnificent language, he is not regarded as an uncreated being. As I have already noticed, he is distinctly spoken of in various passages as being born, and as having a father and a mother.

Thus it is said of him :

iii. 48, 2. *Yaj jāyathās tad ahar asya kāme añśoh pīyūsham apibo
girishthām | tañ mātā pari yosħā janītṛi mahā pitur dame āsinchad
agre | 3. Upasthāya mātarāyā aśvam aitṛa tigmāni apāsyad abhi somam
ūdhaḥ |*

“On the day that thou wast born, thou didst, from love of it, drink the mountain-grown juice of the soma-plant. Of old, the youthful

¹⁴⁶ Strabo, xv. 1, 69, p. 718, quoted by Lassen, Indische Alterthumskunde, ii. 698: Λέγεται δὲ καὶ τάντα παρὰ τῶν συγγραφέων, ὅτι ὑέβουσκαι μὲν τὸν δύματον Δία οἱ Ίνδοι, καὶ τὸν Γάγγην ποταμὸν, καὶ τοὺς ἐγχωρίους δάλματας.

¹⁴⁷ In my account of Varuna there is little of importance that had not been previously said by Professor Roth; but in this description of Indra there is a larger collection of particulars than I have noticed to have been brought together elsewhere.

¹⁴⁸ In his Lexicon, s.v. Indra.

mother who bore thee, satiated thee with it in the house of thy mighty father. 3. Approaching his mother, he desired sustenance ; he beheld the sharp-flavoured soma on her breast."

Again in iv. 17, 4. *Suvirā te janitā manyata Dyaur Indrasya karttā svapastamo 'bhūt | yaḥ iñ jajāna svaryañ surajram anapachyutañ sadaso na bhūma | 17. Kiyat svid Indro adhi eti mātuh kiyat pitur janitur yo jajāna |* "Thy father was, as the Sky thought, a most stalwart being ; the maker of Indra, he who produced the celestial thunderer, immovable as the earth,—he was a most skilful workman. 17. How much does Indra regard his mother, how much the father who begat him?"¹⁴⁹

iv. 18, 1. *Ayam panthāḥ anurittā purāno yalo devāḥ udajāyanta viśe | ataś chid ā janishīṣṭa prariddho mā mātaram amuyā pāttave kaḥ | 5. Aradyam ira manyamānā guhā 'kar Indram mātā vīryena nyṛishṭam | atha ud asthāt svayam atkañ rasānah ā rodasī aprīṇāj jāyamānah | 10. Grishtīḥ sasūra sthavirām tarāgām anādhṛishyam evīshabham tumram Indram | arīḥam rātām charathāya mātā svayam gātum tance ichhamānam | 11. Uta mātā mahisham anvanenad amī tvā jahati putra devāḥ | athābrāvid vīttram Indro hanishyan sakhe Vishno vitarām vi kramasva | 12. Kas te mātaram vidhavām achakrat śayuṁ kaś tvām ajighāṁsat charantam | kas te devo adhi mārdike āśid yat pītaram prākshināḥ pādagrihya |*

"This has been traversed as the ancient path, through which all the gods were born ; through this let the grown (embryo) be produced ; let him not vainly cause his mother to perish.¹⁵⁰ 5. Regarding it (his birth) as a fault, the mother concealed Indra, who was full of vigour. Then he himself arose, clothed with a robe, and filled both worlds as soon as he was born. 10. His mother, (like) a cow, bore Indra, an unlicked calf, strong, robust, unassailable, vigorous, and lusty, in order

¹⁴⁹ Professor Müller, Lectures ii. 430, translates the first of these verses thus : Dyu, thy parent, was reputed strong ; the maker of Indra was mighty in his works ; he (who) begat the heavenly Indra, armed with the thunderbolt, who is immovable as the earth, from his seat :" and the 12th verse as follows : "Indra 'somewhat excels his mother and the father who begat him.' " Of the Maruts also it is said v. 60, 5, that Rudra, their father, was young and an excellent workman (*yuvā pitā svapāḥ Rudrāḥ eshām*). The next hymn of the same Mandala, iv. 18, makes repeated reference to Indra's birth and parents.

¹⁵⁰ For the Commentator's explanation of this obscure hymn see Professor Wilson's Translation, note 1.

that he might range abroad, and desiring full scope for himself. 11. And his mother affectionately regarded her mighty son, saying, ‘those gods forsake thee, my son.’ Then said Indra, preparing to slay Vṛittra, ‘Friend Vishṇu, stride boldly forward.’ 12. Who made thy mother a widow? Who sought to slay thee lying or moving? What god stood by thee in the fray when thou didst crush thy father, seizing him by the foot?”

vii. 20, 5. *Vrishā jajāna vrišanām rañāya tam u chin nārī naryām sasūra* | “A vigorous (god) begot him, a vigorous (son) for the battle: a heroic female (nārī) brought him forth, a heroic (son),” etc. Again, vii. 98, 3. *Jajnāna h somaṁ sahase papātha pra te mātā mahimānam uṛācha* | “When born, thou didst drink the soma-juice to (gain) strength: thy mother declared thy greatness.” x. 73, 1. *Janishṭhāḥ ugrah sahase turāya mandraḥ ojish्ठo bahulā-bhimānah arardham Indram Marutaś chid altra mātā yad vīraṁ dadhanad dhanishṭhā* | “Thou wast born fierce to exercise impetuous strength; exulting, fiery, full of confidence. The Maruts here augmented Indra when his opulent mother brought forth the hero.” x. 120, 1. *Tad id āsa bhuvaneshu jyeshṭhaṁ yato jajne ugras tvesha-nrimṇah* | “That was the highest (being) in the world from which this fierce and impetuous (god) was born,” etc. x. 134, 1. *Ubhe yad Indra rodasī āpaprāthu ushāḥ ita i mahāntāṁ tra mahānāṁ sañrājāṁ charshaṇināṁ deri janitri ajjanad bhadra janitri ajjanat* | “When thou, Indra, didst fill the two worlds like the Dawn, a divine mother bore thee, a gracious mother bore thee, the great monarch of the great people” (the gods?). In x. 101, 12, as we have already seen, he is called the son of Nishtigṛī. This word, as I have already noticed, p. 13, note 9, is treated by the commentator as a synonym of Aditi; but though Indra is always regarded as an Āditya in the later mythology, and is even addressed in that character, along with Varuṇa, in vii. 85, 4 (*yāḥ ādityā śurasā vāṁ namasvān*), he is not commonly described as such in other parts of the Rig-veda.¹⁵¹

In the A.V. iii. 10, 12, we read: *Ekāshṭakā tapasā tapyamānā jajāna garbhām mahimānam Indram* | *tena devāḥ ashahantu śatrūn hantā dasyūnām abhavat S'achipatiḥ* | “Ekāshṭakā, practising austere-fervour, bore

¹⁵¹ In iv. 26, 1, he appears to be identified with Manu and Sūrya, and in viii. 82, 1, 4, and x. 89, 2, with Sūrya. In ii. 30, 1, he receives the epithet of *Savitri*.

as a child the glorious Indra. By him the gods conquered their enemies; the lord of Sachi (or of might) became the slayer of the Dasyus."

In the next verse Ekāshṭakā is called the mother of Soma, as well as of Indra, and the daughter of Prajāpati. In A.V. vi. 38, the mother of Indra is invoked, but her name is not given. According to the M. Bh. Adip. 3136, Indra is one of the sons of Kaśyapa and Dākshāyaṇī, i.e. the daughter of Daksha, or Aditi. See also viii. 45, 4, 5; viii. 66, 1, 2, which will be quoted further on. In viii. 58, 4, he is called the son of truth (*sānumān satyasya*).

In another place (iii. 49, 1) he is said to have been produced by the gods, as a destroyer of enemies (*ghanañ vritrāñ nāñ janayanta devāḥ* | See also ii. 13, 5, and iii. 51, 8).

In the Purusha Sūkta (R.V. x. 90, 13) Indra is said to have sprung, along with Agni, from the mouth of Purusha (*mukhād Indraś cha Agniś cha*); and he is one of several gods said, in ix. 96, 5 (*Somaḥ . . . Janitū Indrasya*), to have been generated by Soma. In one of the latest hymns (x. 167, 1) he is declared to have conquered heaven by austerity (*tvañ tapaḥ paritapya ajayaḥ srah*).¹⁵²

¹⁵² In one of the short stories about the gods, of which it and the other Brāhmaṇas are full, the S'atap. Br. xi. 1, 6, 14, says of Indra: *Tāḥ vai etiḥ Prajāpater adhi devatāḥ asrījyanta Agniś Indraḥ Somaḥ Parameshṭhi prājāpatyāḥ* | 15. *Tāḥ saha trāyuso jajnire | tāḥ yathā nad�ai pāram parīpaśyed evāñ svasya āyushaḥ pāram parāchakhyūḥ* | 14. "These gods were created from Prajāpati, viz. Agni, Indra, Soma, and Parameshṭhiin Prajāpatya. 15. These were born with a life of a thousand (years). Just as a man can look across to the other bank of a river, they looked across to the end of their life." Again the Taitt. Br. ii. 2, 3, 3, says of Indra: *Prajāpatir devānāṁ asrījata | sa Indram api na asrījata | tām devāḥ abruvann "Indrāñ na janaya"* iti | *so 'bravid "yathā 'ham yushmanāṁ tapasā 'spikshi eram Indram janayadhr̥m"* iti | *te tapo 'nupyanta | te ḫimann Indram apāśyan | tau abruvan "jāyase"* iti | *so 'bravit "kim bhāgadheyam abhi janishyge"* iti | *"ritān saṁrātsarān prajāḥ paśūn indu lokaḥ"* ity abruvan | ityadi ! "Prajāpati created gods and Asuras, but he did not also create Indra. The gods said to him: 'Create Indra for us.' He replied: 'As I have created you through austere-fervour (*tapas*), so do you generate Indra.' They practised austere-fervour. They saw Indra within themselves. They said to him, 'Be born.' He said, 'To what lot shall I be born?' They said to him, 'To the seasons, the years, the creatures, the beasts, these worlds,' etc. The same Brāhmaṇa, ii. 2, 10, 1, tells us that Prajāpati created Indra last of the gods, and sent him to be the lord of the other deities. The gods said to him, 'Who art thou?' 'We are superior to thee.' He reported their reply to Prajāpati, and asked for the splendour which resided in Prajāpati, in order that he might become the chief of the gods, etc."

In vi. 59, 2, Indra and Agni, as we have already seen, p. 14, are said to be twin brothers, having the same father, and whose mothers are, the one here, the other there. (The sense of this is not very evident, unless it simply mean that the mothers are different.) In x. 55, 1, his brother's children are mentioned (*ud astabhnāḥ Prithivim Dyām abhīke bhrātūḥ putrān maghavan titvishānah*). Heaven and Earth seem to be intended. If so, who is their father? In vi. 55, 5, Pūshan is called Indra's brother (*bhrātā Indrasya*).

Even as an infant Indra is said to have manifested his warlike tendencies. "As soon as he was born, the slayer of Vrittra (Indra) grasped his arrow, and asked his mother, 'Who are they that are renowned as fierce warriors?'" (viii. 45, 4, *a bundāñ vṛittrahā dade jātuḥ prichhad vi mātarām | ke ugrāḥ ke ha śrīnivre |* viii. 66, 1. *Jajnāno hi satakratur vi prichhad iti mātarām | he ugrāḥ ke ha śrīnivre |*). His worshipper says of him: 1, 102, 8. *Aśatrur Indra janushā sanād asi |* "Thou, Indra, art of old by nature without an enemy." Compare i. 176, 1. *S'atrum anti na vindasi |* x. 133, 2. *Aśatrur Indra jajnishe*).

In i. 82, 5, 6, Indra's wife is alluded to. 5. *Teno jāyām upa priyām mandāno yāhi |* 6. *Sam u patnyā amaduḥ |* "Go exhilarated to thy dear wife." "Be exhilarated with thy wife."

In another place iii. 53, 4 ff., the poet describes the perplexity he fancies Indra must feel in choosing between the attractions of home and those his worshippers have to offer in the way of soma-libations.

4. *Jāyā id astam maghavan sā id u yonis tad it tvā yuktāḥ harayo vahantu | yadā kadā cha sunavāma somam Agnis tvā dūlo dhanvāti achha |*
 5. *Parā yāhi maghavann ā cha yāhi Indra bhrātar ubhayatra te artham, yatra rathasya brihato nidhānaṁ vimochanam vājino rāsabhasya |* 6. *Apāḥ somam astam Indra pra yāhi kalyāṇīr jāyā suraṇām grihe te | yatra rathasya brihato nidhānaṁ vimochanaṁ vājino dakshināvat |*

(*Prajāpatir Indram asrijata annīvāraṇī devānām | tam prāhinot "parehi | eteshām devānām adhipatir edhi" iti | tam devāḥ abruwan "kas tvam asi vayaṁ vai tvat śreyāṇām sah smaḥ" iti | so 'bravīt "kas tvam asi vayaṁ vai tvat śreyāṇām sah smaḥ" iti mā devāḥ abruvānn" iti | atha vai idām tarhi Prajāpatau haraḥ asid.* (2) *Yad asminn ūdītye | taa enam abravid "etad me prayachcha | atha aham eteshām devānām adhipatir bhavishyāmi" iti |*). Compare the Taittirīya Sanhitā vi. 6, 11, 2, where Indra is said to have become chief of the gods in virtue of a ceremony which Prajāpati communicated to him. See also the same work vii. 2, 10, 2. In another place vii. 3, 6, 6, he is said to have obtained from Prajāpati the *panchadaśārātra evāra*, whereby he was enabled to overcome the Asuras, of whom he had previously been afraid, and to attain prosperity.

4. "A wife, Indra, is one's home; she is a man's dwelling; therefore let thy horses be yoked, and carry thee thither. But whenever we pour forth a libation of soma, then may Agni hasten to call-thee.
 5. Depart, Indra; come hither, brother Indra; in both quarters thou hast inducements. Whenever thy great chariot halts, thy steed is unharnessed. 6. Depart, Indra, to thy home; thou hast drunk the soma; thou hast a lovely wife, and pleasure in thy house. Wherever ever thy great chariot halts, it is proper that thy steed should be unharnessed."

In a few passages (i. 22, 12; ii. 32, 8; v. 46, 8; x. 86, 11, 12) mention is made of a goddess Indrāñī, who, from her name, must be the spouse of Indra. In the first three places she is invoked together with other goddesses, among whom we find Agnayī and Varuṇā, the wives of Agni and Varuṇa. In x. 86, 11, 12, a little more is told of Indrāñī. Thus in verse 11, the speaker says: *Indrāñīm āsu nārishi subhagām aham aśravam | nahi asyāḥ aparaṁ chana jarasā marate patiḥ |* "I have heard that among all these females Indrāñī is the most fortunate; for her husband shall never at any future time die of old age."¹⁵⁵ The Aitareya Brahmana, iii. 22, alludes to a wife of Indra, called Prāśahā (*te devāḥ abruvann iyaṁ nai Indrasya priyā jāyā vāvātā Prāśahā nāma*). See Professor Haug's Translation, p. 194.

The Satap. Br. xiv. 2, 1, 8, says: "Indrāñī is Indra's beloved wife, and she has a head-dress of all forms" (*Indrāñī ha vai Indrasya priyā patni | tasyāḥ ushnisho viśvarūpatamah*).

¹⁵⁵ I am unable to say to whom the obscene verses (6 and 7) of this hymn refer. In Taitt. Br. ii. 4, 2, 7, she is thus portentously described: *Indrāñī devī subhagā supatnī ud aīśena pati-vidye jīgūya | triñśad asyāḥ jaghānam yojanāni | upasthe Indrāñī sthavirān bibhartti |* Professor Weber, Ind. Stud. iii. 479, quotes from the Kāthaka, 13, 5, a short passage, stating that Indra was enamoured of a Dānavī, called Vilistengī, and that he lived among the Asuras, taking the form of a female when among females, of a male among males; and that finding himself, as it were, seized by Niritti, he resorted to a certain oblation as a remedy," etc. (*Indro vai Vilistengāñ Dānavām akāmayata | so 'sureshv acharat strī eva strīshu bhavan pumān puṁsu | sa Niritti-grihīlāḥ iwa amanyata | sa etam aindrā-nairritam apasyat |*) In the Atharva-veda, vii. 38, 2, a female says to the man she wishes to love her: *Yena ā nichakre āsuri īndraṁ devebhyas pari | tena ā ni kurve trām ahaṁ yathā te 'sāni supriyā |* "In order that I may be beloved by thee, I overcome thee with this plant, wherewith the Asura female drew Indra down from among the gods."

(2) *His attributes physical and mental.*

A variety of vague and general epithets are lavished upon Indra. He is distinguished as youthful, ancient, strong, agile (*nṛitu* i. 130, 7; ii. 22, 4; vi. 29, 3; viii. 24, 9, 12; viii. 57, 7; viii. 81, 3), martial, heroic, bright, undecaying, all-conquering, lord of unbounded wisdom, and irresistible power and prowess, wielder of the thunderbolt, etc., etc. (i. 4, 8; i. 16, 9; i. 30, 6, 15; i. 61, 1; i. 81, 2, 7; i. 84, 2; i. 100, 12; i. 102, 6; i. 165, 6; ii. 21, 1-3; iii. 30, 3; iii. 32, 7; iii. 45, 2; iii. 46, 1; vi. 18, 4; vii. 20, 4; vii. 22, 5; viii. 81, 8; viii. 84, 7 ff.; x. 103, 1 ff.). "He has vigour in his body, strength in his arms, a thunderbolt in his hand, and wisdom in his head" (ii. 16, 2. *Jathare somaṁ tanvi saho maho hasta vajram bharati śirshani kratum |* viii. 85, 3. *Indrasya vajrah āyaso nimiślah Indrasyo bāhvor bhāyishṭham ojīḥ | Indrasya śirshan kratavo nireke*): He assumes the most beautiful forms, and is invested with the ruddy lustre of the sun" (x. 112, 3. *haritvā varchasā sūryasya śreshṭhaiḥ rūpaṁ tanvāṁ sparśayasva*). The Vedic poets have also described to us a few of the features, as they conceived them, of his personal appearance. One of the epithets which are most frequently applied to him is *susípra*, or *śiprin*, in the interpretation of which Śāyana wavers between "the god with handsome cheeks or nose" (*he susípra śobhana-hano śobhana-nāsika vā*). (i. 9, 3; i. 29, 2; i. 81, 4; i. 101, 10;¹⁵⁴ iii. 32, 3; iii. 36, 10; viii. 32, 4, 24; viii. 33, 7; viii. 55, 4; x. 105, 5),¹⁵⁵ and the "god with the beautiful helmet" (*śobhana-śirastrāṇopeto yadvā śobhana-hanumān |* iii. 30, 3; viii. 17, 4; viii. 81, 4; viii. 82, 12).¹⁵⁶

In viii. 65, 10, he is said to have agitated his jaws when rising in strength after drinking the soma poured out from a ladle (*uttishthann ojasū saha pitvī śipre avepayāḥ | somam Indra chamū sutam*). He is

¹⁵⁴ Compare i. 30, 11.¹⁵⁵ A note on this word will be given in the Section on the Maruts.

¹⁵⁶ In R.V. vi. 46, 3, Indra is styled *sahasra-mushka*, which Śāyana interprets *mille membra genitalia habens*; and adds the following gross explanation from the Kāushī-taki Brāhmaṇa: *yām kōṁ cha striyāṁ sambhavann Indro bhoga-lolupitayā svāśarire parvani parvani śephān saarjya iti kaushitakibhir āmnātam |* On viii. 19, 32, however, where the same epithet occurs, applied, as Śāyana considers, to Agni, he explains it as meaning "having great brilliancy" (*mushṇanti tamānsy apaharanti iti mush-kāni tējā̄n̄si | bahutejaskam*).

also called *hari-śipra*, the ruddy-jawed (x. 96, 4, 9, 12); *hari-keśa*, the ruddy- or golden-haired (x. 96, 5, 8); *hari-śmaśāru*,¹⁵⁷ the ruddy- or golden-bearded, or moustached (x. 96, 8; x. 23, 4). His beard is violently agitated when he is exhilarated, or puts himself in motion (ii. 11, 17, *pradodhuvat śmaśrushu priṇānah*; x. 23, 1, *pra śmaśru dodhucat*).¹⁵⁸ His whole appearance is ruddy or golden (*hari-varpaś*, x. 96, 1ff., where the changes are rung upon the word *hari*). He is sometimes also described as *hiranyaya*, golden (i. 7, 2; viii. 55, 3), and as having golden arms (*hiranya-bāhu*, vii. 34, 4); and sometimes as of an iron hue, or frame (*āyasa*) (i. 56, 3; x. 96, 4, 8). His arms are long and far-extended (vi. 19, 3, *prithū karasnā bahulā gabbasti*; viii. 32, 10, *sripaś-karusa*; viii. 70, 1, *mahāhastin*).¹⁵⁹ But his forms are endless; he can assume any shape at will (iii. 38, 4, *riśvarūpo amṛitāni tashthau*; iii. 48, 4, *yathāvaśāñ tanvāñ chakre esha*; iii. 53, 8, *rūpañ rūpañ mayhavā bobhavītī māyāḥ kriṇvānas tanvam pari svām*; vi. 47, 18, *rūpañ rūpañ pratirūpo babhūva tad asya rūpañ pratichakshanāya | Indro māyābhīḥ pururūpāḥ iyato*).

(3) *His chariot and horses.*

Carrying in his hand a golden whip (*kaśā hiranyayī*, viii. 33, 11), he is borne on a shining golden car, with a thousand supports (vi. 29, 2, *ā rathe hiranyaye rathesthāḥ*; viii. 1, 24 f., *rathe hiranyaye*; viii. 58, 16, *ā Rathāñ tishṭha hiranyayañ sahasrapādam*), which moves more swiftly than thought (x. 112, 2, *yas te rathe manaso jāvīyān ā Indra tena somapeyāya yāhi*), and is drawn by two¹⁶⁰ tawny (*hari*, ruddy, or

¹⁵⁷ I suppose this is the same as *hari-śmaśāru* applied to Agni in R.V. x. 46, 5 (instead of which the Sāma-veda in the parallel passage reads *hariśmaśāru*). In R.V. ii. 2, 5, Agni is called *hariśipra*, which Sūyāna interprets to mean either *harana-śilāhānu*, “he whose jaws carry away,” or *dīptiśilāhānu*, “with flaming head-dress.”

¹⁵⁸ A beard is also assigned to Pūshan, who similarly shakes it (x. 26, 7).

¹⁵⁹ In a verse which does not occur in the Rig-veda, the Sūma-veda, ii. 1219, thus describes Indra's arms: *Indrasya bāhū sthavirau yuvānāv andāśrīshyau supratikāv asahyan | tau yuvīta prathamān yoge āgate yābhyām jitam asurānōm saho mahat |* “When the occasion arrives may Indra employ first those arms strong, youthful, unassailable, well-shaped, unconquerable, with which the great power of the Asuras was overcome.”

¹⁶⁰ In ii. 18, 4-7 Indra is invited to come with two, four, six, eight, ten, twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety, or a hundred horses (compare viii. 1, 9) to drink the soma-juice. In iv. 46, 3, a thousand horses are said to convey

golden) steeds, snorting, noighing, and irresistible (i. 30, 16, *śāśvad Indrah popruthadbhir jigāya nānadarbhiḥ śāśvasadbhir dhanāni*; i. 81, 3, *madachyutā hari*),¹⁶¹ with flowing golden manes, *keśinā* (i. 10, 3; i. 82, 6; viii. 17, 2; *hiranya-keśyā*, viii. 32, 29; viii. 82, 24), with hair like peacock's feathers (iii. 45, 1 (=A.V. vii. 117, 1), *ā haribhir yāhi mayūra-romabhiḥ*), and peacock's tails (*mayūraśopyā*, viii. 1, 25), which rapidly traverse vast distances (ii. 16, 3, *yad āśubhiḥ patasi yojanā puru*), and transport him as a hawk is borne by its wings (viii. 34, 9, *ā tvā madachyutā hari śyenam paksheva vakshataḥ*). His car and horses appear to have been formed by the Ribhus (i. 111, 1, *Takshan rathāñ svrilañ vidmanā 'pasas takshan hari Indravāhā vriishanvasū | takshan pitribhyām ribhavo yuvad vayaḥ*; v. 31, 4, *anavas to ratham āsvāya takshan*). The following are some of the other texts which refer to Indra's chariot and horses: i. 6, 2; i. 16, 1, 2 (where the horses are called sun-eyed, *sūrachakshasāḥ*); i. 55, 7; i. 84, 6; i. 101, 10; ii. 11, 6; viii. 13, 11, 27; x. 44, 2. He is also said to be borne by the horses of the Sun (x. 49, 7, *ahañ sūryarya pari yāmi āśubhiḥ pra etaśebhir vahamānaḥ ojasā*), or by those of Vāta, the wind (x. 22, 4-6, *vr̥jāno āśā Vātasya dhūni devo devasya vajrivah*).¹⁶² The same deity, Vāyu, the wind, is said to have Indra for his charioteer, or companion in his car (iv. 46, 2; iv. 48, 2, *Indra-sārathi*; vii. 91, 6, *Indra-vāyū sarathañ yātam arvāk*). The horses of Indra are declared to be yoked by the power of prayer (i. 82, 6, *yunajmi te brahmaṇā keśinā hari*; ii. 18, 3, *hari nu kam rathe Indrasya yojam āyai sūktena vachasā navena*; iii. 35, 4, *brahmaṇā te brahmayujā yunajmi hari sakhayā sadhamādā āśū*; viii. 1, 24, *brahmayujo harayah*; viii. 17, 2, *brahmayujā hari*; viii. 2, 27; viii. 45, 39, *ā te etā vachoyujā hari gribhne*; viii. 87, 9, *yunjanti hari ishirasya gāthayā urau rathe uruyuge | Indravāhā vachoyujā*), which is no doubt only another mode of saying that it is in con-

Indra and Vāyu (compare vi. 47, 18). In viii. 1, 24, Indra's horses are said to be a thousand and a hundred. From such a text as iii. 35, 7, where Indra is informed that food has been provided for his horses, as well as soma-juice to fill his own belly (verse 6), it would appear that the worshipper had a perfect assurance of the god's presence. In another place, however (x. 114, 9), the enquiry is made (among several others denoting difficulty and mystery), "Who has perceived the two horses of Indra?" (*hari Indrasya ni chikāya kah svit*).

¹⁶¹ On the sense of the word *madachyut* see Müller's Trans. of the R.V. i. 118 f.

¹⁶² Compare Psalms, 18, 10; 104, 3.

sequence of the importunity of his worshippers that he makes ready his chariot to come and receive their oblations and fulfil their desires.

(4) *His thunderbolt and other weapons and instruments.*

The thunderbolt of Indra is generally described as having been fashioned for him by the Indian Hephaistos, Tvaṣṭṛi, the artificer of the gods (i. 32, 2 : *Tvaṣṭṛā asmai vajraṁ svaryañ tataksha*; i. 61, 6, *asmai id u Tvaṣṭṛā takshad vajraṁ svapastamaṁ svaryañ ranāya*; i. 85, 9, *Tvaṣṭṛā yad vajraū sukritān hiranyayaūn sahasrabṛishṭim svapāḥ avarttayat* | v. 31, 4, *Tvaṣṭṛā vajraū dyumantam takshat*; vi. 17, 10, *adha Tvaṣṭṛā te māhe ugra vajraū sahasrabṛishṭim vavritlat śatāśrim* | x. 48, 3, *mahyaū Tvaṣṭṛā vajram atakshad āyasam*); but according to other texts it appears to have been made and given to Indra by Kāvya Uśanas (i. 121, 12, *yañ te Kāvyaḥ Uśanā mandinaū dād vrittrāhanām pāryām tataksha vajram*; v. 34, 2, *sahasrabṛishṭim Uśanā vadhaū yamat*).¹⁶³ Its natural mode of production is alluded to in viii. 89, 9, where it is said : “The thunderbolt lies in the (aerial) ocean, enveloped in water” (*samudre antaḥ śayate udnā vajro abhīrvitāḥ*). This thunderbolt is sometimes styled golden, *hiranyaya* (i. 57, 2; i. 85, 9; viii. 57, 3; x. 23, 3), sometimes ruddy, *harita* (x. 96, 3); but it is also described as being of iron, *āyasa* (i. 52, 8; i. 80, 12; i. 81, 4; i. 121, 9; viii. 85, 3; x. 48, 3; x. 96, 3; x. 113, 5); sometimes it is represented as four-angled, *chaturaśri* (iv. 22, 2), sometimes as hundred-angled, *śatāśri* (vi. 17, 10), sometimes as hundred-jointed, *śataparvan* (i. 80, 6; viii. 6, 6; viii. 65, 2; viii. 78, 3),¹⁶⁴ and sometimes as having a thousand points, *sahasrabṛishṭi* (i. 80, 12; i. 85, 9; v. 34, 2; vi. 17, 10). Indra is in one place (i. 55, 1) represented as sharpening his thunderbolt, as a bull his horns (*śiśite vajraū tejase na vāṁsagāḥ*). In viii. 59, 2, the thunderbolt put into Indra’s hand is compared to the sun placed in the sky (*dive na sūryāḥ*). In other passages this god is spoken of

¹⁶³ The Ait. Br. iv. 1, says: *devāḥ vai prathamena ahnā Indrāya vajraṁ samaṁbhāraṇ | tāṁ dvitīyenā ahnā asinchan | tritīyenā ahnā prāyachhan | tam chaturthe ahan prāharat |* “The gods provided the thunderbolt for Indra by the first day’s (ceremony). By the secofth day’s they moistened it. By the third day’s they gave it to him. On the fourth day he hurled it.” See Prof. Haug’s Trans. p. 256.

¹⁶⁴ Compare A.V. iv. 37, 8 : *bhimāḥ Indrasya hetayaḥ śatabṛishṭir ayasmayīḥ*; and the next verse, which is the same, with the substitution of *hiranyayīḥ* for *ayasmayīḥ*; and A.V. viii. 5, 15.

as armed with a bow and arrows (viii. 45, 4; viii. 66, 6, 11; x. 103, 2, 3). His arrows are described as golden (viii. 66, 11), as having a hundred points, and as being winged with a thousand feathers (viii. 66, 7). Indra is also declared to carry a hook (*ankuśa*). Thus in viii. 17, 10, it is said : *dirghas te astu ankuśo yena vasu prayachhasi | yajamā-nāya sunvate |* “ May the hook be long wherewith thou reapest wealth to the worshipper who offers oblations.” And similarly in Atharva-veda, vi. 82, 3, *yas te ankuśo vasudāno brihann Indra hiran-yayaḥ | tenā janiyate jāyām mahyaṁ dhehi śachiṣpate |* “ With that great golden hook of thine which confers wealth, o lord of power (Indra), reach a wife to me who am longing for one.”¹⁶⁵ Another text in which this word occurs is R.V. x. 134, 6 (= Sāmā-veda ii. 441) : *dirgham̄hi ankuśān yathā śaktim bibharshi mantumāḥ | pūrvena maghavan padā ajo vayān yathā |* “ Thou, o wise (Indra), carriest a long hook like a spear, and (holdest fast therewith), as a goat (catches) a branch with its fore foot.” The word is also found in x. 44, 9 : “ I carry to thee this well-made goad, wherewith, o magnificent god, thou mayest rend the Saphāruj demons”¹⁶⁶ (*imam bibharmi sukṛitaṁ te ankuśān yena ārujāsi maghavan śaphārujaḥ*).

Another instrument of warfare, a net, is assigned to Indra in the A.V. viii. 8, 5 ff. : *antarikṣaṁ jālam āśi jāladaṇḍā diśo mahiḥ | tenā-bhīdhāya dasyūnāṁ śakrāḥ senām apūtayat |* 6. *Brihad hi jālaṁ brihataḥ śakrasya vājinivataḥ | tēna śatrūn abhi sarvān nyubja yathā na muchyātai katamaśchana eshām |* 7. *Brihat te jālam brihataḥ Indra śūra sahasrārghasya śataviryasya | tēna sahasram ayutam ni arbudāṁ jaghāna śakro dasyūnāṁ abhīdhāya senaya |* 8. *ayān loko jālam āśit śakrasya mahato mahān | tenāham Indrajālena amūṁs tamasā 'bhi dadhāmī sarvān |*

¹⁶⁵ In these passages I follow Roth's explanation of *ankuśa*, as given in his Lexicon, s.v. In his translation of this passage from the A.V. in Indische Studien v. 241, Professor Weber understands the word (*ankuśa*) of a goad with which cattle are driven. In A.V. vii. 115, 1, Ill fortune, Pāpi Lakshmi, is said to be drawn or driven away with an iron hook (*ayasmayena ankena*).

¹⁶⁶ I am indebted to Professor Aufrecht for pointing out the sense of this verse, as well as of the preceding. *Saphāruj* seems to mean a demon, or an animal that destroys with its hoofs. The word occurs also in x. 87, 12, where it is an epithet of Yūtudhāna, a demon, and appears to refer to some goblin which was conceived to tear with its hoofs.

"The air was a net, and the great quarters of the sky the poles of the net. With it Sakra (or the powerful god) enveloped the army of the Dasyus, and cast them down. 6. Great is the net of the great Sakra, bestower of food. With it so overwhelm all the foes that not one of them may escape. 7. Great is thy net, o heroic Indra, who art great, and a match for a thousand, and equalling the strength of a hundred foes. Sakra, with his host, slew a thousand, ten thousand, a hundred millions of the Dasyus, enveloping them in it. 8. This world was the great net of the great Sakra. With this net of Indra I envelope them all in darkness."¹⁶⁷

(5) *His love of soma-juice.*

Invoked by his mortal worshippers, Indra obeys the summons, and speedily arrives in his chariot to receive their offerings. He finds food provided for his horses (iii. 35, 7, *stirnañ te barhiḥ sutāḥ Indra somaḥ kṛitā dhānū attave te haribhyam*), and large libations of soma-juice are poured out for himself to quaff. He becomes exhilarated by these libations, which are also frequently described as stimulating his war-like dispositions and energies, and fitting him for his other functions, even for supporting the earth and sky (ii. 15, 2 : *avañše Dyām astabhāyad brihantam sa dhārayat Prithivim paprathat cha somasya tū made Indras chakrā*). The following are a few of the numerous passages which refer to this worship of Indra: i. 4, 8; i. 32, 3; i. 80, 1 f.; i. 84, 1 (where the poet hopes the draught may fill him with strength, as the sun fills the air with his rays: *a tvā priṇaktu indriyan rajah sūryo na rāsmibhiḥ*), 4 (where it is said to be an "immortal stimulant"—*amarthyam madam*); ii. 15, 1, 2; ii. 19, 1 f.; ii. 21, 1; iii. 36, 3; iii. 40, 1 ff.; iii. 42, 1 ff.; vi. 23, 1, 5, 6; vi. 27, 1 f.; vi. 29, 4; vii. 22, 1 f.; vii. 29, 1 f.; viii. 3, 1; viii. 81, 5, 6; x. 104, 1 ff.; etc., etc. The gods are described as all hastening eagerly to partake of this beverage, viii. 2, 18 (*yanti pramādām atan-drāḥ*); viii. 58, 11 : *apād Indro apād Agnir viśve devāḥ amatsata* | "Indra has drunk, Agni has drunk; all the gods have become exhilarated;"¹⁶⁸

¹⁶⁷ Compare A.V. xix. 66, 1: *ayojūlāḥ asurāḥ māyino 'yasmayaīḥ pūśair ankino ye charanti | tāms te randhayumi harasā Jātavedaḥ sahasrabhrishṭih sapatnān pramīnan yāhi vajrah.*

¹⁶⁸ Ait. Br. vi. 11: *mādyanti iva vai madhyandine devatāḥ sam eva tritiya-savane*

but Indra is particularly addicted to the indulgence, i. 104, 9, *somakāmañ tvā āhuḥ*; i. 175, 5, *śushmintamo hi te madaḥ*; ii. 14, 1, *kāmī hi vīraḥ sadam asya pītiṁ juhotā vṛishne tad hi esha vashṭi*; vii. 33, 2, *dūrād Indram anayann ā sutena*; viii. 2, 4, *Indraḥ it somapāḥ ekaḥ Indraḥ sutapāḥ viśvāyuḥ | antar devān martyāṁś cha |* “Indra is the only drinker of soma, a drinker of libations, of full vitality, among gods and men;” viii. 4, 12, *idañ te annaṁ yuṣyāṁ samukshitañ tasya ihi pradrava pība |* “This thy favourite nutriment has been poured out; run and drink of it;” viii. 6, 40, *vṛittrahū somapātamaḥ*; viii. 50, 2, *somakāmañ hi te manah |* Indeed, it would appear to be to him an absolute necessary of life, as his mother gave it to him to drink on the very day of his birth (iii. 32, 9, *sadyo yaj jāto apibo ha somam | 10. tvāñ sadyo apibo jātaḥ Indra madāya soman parame vyoman*; iii. 48, 2, 3, already quoted, p. 77; vi. 40, 2, *asya pība yasya jajnānah Indro madāya kratre apibah*; vii. 98, 3, *jajnānah somañ sahase papātha pra te mātā mahimānam uvācha*). He is said to have drunk at one draught thirty bowls of soma (viii. 66, 4, *ekayā pratidhā 'pībat sākāñ sarāñsi trimśatam | Indraḥ somasya kāñkukā*. See Nirukta, v. 11; compare R.V. vi. 17, 11; and viii. 7, 10). His worshippers invite him in the most naïf manner to drink boldly (vi. 47, 6, *dhrishat pība kalaśe somam Indra*); to drink like a thirsty stag (viii. 4, 10, *rīsyo na trishyann avapānam āgāni pība somāna vāsān anu*), or a bull roaming in a waterless waste (v. 36, 1, *dhanvacharo na vāñsagas trishāñas chakamānah pībatu dugdham añśum |* compare viii. 33, 2, *kadā sutam trishāñah okaḥ āgamaḥ Indra svabdiva vāñsagah*, and fill his belly, or his two bellies, which are compared to two lakes, by copious potations; and he speaks in similar language of having accepted the invitation¹⁰⁹ (i. 8, 7; i. 104, 9; ii. 11, 11 (*suṭāsaḥ priṇantas te kukshi vardhayantu*); ii. 14, 10; ii. 16, 2; iii. 35, 6 (*dadhishvā imāñ jaṭhare indum Indra*); iii. 36, 7, 8 (*hradāḥ iva kukshayaḥ somadhānāḥ*); iii. 40, 5; iii. 47, 1 (*ā sinchasva jaṭhare madhvāḥ ūrmin*); iii. 51, 12 (*pra te aśnotu kukshyoh*); viii. 12, 23 (*esarō na prāśi udaram*); viii. 2, 1 (*supūrnām udaram*); viii. 17, 5–8 (*ā te sinchāmi kukshyoh*); viii. 67, 7; viii. 81, 22–24;

mādayante, which Professor Haug translates: “The gods get drunk, as it were, at the mid-day libation, and are then consequently at the third libation in a state of complete drunkenness.”

¹⁰⁹ The soma-juice was also drunk by the worshippers themselves, and its effects on

x. 28, 2 ; x. 43, 7 ; x. 104, 2 ; A.V. ii. 5, 1 ff. ; vi. 2, 1 ff. The soma-draughts are said to resort to him as birds to a leafy tree; and to flow to him as waters to the ocean, or rivulets to a lake; and his worshippers are then said to magnify him as grain is developed by showers of rain, x. 43, 4 (*Vayo na vriksham supalasham asadam somasah Indram mandinash chamushadah | 7. Apo na sindhum abhi yat samaksharan somasah Indram kulyah ira hradam | vardhanti vprah maha asya sadane yavañ na vrishtr divyena dñunam*). He is also spoken of as eating the flesh of bulls, or buffaloes, at the same time that he drinks the draughts of soma (x. 28, 3, *adriñ te mandinash Indra tuyan sunvanti soman pibasi tvam esham | paohanti te vishabhah atsi tesham*). Three hundred are mentioned in v. 29, 7f., one hundred in viii. 66, 10, and one in x. 27, 2. Indra is besought to taste the offering presented, and to take delight in the hymns addressed to him, as an ardent lover desires his mistress (iii. 52, 3 = iv. 32, 16 : *purolasham cha no ghaso joshayase giraś cha | vadhyur iva yoshañam*).

The sensations of the god after drinking the soma-juice are thus described in Rig-veda x. 119 : 1. *iti vai iti me mano gām aśvam sanuyām iti | kuvit somasya apām iti | 2. pra vātāḥ iva dodhataḥ un mā pītāḥ ayañṣataḥ | kivid ity adi | 3. un mā pītāḥ ayañṣataḥ ratham aśvāḥ ivāśavāḥ | kuvit—| 4. upa mā matir asthita vāsrū putram iva priyam | kuvit—|*

some of them are occasionally described. Thus in vi. 47, 3, it is said : "This (soma), when drunk, impels my voice; it awakes the ardent thought" *ayam me pītāḥ udīyartti vācham ayam manishām usatīm ajigah*. In viii. 48, 3, its elevating effect is still more distinctly told in these words, *apāma somam amritāḥ abhūma agnma iyotir avidāma devān | kiñ nūnam asmān kriṇavād arūtiḥ kim u dhūrttir amrita marityasya*, which may be rendered as follows :—

We've quaffed the soma bright,
And are immortal grown;
We've entered into light,
And all the gods have known.
What mortal now can harm,
Or foeman vex us more?
Through thee, beyond alarm,
Immortal god, we soar.

Compare the curious parallel to this (already noticed in the 3rd Vol. of this work, p. 265) in the satirical drama of Euripides, the Cyclops, 578, ff., where Polyphemus exclaims in his drunken exaltation :

'Ο δ' οὐρανός μοι συμμειγμένος δοκεῖ
Τῇ γῇ φέρεσθαι, τοῦ Διός τε τὸν θρόνον
Λεύσσω τὸ πᾶν τε δαιμόνων ἀγνῶν σέβας.

5. *ahaṁ tashṭeva vandhuram pary achāmi hrīdā matim! kuvit—| 6. na hi me akshipach chana achhāntsul pancha krishṭayah | kuvit—| 7. nṛ hi me rodasī ubhe anyam pakshaṁ chana prati | kuvit—| 8. abhi dyām mahinā 'bhavam abhimām prithivīm mahim | kuvit—| 9. hantāham prithivīm imān ni dadhāniha veda vā | kuvit—| 10. osham it prithivīm ahaṁ janghanāniha veda vā | kuvit—| 11. divi me anyah paksho adho anyam achikṛisham | kuvit—| 12. aham asmi mahāmaho abhinabhyam udishitah | kuvit—| 13. griho yāmi arankrito devebhyo havyavāhanah | kuvit somasya apām iti |¹⁷⁰*

"I have verily resolved to bestow cows and horses: I have quaffed the soma. 2. The draughts which I have drunk impel me like violent blasts: I have quaffed the soma. 3. The draughts which I have drunk impel me as fleet horses a chariot: I have quaffed the soma. 4. The hymn (of my worshipper) has hastened to me, as a cow to her beloved calf: I have quaffed the soma. 5. I turn the hymn round about in my heart, as a carpenter a beam: I have quaffed the soma. 6. The five tribes of men appear to me not even as a mote: I have quaffed the soma. 7. The two worlds do not equal even one half of me: I have quaffed the soma. 8. I surpass in greatness the heaven and this vast earth: I have quaffed the soma. 9. Come, let me plant this earth either here or there: I have quaffed the soma. 10. Let me smite the earth rapidly hither or thither: I have quaffed the soma. 11. One half of me is in the sky, and I have drawn the other down: I have quaffed the soma. 12. I am majestic, elevated to the heavens: I have quaffed the soma. 13. I go prepared as a minister, a bearer of oblations to the gods: I have quaffed the soma."

The hymns, prayers, and worship addressed to Indra are described as stimulating his energies and increasing his vigour (i. 52, 7: *brahmāni Indra tava yāni vardhanāi*); i. 54, 8; i. 80, 1; ii. 11, 2 (*ukhair vavridhānah*); ii. 12, 14 (*yasya brahma vardhanaṁ yasya somaḥ*); iii. 32, 12 f. (*yajno hi te Indra vardhano bhūt; yaḥ stonebhir vavridhe pūrvyebhīr yo madhyebhīr uta nūtanebhbīḥ*); iii. 34, 1 (*brahmajūtas tanvā vavridhānah*); v. 31, 10 (*Indra brahmāṇi tavishīm avardhan*); vi. 21, 2; vi. 44, 13; viii. 6, 1, 21, 31, 35; viii. 13, 16 (*Indraṁ var-*

¹⁷⁰ I learn from a note to Professor Roth's Illustrations of the Nirukta, p. 101, that, according to Sūyāna, there was a legend that Indra, in the form of a quail, drank soma, was seen by the rishi, and sang his own praise in this hymn.

dhantu no girah Indrañ sutāsaḥ indavaḥ; viii. 14, 5, 11 (*yajnah Indrañ arardhayat*); viii. 82, 27; viii. 87, 8 (*vār na tvā yavyābhīr vardhanti śūra brahmāni*); x. 50, 4 (*bhuvas tvam Indra brahmañā mahān*); x. 120, 5 (*chodayāmi te āyudhā vachobhiḥ sañ to śiśāmi brahmañā vayāmī*), and the worshippers (as well as the gods) are said to place the thunderbolt in his hands and to assist its efficacy (i. 63, 2, *ā te vajrañ jaritā bāhvor dhāt*); ii. 20, 8 (*tasmai tavasyam anu dāyi satrā Indrāya devebhir arnasātāu | prati yad asya vajram bāhvor dhur hatvī dasyūn puraḥ āyasir ni tārit*); iii. 32, 12 (*yajnas te vajram Ahihatye ārat*). The other deities, too, are described as infusing divine strength into Indra¹⁷¹ (i. 80, 15, *tasmin nrimṇam uta kṛatuñ devāḥ ojāñsi sam dadluḥ*); vi. 20, 2 (*divo na tubhyam anu Indra satrā asuryāñ decebhir dhāyi viśvam*);¹⁷² x. 48, 3 (*mayaḥ dēvāso avrijann api kratum*); x. 113, 8; x. 120, 3, compare x. 56, 4; viii. 15, 8 (*tava Dyaus Indra paucīsyam Prithivī vardhati śravaḥ*), and as placing him in the van (i. 55, 3, *viśvasmai ugraḥ karmane purohitāḥ*); i. 131, 1 (*Indrañ viśve sajoshaso devāso dadhira puraḥ*); vi. 17, 8 (*adha tvā viśve puraḥ Indra devāḥ ekañ tavasañ dadhira bharāya*); viii. 12, 22 (*Indrañ Vṛittrāya hantave devāso dadhira puraḥ* | see also v. 25). Compare Taitt. Br. ii. 8, 3, 8; Taitt. S. ii. 2, 11, 6, and A.V. vii. 84, 2: *apānudo janam amitrāyanlam uruñ decebhyo akriñor u lokam*. He is impelled and fortified by the Maruts; iii. 32, 4 (*yebhir Vṛittrasya ishito viveda amarmano manyamānasya marma*); iii. 35, 9 (*yāñ abhajo marutāḥ Indra some ye tvām avardhann abhavan ganas te*); iii. 47, 3 (*yāñ abhajo maruto ye tvā 'nv ahan Vṛittram adadhūs tubhyam ojāḥ* | see also v. 4); vi. 17, 11; viii. 7, 24; x. 73, 1, 2; x. 113, 3 (*viśve te atra marutāḥ saha tmanā avardhann ugra mahimānam īndriyam*).¹⁷³

¹⁷¹ Indra on his side again is said to give divine power to the other gods (vi. 36, 1: *yad devešu dīrāyathāḥ asuryam*).

¹⁷² Sāyaṇa understands *devebhiḥ* of the worshippers: *stotraḥ stūyamānā devatā balavatī bhavati*, “a deity when lauded by hymns becomes strong.”

¹⁷³ Indra, however, in a dispute with the Maruts (to which I shall again advert in the section on those deities) claims to have slain Vṛittra by his own might, i. 165, 8: *vadhim vṛittram marutāḥ īndriyena svena bhāmena tavish babhūvān*; compare vii. 21, 6, where the same thing is said of him by his worshipper: *svena hi Vṛittram śavasā jaghantha na śatrur antam vividā yudhā te*; and x. 138, 6: *etū tyā te īrutyāni kevalā yad ekaḥ ekam akyriñor ayajnam*. Compare viii. 79, 5; viii. 86, 9; viii. 87, 3. In v. 30, 5, all the gods are said to be afraid of him (*atas chid īndrād abhayanta devāḥ*). In another place, too (viii. 7, 31), the Maruts are asked “what

With Br̥ihaspati as his ally he overthrew all the enemies of the gods who assailed him, viii. 85, 15 (*viśo adevīr abhi ācharantir Br̥ihaspatinā yujā Indraḥ sasāhe*).

Thus exhilarated and encouraged, ii. 15, 1 (*trikadrukeshu apibat*

they were seeking when they deserted Indra, and who could then trust in their friendship" *kud ha niūnam kadharpriyo yad Indrānu ajahatuna | ko iah sakhitē oħate |* Prof. Müller, Trans. R.V. i. p. 68, takes *kadharpriyo* as two words, and renders the verse thus: "What then now? where is there a friend, now that you have forsaken Indra? Who cares for your friendship?" Compare iv. 18, 11, quoted above (p. 78 f.), where Indra's mother complains that the gods were abandoning her son, and where he calls upon Vishnu to display his valour. But we are elsewhere, viii. 85, 7, told, on the contrary, that all the other gods who had been Indra's allies, terrified by the blast of Vṛittra's breath, deserted Indra and fled, while the Maruts, it must be supposed, stood firm, as Indra is advised to make friends with them, and then he should conquer all hostile armies (*vṛittrasya tvā śāśvathād iṣhamāṇyāt rīṣee devāḥ ajahur ye sakhyāyah | Marubhīr Indra sakhyām te astu atha imāḥ visvāḥ pritanāḥ jayāsi*). The commentator, however (perhaps because he found it necessary, for dogmatical reasons, to reconcile these conflicting statements) interprets viii. 7, 31 differently, and makes it mean, "When did you desert Indra? i.e. never," and quotes the Aitareya Brāhmaṇa iii. 20, which says that the Maruts did not abandon him. I shall cite this passage at greater length than Sāyana gives it, as it forms a comment on the other text just adduced, viii. 85, 7: *Indro vai Vṛittrān hanishyau sarevāḥ devatāḥ abravīd anu mā upatishṭhadhvam upa mā ākrayadhvam*" *iti | "tathā" iti | tam hanishyantāḥ adravān | so ved "mām vā hanishyantāḥ ādravanti | hanta imān bhīshayā"* *iti | tān abhi prāśvasit | tasya śrasathād iṣhamāṇyāt rīṣee devāḥ adravān | maruto ha enām na ajahū "prahara bhagavo jahū vīryayasa" ityeva enām etām vāchām vadantāḥ upālīshthānta | tad etad ṛishiḥ paśyān abhyānūcācha iti | so red "ime vāi kila me sucivāḥ | ime mā kīmaya | hanta imān asmin ukthe ābhaja"* *iti | "Indra, when about to slay Vṛittra, said to all the gods: 'Follow close after me and support me.' They said, 'We will.' They ran forward to slay Vṛittra. Vṛittra considered: 'They are running forward to kill me: come, let me frighten them.' He accordingly blew a blast upon them, when all the gods ran away precipitately from the blast of his breath. But the Maruts did not forsake Indra. They stood by him, crying, 'Smite, o god, slay, play the hero.' Seeing this, the rishi uttered the words of R.V. viii. 85, 7. Indra understood: 'These Maruts are my allies. They love me. Come, I shall give them a share in this uktha.'" In R.V.i. 32, 14, Indra himself is said to have become frightened as if at the approach of an avenger(?) after he had slain Ahî, and to have crossed ninety-nine rivers, and the aerial spaces, when flying like a terrified falcon (*aher yātāraṁ kam apaśyāḥ Indra hridi yat te jaghrusho bhīr agachhat | nave cha yad navatiṁ cha sravantiḥ syena na bhīto ataro rajāñsi*). Compare Müller's Anc. Sansk. Lit. p. 547. The Asvins and Sarasvati are also said to have assisted Indra (R.V. x. 131, 4,⁵=Vāj. Sanh. x. 33, 34). "You two, Asvins, lords of splendour, drinking together the delightful draught (of soma), protected Indra in his achievements against the Asura Namuchi. 6. As parents a son, so ye two, Asvins, by your wisdom and your energy, delivered thee, O Indra. When thou, O magnificent (Indra), didst drink the delightful draught (of soma), Sarasvati waited upon thee with her powers." (3. *Yuvāṁ surāmā Asvinā Namuchāv āsure sachā | vipipāna**

*sutasya asya mado Ahim Indro jaghāna); ii. 19, 2 (asya mandāno madhvo vajrahastah ahim Indro arnovitañ vi vriśchat); vi. 47, 1, 2; x. 112, 1 (Indra piba pratikāmañ sutasya . . . | harshasva hantave śūra śatrūn),— Indra hurries off, escorted by troops of Maruts, and sometimes attended by his faithful comrade Vishṇu (i. 22, 19, *Indrasya yujyo sakhā*;*

śubhaspatī Indrāñ karmāñ īvātām | 5. putram iva pitārā Aśvinā ubhū Indra īvātuh kāryair dāñsanābhīḥ | yat surāmāñ vi apibhā sāchibhīḥ sarasvatī tvā maghavañ abhiśnuk.) A story is told by the commentator on the Vīj. Sanh. x. 33, to explain these lines. Namuchi, it seems, was a friend of Indra; and taking advantage of his friend's confidence, he drank up Indra's strength along with a draught of wine and soma. Indra then told the Aśvins and Sarasvatī that Namuchi had drunk up his strength. The Aśvins and Sarasvatī, in consequence, gave Indra a thunderbolt in the form of foam, with which he smote off the head of Namuchi. The Aśvins then drank the soma, mixed with blood and wine, from the belly of Namuchi, and transferred it pure to Indra; and by transferring it they delivered Indra. The story is taken from the S'atapatha Brahmana xii. 7, 3, 1 ff. (p. 934 Weber's ed.) and is the original version of those adduced by me elsewhere (Vol. IV. 222 and 420). As given in the Brāhmaṇa, it runs thus: "The Asura Namuchi carried off Indra's strength (*indriya*), the essence of food, and the draught of soma, together with wine. He (Indra) hastened to the Aśvins and Sarasvatī, and said, 'I have sworn to Namuchi; I will neither slay thee by day or by night; neither with club, nor with bow; neither with the palm of my hand (*prithena*), nor with fist; neither with dry, nor with moist; and he has carried off that (strength, etc.) of mine; will ye recover it for me?' They answered: Let us have a share in it, and we will recover it.' Indra replied: 'It shall be common to us all; recover it therefore.' Then the Aśvins and Sarasvatī anointed the thunderbolt with the foam of the waters, saying, 'It is neither dry nor moist.' With that Indra struck off the head of Namuchi, when night was passing into dawn, and the sun had not yet risen, when (as he said) 'it was neither day nor night.' . . . When his head had been cut off, the soma remained mixed with blood; and they loathed it. But having perceived this draught of the two somas, according to the text, 'King Soma, when poured out, is nectar,' they with this made the other mixed fluid palatable, and swallowed it" (*Indrasya indriyam annasya rasañ somasya bhakshāñ surayā āsuro Namuchir aharat, so 'śvinau cha sarasvatīn cha upādhāvāt "śepāno śmi Namuchaye na tvā divā na naktañ hanūni na dāñdāna na dhanavān na prithena na mushṭinā na śushkena na ārdreṇa atha idam āhārshit | idam me ūjihīrshatha"* iti | *te 'bruvann "astu no 'trāpy atha āharāma"* iti | "saha na etad atha āharata" ity abravid iti | tāv aśvinau cha Sarasvatī cha apām phenāñ vajram asinchan "na śushko na ārdraḥ" iti | tena Indro Namucher āsurasya vyushṭyāñ rātrau anudite āditye "na divā na naktañ" iti śīraḥ udavāsayat | . . . tasya śīrshamś chhinne lohitā-miśraḥ somo 'tishthat | tasmād abibhatsanta | te etad andhasor vīpānam apaśyan "somo rājū 'mrītañ sutah" iti tena enam svadāyitvā ātmann adadhata | See also S'atap. Br. xii. 7, 1, 10, and xii. 8, 3, 1, quoted by the Commentator on Vaj. S. 19, 12, where it is said that "the gods instituted a remedial sacrifice; the Aśvins were the physicians, and so also was Sarasvatī with speech: they imparted strength to Indra" *devāḥ yajnam atanvata bheshajam bhishayā 'śvinā | vāchā sarasvatī bhishag Indrāya indriyāni dadhataḥ*). See also verses 15, 18, 34 80-83, 88-90, 93, 95; and section 20, 56-69, 73-76, 90.

i. 85, 7¹⁷⁴ (*Vishnur yad ha āvad vrishanam madachyutam*; iv. 18, 11 (quoted above p. 78 f.); vi. 20, 2 (*ahiñ yad vrittram apo vavrivāñsañ hanñ rījashin Vishnunā sachānah*); viii. 89, 12 (*Sakhe Vishno vitarāñ vikramasva Dyaur dehi lokāñ vajrāya vishkabhe | hanāva vrittram ityādi*).¹⁷⁵ vii. 99, 4, 5 (*Indra-vishnū dṛiñhitāḥ Sāmbarasya nava puro navatiñ cha śnathishtam*), to encounter the hostile powers in the atmosphere who malevolently shut up the watery treasures in the clouds. These demons of drought, called by a variety of names, as *Vṛittra*,¹⁷⁶ *Ahi*,

¹⁷⁴ Benfey, however, refers this passage, i. 85, 7, not to Indra, but to the soma.

¹⁷⁵ Compare i. 156, 5; vi. 17, 11; viii. 12, 27; viii. 66, 10; x. 113, 2, in which passages (as well as in separate hymns, i. 155; vi. 69), Indra and Vishnu are connected. The *Satapatha Brāhmaṇa* has the following story about Indra and Vishnu, v. 5, 5, 2 ff:—"Formerly Vṛittra had within him all the Rik, Yajush and Sāman verses. Indra was anxious to discharge a thunderbolt at him (2), and said to Vishnu: 'I will shoot a thunderbolt at Vṛittra; follow after me.' 'So be it,' said Vishnu: 'I will follow thee; smite him.' Indra then aimed a thunderbolt at Vṛittra, who was alarmed at it, and said (3), 'I have this (source of) strength; let me give it up to thee; but do not smite me.' So he gave him the Yajush verses. Indra then aimed a second thunderbolt at him (4), when he said, 'I have this (source of) strength; let me give it up to thee; but do not smite me.' So he gave the Rik verses. Indra then aimed a third thunderbolt at him (5), when he said, I have this (source of) strength; let me give it up to thee; but do not smite me.' So he gave him the Sāman verses. (7) Indra lifted up the thunderbolt; Vishnu followed him." (*Vṛittra ha vai idam agre sarvam ūśa yad richo yad yajūñshi yat sāmāni | tasmai Indro vajram prōjihirshat | 2. sa ha Vishnum uvācha "Vṛittrāya vai vajram praharishyāmi | anu mā tishthasra" iti | "tathā" iti ha Vishnur uvācha "anu tua sthāye prahara" iti | tasmai Indro vajram ud�ayāma | sa udyatād vajram Vṛittra bibhāñchakāra | 3. sa ha uvācha "asti vai idam vīryam | tad nu te prayachchāñi | mā tu me praharshir" iti | tasmai yajūñshi prayachhat | tasmai dvilīyam ud�ayāma | 4. sa ha uvācha "asti vai idam vīryāñi tad nu te prayachchāñi | mā tu me praharshir" iti | tasmai richah prayachhat | tasmai triiñyam ud�ayāma | 5. [sa ha uvācha] "asti vai idam vīryam | tad nu te prayachchāñi | mā tu me praharshir" iti | tasmai sāmāni prayachhat | 7. . . Indro hi vajram udayachhad Vishnur anvatishthata.) There is a similar story in the Taitt. Sanh. vi. 5, 1, 1. Agni is in several places (i. 109, 5, 7, 8; iii. 12, 4, 6; x. 65, 2) associated with Indra as a thunderer, a destroyer of Vṛittra, and an overruler of cities. Varuṇa, too, is in one place (iv. 41, 4) joined with Indra as a thunderer.*

¹⁷⁶ Vṛittra's mother Dānu also was, along with her son, slain by Indra, and when slaughtered lay over him, like a cow over her calf (i. 32, 9, *nīchāvayāñ abhaved Vṛittrāputrā Indro asyāñ ava vadhar jabbāra | uttarāñ sūr adharañ putrañ āśid Dānuñ śaye sahavatā na dhenuḥ*). Seven Dānus are mentioned in R.V. x. 120, 6 (=Nirukta, xi. 21) *ā darshate śāvasā̄ septa Dānūn* | "He cleaves by his force the seven Dānus." Roth, in his illustrations of the Nirukta, p. 150, remarks on this passage: "Seven is an indefinite number applied to the demons of the air and clouds, who appear under the manifold names of Namuchi, Kuyava, Sushna, Sambara, Varchin, etc., the Dānus or Dānavas, to whom in i. 32, 9, a mother called Dānu is assigned." The

Sushṇa, Namuchi, Pipru, S'ambara, Urāṇa, etc., etc. (i. 121, 9, 10; ii. 14, 4 ff.; viii. 32, 2, 3), armed, on their side also, with every variety of celestial artillery (i. 32, 13, *na asmai vidyud na tanyatuḥ sisheda na yām miham akirad hrādūnū cha*),¹⁷⁷ attempt, but in vain, to resist the onset of the gods.¹⁷⁸ Heaven and earth quake with affright at the crash of Indra's thunder, i. 80, 11 (*ime chit tava manyave repe te bhiyasā mahī | yad Indra vajrinn ojasā Vṛittram marutvān aradhīḥ | 14. abhishṭane te adrivo yat sthāḥ jagat̄ cha rejate*); ii. 11, 9 (*arejetāṁ rodāt bhiyāne kanikraduto vrishno asya vajrāt | 10. aroravid vrishno asya vajrāt*); vi. 17, 9 (*adha dyauś chit te apa sā nu vajrād dvitā 'namad bhiyasā svasya manyoḥ*), and even Tyashtri himself, who forged the bolts, trembles at the manifestation of their wielder's anger, i. 80, 14 (*Tashṭā chit tava manyave Indra vevijjate bhiyā*). The enemies of Indra are speedily pierced and shattered by the discharge of his iron shafts, i. 32, 5 (*ahan Vṛitram vṛittratañ vyāṁsam Indro vajrena mahatā radhena | skandhāñsva kuliṣena eviṣkñāt ahīḥ śayate upaprik prithivyāḥ*), i. 57, 6; i. 61, 10; ii. 19, 3; x. 89, 7 (*jaghāna Vṛitram svadhitir vanera*), and even by their very sound, vi. 27, 4 (*etat tyat te indriyam aheti yenāvadhir varāśikhasya śeshāḥ | vajrasya yat te nihatasya śushmāt svanāt chid Indra paramo dadāra*); viii. 6, 13 (*yad asya manyur adhvani vi vṛitram parvaśo rujan | apah samudram airayat*). The waters, released from their imprisonment, descend in torrents to the earth, fill all the rivers, and roll along to the ocean, i. 32, 2 (*vāśrāḥ iva dhenavāḥ syandamānāḥ anjaḥ samudram ava jagmūr āpah | 12. avāśrijah sarttave sapta sindhūn*); i. 57, 6; i. 61, 10; i. 103, 2 (*vajrena hatvā nir apah sasarja*); ii. 11, 2; ii. 12, 12; ii. 14, 2; ii. 15, 3 (*vajrena khāni atrīḍad nadīnām*); ii. 19, 3 (*Indro arño apām prairayad Ahihā 'chha samudram*); iii. 32, 6; iv. 17, 1; v. 32, 1 (*adardar utsam asrijo vi khāni tvam arṇavān badbadhānūn aramṇāḥ | mahāntam Indra parvatañ vi yad vaḥ srijo vi dhārāḥ ava Dānavam han*); vi. 30, 4; viii. 65, 3;

Satap. Br. i. 6, 4, 18, says that Indra is the sun and Vṛittra the moon (*tad eai esha eva Indro yah esha tapati | alha esha eva vṛittra yat chandramāḥ*).

¹⁷⁷ Sūyāṇa understands this line of the lightnings, etc., fashioned by Vṛittra's magical power to destroy Indra (*Indrūn nisheddhūm Vṛittra yān vidyud-ādīn māyayā urmitavān te sarve 'py enam nisheddhūm asaktāḥ*).

¹⁷⁸ Vṛittra is said, in ii. 30, 3 (according to Sūyāṇa's explanation of the line), to have rushed upon Indra, clothed in a cloud, but to have been overcome (*miham vusānuḥ upa hi īm adudrot*).

x. 133, 2. The gloom which had overspread the sky is dispersed, and the sun is restored to his position in the heavens (i. 32, 4; i. 51, 4, *Vrittrañ yad Indra śavasā avadīr Ahim ad it sūryañ divi ārohayo dṛiṣe*);¹⁷⁹ i. 52, 8 (*āyachhathāḥ bāhvor vajram āyasum adhārayo divi ā sūryañ dṛiṣe*); ii. 19, 3. Constant allusions to these elemental conflicts occur in nearly every part of the Rig-veda (i. 4, 8; i. 32, 1 ff.; i. 52, 2 ff.; i. 54, 4 ff.; i. 80, 1 ff.; i. 103, 2 ff.; ii. 11, 5 ff.; v. 32, 1 ff.; x. 89, 7; x. 113, 6), and the descriptions are sometimes embellished with a certain variety of imagery. The clouds are represented as mountains, or as cities or fortresses of the Asuras, ii. 14, 6 (*yah śatān Sambaram puro bibheda aśmanā iva pūrvīḥ*); viii. 17, 14 (*bhettā purāñ śaścattinām*); viii. 87, 6 (*team hi śaśratinām Indra darta purām asi*), which are variously characterized as the autumnal (*purāḥ śāradīḥ*, i. 131, 4; vi. 20, 10), the moving (*purañ charishṇram*, viii. 1, 28), and the iron (*āyāñīḥ*, ii. 20, 8) or stone-built (iv. 30, 20, *śatam aśmanmayinām purām Indro vyāsyat | Divodāsaya dāsushe*)¹⁸⁰ cities of the Asuras (or atmospheric demons), which Indra overthrows (i. 51, 5; i. 63, 7; i. 103, 3; i. 130, 7; i. 174, 8; ii. 19, 6; ii. 20, 7; iii. 12, 6; iv. 26, 3; iv. 30, 13; viii. 82, 2; x. 89, 7). He casts down his enemies when he discovers them on the aerial mountains (i. 32, 2, *ahann Ahim parvate śisriyānam*); i. 130, 7 (*Alithigrāya Sambaram girer ugro avātirat*); ii. 12, 11 (*Yah Sambaram parvaleshu kshiyantāñ chavāriñśyāñ śaradi anvavindat*); iv. 30, 14 (*uta dāsam kaulitaram brihataḥ parvatād adhi | avāhann Indraḥ Sambaram*); vi. 26, 5; or hurls them back when they attempt to scale the heavens (ii. 12, 12 *yo Rauhinam asphurad vajra-bāhūr dyām ārohantam*); viii. 14, 14 (*māyā-bhir utsrisipsataḥ Indro dyām āruruukshataḥ | ava dasyān adhānuthāḥ*). One of them he crushes under his foot, 1, 51, 6 (*Arbudañ ni kramīḥ padā*), or pierces with ice, viii. 32, 26 (*himena avidhyad Arbudam*). He strikes off the head of Namuchi with the foam of the waters,¹⁸¹

¹⁷⁹ Sāyana understands the last words to mean that Indra freed the sun which had been hidden by Vṛittra (*Vṛittreñā ūvītañ sūryañ tuśmād vṛittvāl amūnuchat*). In i. 32, 4, and ii. 19, 3, Indra is said to have generated the sun; which may refer to an actual creation, and not to a mere bringing into view. In x. 89, 2, Indra seems to be identified with the sun (*sa sūryaḥ*), and to have destroyed the black darkness by his light (*Krishnā tamāñ si tvishyā jaghīna*).

¹⁸⁰ Possibly these may be ordinary terrestrial cities; and the same may be the case in regard to the cities alluded to in some of the texts next to be cited.

¹⁸¹ See above, in a preceding note.

viii. 14, 13 (*apām phenena namucheḥ śirah Indra udavartayaḥ*). One of his opponents, Uraṇa, is described as a monster, with ninety-nine arms, ii. 14, 4 (*yāḥ Uraṇāṁ jaghāna nara chakhvāñsaṁ navatiṁ cha bāhūn*); and another as having three heads and six eyes, x. 99, 6 (*sa id dāsam tuviracam patir dan shalakshaṁ trisīrshānam damanyat*).

The growth of much of the imagery thus described is perfectly natural, and easily intelligible, particularly to persons who have lived in India, and witnessed the phenomena of the seasons in that country. At the close of the long hot weather, when every one is longing for rain to moisten the earth and cool the atmosphere, it is often extremely tantalizing to see the clouds collecting and floating across the sky day after day without discharging their contents.¹⁸² And in the early ages when the Vedic hymns were composed, it was an idea quite in consonance with the other general conceptions which their authors entertained, to imagine that some malignant influence was at work in the atmosphere to prevent the fall of the showers, of which their parched fields stood so much in need. It was but a step further to personify both this hostile power and the beneficent agency by which it was at length overcome. Indra is thus at once a terrible warrior and a gracious friend, a god whose shafts deal destruction to his enemies, while they bring deliverance and prosperity to his worshippers. The phenomena of thunder and lightning almost inevitably suggest the idea of a conflict between opposing forces; even we ourselves, in our more prosaic age, often speak of the war or strife of the elements. The other appearances of the sky, too, would afford abundant materials for poetical imagery. The worshipper would at one time transform the fantastic shapes of the clouds into the chariots¹⁸³ and horses of his god, and at another time would seem to perceive in their piled-up masses the cities and castles which he was advancing to overthrow.

(5a) *Indra's greatness.*

In numerous places of the Rig-veda, the highest divine functions and attributes are ascribed to Indra. A collection of the most striking

¹⁸² In viii. 6, 1, Indra is compared to, and therefore distinguished from, Parjanya, the rain-god (*māhān Indra yāḥ ojanā Parjanya vrishṭimān iva [stomair] Vatsasya vāeridhe*). In viii. 82, 1, 4, he is identified with Sūrya, the Sun.

¹⁸³ Compare Psalm 104, 3; Isaiah 19, 1; Daniel 7, 13; Matth. 24, 30; 26, 64; Habakkuk 3, 8; Bréau, Hercule et Cacus, 171 f.

of these passages will be found in the 4th vol. of this work, pp. 85-91. I subjoin some additional texts:

i. 61, 14. *Asya id u bhiyā girayaś cha dṛīlhāḥ dyāvā cha bhūmā janushas tujete* | “Through fear of him when he is born, the stable mountains, and heaven and earth, are agitated.”

i. 100, 1. . . . maho dirāḥ prithivyāś cha samrāt | 15. *Nā yasya devāḥ devatā na marītāḥ āpaś chana śavaso antam āpuḥ* | “Tho monarch of the great heaven and of the earth 15. of whose might neither gods by their divine insight, nor men, nor waters have attained the limit.”¹⁸⁴

i. 101, 5. *Yo viśrasya jagataḥ prāṇatas patiḥ* | “He (Indra) who is the lord of the whole moving and breathing (world),” etc.

i. 165, 9. *Anuttam ā te maghavan nakir nu na trāvān asti devatā vidānah* | *na jāyamāno nāsate na jāto yāni karishyā kṛinuhi prariddha* | “There is nothing unconquered by thee: no one like thee is known among the gods. No one to be born, or yet born, can rival thee. Do, great god, whatever thou wildest do.” (Compare iv. 18, 4.)

i. 173, 6. *Pra yad itthā mahinā nṛīhyo asti arāñ rodasi kakshye nā asmai* | “Since Indra is so superior to men, heaven and earth do not suffice for his girdle,” etc.

ii. 17, 5. *Sa prāchīnān parvatan dṛīmhad ojasā adharāchīnam akarod apām āpaḥ* | *adhārayat prithivīn viśvadhāyasam astabhnād māyayā dyām avasrasaḥ* | “He has settled the ancient mountains by his might; he has directed downwards the action of the waters. He has supported the earth, the universal nurse. By his skill he has propped up the sky from falling.”

iii. 30, 5 (quoted above, p. 30). “When thou, O Maghavan, didst grasp even these two boundless worlds, they were but a handful to thee.”¹⁸⁵

iii. 34, 2. *Indra kshīlīnām asi mānushīnām viśām daivīnām asi pūr-rayāvā* | “Indra, thou art the leader of the human races, and of the divine people. 7. *Yudhendro mahnā varīvaś chakāra devebhyāḥ* | “In battle and by his power he has acquired wealth for the gods.”

iii. 46, 2. *Eko viśeṣya bhurānasya rājā* | 3. *Pra mātrābhiḥ ririche rochamānaḥ pra devebhir viśrato apratītaḥ* | *pra majmanā divāḥ Indraḥ*

¹⁸⁴ See Benfey's Translation in Orient and Occident ii. 518.

¹⁸⁵ Compare Isaiah xl, 12.

prithivyāḥ pra uror maho antarikshād rījishī | “Thou, who alone art the king of the whole world, etc. . . . 3. Indra luminous, has surpassed all measures; in every respect unequalled, he has surpassed the gods; the impetuous deity has surpassed in greatness the heaven and the earth, and the broad and vast atmosphere.”

iv. 17, 2. *Tava tvisho janiman rejata Dyauḥ rejat Bhūmir bhīyasā srasya manyoh |* “At the birth of thee, the glorious one, the heaven trembled, and the earth, through fear of thy wrath,” etc. (Compare iv. 22, 3, 4).

iv. 18, 4. *Nahi nu asya pratimānam asti antar jāteshu uta ye janitvāḥ |* “He has no parallel among those born or who are to be born.”

v. 30, 5. *Paro yat tam paramāḥ ājanishthāḥ parāvati śrutyāṁ nāma bibhrat | atas chid Indrād abhayanta devāḥ |* “When thou wert born, the highest and supreme, bearing a name renowned afar, the gods were then afraid of Indra,” etc.

v. 42, 6. *Marutalo apratitasya jishnor ajuryataḥ pra bravāma kritāni | na te pūrve maghavān na aparāso na vīryāñ nūlanaḥ kaś chanā ūpa |* “Let us declare the deeds of the unrivalled, victorious, undecaying god, who is attended by the Maruts. Neither have former nor later (beings), nor has any recent (being) attained to thy valour.”¹⁸⁶

vi. 24, 8. *Na vilave namate na sthirāya na śardhate dasyujitāya stavān | ajrāḥ Indrasya girayas chid rishvāḥ gambhīre chid bhavati gūḍham asmai |* “When lauded, he does not bow before the strong, nor the firm, nor the presumptuous, impelled by the Dasyu. Mountains, though lofty, are plains to Indra, and in that which is deep he finds a bottom.” Compare viii. 82, 10.

vi. 30, 1, quoted above, p. 30 f. “Indra has surpassed the heaven and the earth. The two worlds are but equal to the half of him.” (Comp. x. 119, 7.)

vi. 30, 5. *Rājā 'bhavo jagataś charshanīnāñ sākām sūryām janayan dyām ushām |* “Thou hast become the king of things moving, and of men, generating at once the Sun, the Heaven, the Dawn.” (Compare iii. 49, 4.)

viii. 6, 15. *Na dyāvāḥ Indram ojasā na antarikshāni vajrinam | na*

¹⁸⁶ In viii. 70 3, it is said that Indra, like a terrific bull, cannot be stopped either by gods or men when he wishes to be generous (*na tvā sūra devāḥ na marttāso ditsantam | bhīmaṁ na gāñ vārayante*).

vi vyachanta bhūmayah | “Neither heavens, nor atmospheres, nor earths, have equalled Indra the thunderer in might.”

viii. 12, 30. *Yadū sūryam amūm divi śukrān jyotir adhārayaḥ* | *ād it te viśvā bhuvanāni yemire* | “When thou (Indra) didst place yonder sun a brilliant light in the sky, then all worlds submitted to thee.” (Compare vi. 30, 2.)

viii. 14, 9. *Indrena rochanā divo dṛīlhāni dṛīnhitāni cha* | *sthirāni na parānude* | “By Indra the lights of the sky have been fixed and established. Those which are established he has not removed.”

viii. 15, 2. *Yasya duibarhaso brihat saho dudhāra rodasī* | *girīn ajrāni apāḥ srav vrishatvanā* | “Of which mighty god the great vigour supported the two worlds, the mountains, plains, waters, and heavens.”

viii. 51. 7. *Viśve te Indra vīryān devāḥ anu kratuṇ daduḥ* | “All the gods, Indra, yield to thee in vigour and strength.”

viii. 78, 2. *Devās te Indra sakhyāya yemire* | “The gods, o Indra, sought after thy friendship.” (Compare viii. 87, 3.)

viii. 82, 5. *Yad vā prarriddha satpate “na marai” iti manyase* | *uto tat satyam it tara* | “That which thou, o powerful lord of the good, expectest, ‘I shall not die,’ proves true.” (Comparo x. 86, 11, quoted above, p. 82.)

viii. 85, 4. *Manye tvā yayniyām yayniyānām manye tvā chyavanam achyutānām* | *manye tvā satvanām Indra ketum manye tvā vrishabhaṁ charshaṇānām* | 6. *Tam u śṭavāma yaḥ imā jājāna viśvā jātāni avarāṇi asmāt* | 9. *Anayudhāso asurāḥ adevāś chakrenā tān apa vapa rījishin* | “I regard thee, Indra, as the most adorable of the adorable, the caster down of the unshaken,¹⁸⁷ the most distinguished of living things, the chief of beings. 6. Let us praise this Indra who produced these (worlds): all beings are inferior (or subsequent) to him. 9. The Asuras are without weapons and are no gods: sweep them away with thy wheel.” (Compare vi. 18, 10), where he is said to consume the Rakshases with his bolt as fire a dry forest: *Agnir na śūkhaṇ vanam Indra heti raksho ni dhakshi aśanir na bhīmā*.

viii. 86, 14. *Tvad viśvāni bhuvanāni vajrin dyāvā rejetē prithivī cha bhīshā* | “All worlds, thunderer, both heaven and earth, tremble through fear of thee.”

x. 44, 8. *Girīn ajrāṇ rejamānān adhārayad Dyauḥ krandad anta-*

¹⁸⁷ The Maruts are said to have the same power (i. 64, 3).

rikshāni kopayat | “He sustained the quaking mountains and plains: the sky resounded; he shook the atmosphere,” etc. (Compare ii. 12, 2.)

x. 54, 1. *Tāñ su te kirttim maghavan mahitvā yat tvā bhīte rodasī ahvayetām* | *prāvo devān 2. Yad acharas tanvā vavṛidhāno balāni Indra prabruvāṇo janesuḥ* | *māyā it sā te yāni yuddhāni āhur na adyaśatruñ na purā rivitse* | 3. *Kaḥ u nu te mahimanaḥ sainasya asmat pūrve ṛishayo antam āpuḥ* | *yad mātarām cha piturām cha sākam ajanyathās tanvāḥ svāyāḥ* | 6. *Yo adadhāj jyotishi jyotiḥ antar yo asrijad madhunā sam madhūni* ; “(I celebrate), Maghavan, thy glory in that through thy greatness the terrified worlds invoked thee. Thou didst deliver the gods, etc. 2. When thou didst march on increasing in thy magnitude, proclaiming thy strength amongst men, thy combats which they describe were (the proofs of) thy power; neither now nor before dost thou know of any enemy. 3. Which of all the seers before us have found out the end of all thy greatness? seeing that thou didst produce at once the father and the mother (heaven and earth)¹⁸⁸ from thine own body. 6. He placed light in light, and imparted to sweet things their sweetness.”

. x. 89, 4. *Yo akṣhēvara chakriyā śachibhir vishvak tastambha prithivīm uta dyām* | 10. *Indro divāḥ Indraḥ iśe prithivyāḥ Indro apām Indraḥ it parvatānām* | “(Indra) who by his powers holds asunder Heaven and Earth, as the two wheels of a chariot are kept apart by the axle. Indra rules over the sky, Indra rules over the earth, Indra rules over the waters, and Indra rules over the mountains,” etc.

x. 102, 12. *Tvāṁ viśvasya jagataś chakshur Indrāsi chakshushaḥ* | “Thou, Indra, art the eye of all moving things that see.”

x. 138, 6. *Māsāñ vidhānam adadhāḥ adhi dyavi tvayā vibhinnam bharati pradhīm pitā* | “Thou (Indra) hast ordained the (course of the) months in the heaven: the father (the sky) has a circumference divided by thee.”

In some places (iv. 19, 2; iv. 21, 10) Indra is called *samrāṭ*, or universal monarch, in other places (iii. 46, 1; iii. 49, 2; vii. 82, 2; viii. 12, 14) *svarāṭ*, a self-dependent sovereign. In viii. 6, 41, he is called “an ancient rishi, ruling alone by his might” (*rishir hi pūrvajāḥ asi ekah iśānah ojasā*). In i. 174, 1; viii. 79, 6, he is designated as *asura*, “the divine.”

¹⁸⁸ See above p. 30.

The preceding passages afford a fair specimen of the language in which Indra is most commonly celebrated in the hymns. It will be observed that the attributes which are ascribed to him are chiefly those of physical superiority, and of dominion over the external world. In fact he is not generally represented as possessing the spiritual elevation and moral grandeur with which Varuna is so often invested.

(6) *Indra's relations with his worshippers.*

There are, however, many passages in which Indra's close relations with his worshippers are described, and a few in which an ethical character is attributed to him. Faith in him is confessed, or enjoined in the following texts:

i. 55, 5. *Adha chana śrad dadhati tvishimate Indrāya vajrañ nighan-*
nighnate radham | “Men have faith in the fiery Indra when he hurls again and again his destroying thunderbolt.”

i. 102, 2. *Asme sūryi-chandramasā abhichakṣhe śraddhe kam Indra*
charato ritarturam | “Sun and moon move alternately, o Indra, that we may behold, and have faith.”

i. 103, 5. *Tad asya idam paśyata bhāri puṣṭam śrad Indrasya dhat-*
tana vīryāya | “Behold this his great abundance, and have faith in the prowess of Indra.”

i. 104, 6. *Mā antarām bhujam ā ririsho nah śraddhitāñ te mahato*
indriyāya | 7. *Adha manye śrat te asmai adhāyi vṛiṣhā chodasra mahato*
dhanāya | “6. Do not injure our future production: we have put faith in thy great power. 7. I surely believe that faith has been reposed in thee: vigorous god, advance us to great wealth.”

i. 108, 6. *Yad abravam prathamañ vāñ vīṇāno ayam somo asurair*
no vihavyah | *tāñ satyām śraddhām abhi ā hi yātām atha somasya piba-*
tañ sutasya | “Since I said at first, when supplicating you twain (Indra and Agni) ‘this soma is to be offered by us for¹⁸⁰ the divine beings;’ come now, in consideration of this true faith, and drink the poured-out soma.”

In vi. 28, 5, the poet says: *Imāḥ yāḥ gāvāḥ sa janāśaḥ Indraḥ*
ākāśāni id hrīdā manasā chid Indram | “These cows, o men, are Indra: I desire Indra with my heart and soul.”

In ix. 113, 2, truth, faith, and austere-fervour are enjoined on the

¹⁸⁰ See Benfey's Translation and note, Orient und Occident, iii. 142.

worshipper: *ritavākena satyena śraddhayā tapasā sutah Indrāya Indo parisvara* | “Poured out with holy words, with truth, with faith, with austere-fervour, o Soma, flow for Indra.”

x. 160, 3. *Yah uṣata manasū somay asmai sarvahridā devakāmāḥ sunoti* | *na gāḥ Indras tasya parādudāti ityādi* | “Indra does not abandon the cattle of the man who loves the gods, and with a longing soul and with all his heart pours out libations of soma-juice.”

And the reality of his existence and power is asserted in opposition to faithless or sceptical doubts in the following:

ii. 12, 5. *Yāu sma pṛichānti kuha seti ghoram uta īm āhur na esho asti iti enam* | *so aryāḥ pushṭir vījāḥ iva¹⁹⁰ āmināti śrad asmai dhatta sa janāsāḥ Indrah* | “That dreadful being, of whom they ask ‘where is he,’ and of whom they say ‘he is not’ [or, ‘this is not he’], he carries away the wealth of the foe, as a gamester the stakes; put faith in him, he, o men, is Indra.”

vi. 18, 3. *Asti svid nu vīryām tat te Indra na svid asti tad rituthā vi rochāḥ* | 4. *Sad id hi te turijātasya manye sahāḥ sahishtha* | “3. Does that prowess belong to thee, Indra, or does it not? tell us truly. 4. Thy strength, o thou strongest of beings, who art great by nature, is really existing.”

viii. 89, 3. *Pra su stomam bharata vījayantah Indrāya satyām yadi satyam asti* | “na Indro asti” *ili nemāḥ u tvaḥ āha kaḥ īm dadarśa kam abhi stavāma* | 4. *ayam asmi juritaḥ paśya meha rīśā jātāni abhi asni mahnā* | “3. Present to Indra a hymn soliciting food, a true hymn, if he truly exists. ‘Indra does not exist,’ says some one; ‘who has seen him? whom shall we praise?’ 4. ‘I am here, o worshipper’ (exclaims Indra); ‘behold me here. I surpass all creatures in greatness.’”

Indra is the friend, and even the brother, of his present worshippers, as he was the friend of their forefathers, ii. 18, 3; ii. 20, 3; iii. 58, 5 (*ā cha yahi Indra bhrātāḥ*, “come, brother Indra”); iv. 17, 18; iv. 23, 6; vi. 18, (*pratnaām sakhyam*, “ancient friendship”); vi. 21, 5 (*idā hi te eviśataḥ purājāḥ pratnāsāḥ āsuḥ purukriti sakhāyāḥ*, “for now men resort to thee continually, and the ancients born of old were thy friends”)¹⁹¹; 8 (*tvaṁ hi āpiḥ pradivi pitṛīnām śaśvad babhūtha* |

¹⁹⁰ The words *vījāḥ iva* are explained by Śūnya as = *udvejakāḥ eva san*, “being a vexer.”

¹⁹¹ See the 3rd vol. of this work, p. 221. The passage is differently rendered by Benfey, Gloss. to S. V. p. 76, col. 1.

"For thou wast always a friend of our fathers"); vi. 45, 1, 7; vii. 21, 9; viii. 4, 7; viii. 45, 1 ff., 16, 18; viii. 50, 11; viii. 57, 11 (*Yasya te svādu sakhyāñ svādvī pranītiḥ* | "Thou whose friendship is sweet and sweet thy guidance"); viii. 81, 33; viii. 82, 3; viii. 86, 7; viii. 89, 2; x. 22, 1 f.; x. 23, 7 (*mā kir naḥ enā sakhyā vi yaushus tava cha Indra Vimadasya cha rishēḥ* | "Let not these friendly relations of ours, of thee, o Indra, and the rishi Vimada, be dissolved"); x. 42, 11 (*Indraḥ purastād uta madhyato naḥ sakhā sakhibhyo varirāḥ kṛinotu* | "May Indra, a friend, grant riches to us his friends before and in the middle"). He chooses for his intimate the man who presents offerings, but desires no friendship with him who offers no libations (x. 42, 4: *Atra yujāñ kṛinute yo havishmān na asunvatā sakhyāñ vashṭi śūrah*). He is reminded that he has friends while his adorers are friendless (viii. 21, 4: *Vayañ hi tvā bandhuman-tam abandhavo vīprāśah Indra yemima*). He is not only a friend, but a father, and the most fatherly of fathers (iv. 17, 17: *Sakhā pitā pitritamah pitrinām*). As such he is invoked by men (x. 48, 1: *Māñ harante pitarañ na jantavāḥ* | Compare 1, 104, 9, and vii. 32, 3, 26). He is both father and mother (viii. 87, 11: *Tvañ hi naḥ pitā vaso tvam mātā śatakrato babbūvitha* | compare viii. 1, 6). In one place (viii. 81, 32) the adoring poet exclaims: "Thou art ours and we are thine" (*tvam asmākañ tava smasi*). He is the helper of the poor (viii. 69, 3: *radhra-chodanam*); the only helper to whom his worshipper has recourse (ibid. 1: *na hi anyam balā 'karam marṣitāram*). He alone among the gods has a love for mortals (vii. 23, 5: *eko devatrā dayase hi martyāñ*), and is their helper (i. 84, 19: *na tvad anyo maghavann asti marṣitā Indra bravini te vachāḥ* | viii. 55, 13: *na hi tvad anyāḥ puruhāta kaśchana maghavann asti marṣitā*); all men share in his benefits (viii. 54, 7: *yat chid hi śaśratāñ asi Indra sādhāranas tvam*). He is the deliverer and the advocate (or comforter) of his servants (viii. 85, 20: *sa prāvitā maghavā no 'dhivaktā*), and their strength (vii. 31, 5: *tve api kratur mama*). He is a wall of defence (viii. 69, 7: *Indra dṛiḥyasva pūrasi*). His friend is never slain or conquered (x. 152, 1: *na yasya hanyato sakhā na jiyato kadā chana*).¹⁰²

¹⁰² The same is said of Mitra, iii. 59, 2, and of the Maruts, v. 51, 7. Compare vii. 20, 6; vii. 32, 14; viii. 16, 6; viii. 52, 11. In viii. 69, 4, he is prayed to guard his worshipper's chariot, and to bring it forward from the rear into the van (*Indra*

His powerful arms are resorted to for protection (vi. 47, 8 : *rishvātō Indra sthavirasya bāhū upa steyāma śaranya brihanṭā*). He is invoked as a mighty protector and deliverer easy to be entreated (*ibid.* 11 : *trātāram Indram avitāram Indrañ have suharañ śūram Indram*). The worshippers assume that Indra, though far off, is not afflicted with deafness, but hears distinctly their invocations (viii. 45, 17 : *uta tvā abadhirañ rayañ śrutkarṇāñ santam ītaye | dūrād ira havāmahe*). His right hand is grasped by suppliants for riches (x. 47, 1 : *Jagribhma te dakshinām Indra hastañ rasūyaro rasupate vasūnām*). The loving praises of his worshippers, uttered from the soul, proceed to him as messengers, and touch his heart (x. 47, 7 : *ranīrāno mama dūtāsaḥ Indrañ stomaś charanti sumatir iyānāḥ | hridispriso mākasā rachyamānāḥ*). The imploring poet with his hymn seizes the skirts of the god's robe, as a son his father's (iii. 53, 2 : *pilur na putraḥ sīcham ārabhe te Indra srādīshthayā girā śachivāḥ*). He is clasped by the ardent hymns of his votaries as a husband is embraced by his loving wives (i. 62, 11 : *patūn na patnūr uśatir uśantam spriṣanti tvā śava-sāvan manīshāḥ | i. 186, 7 : tam īm giro janayo na patnīḥ surabhiṣṭha-māñ narāñ nasanta | x. 43, 1 : achha me Indram matayaḥ svarvidāḥ sadhrīchīr viśvāḥ uśatir anūshataḥ | pari shrajante janayo yathā patim maryāñ ūṇḍhyum mngharānam ītaye | Comp. ii. 16, 9*).¹⁹³ The hymns run to him and lick him, as cows their calves (x. 119, 4 : *upa mā matir asthita vāśrā pulram ira priyam | i. 186, 7 : uta naḥ im matayo aśvayogāḥ sīśūn na gāvās taruṇāñ riḥanti*). He is entreated not to be lazy like a priest (viii. 81, 30 : *mo shu brahmaṇa tandrayur bhava vājā-nām p.tē*); and not to allow other worshippers to arrest his horses when conveying him to the abode of the suppliants who would satisfy him with soma-libations, but to overleap the bonds by which all other candidates for his favour seek to confine him as fowlers to snare a bird, and to pass quickly by them as he would over a barren desert (ii. 18, 3 : *Mo su tvām attrā bahavo hi vīprāḥ ni rīraman yajamānāśo anye | iii. 25, 5 : mā te hari vṛiṣhṇā vitāpriṣṭhā ni rīraman yajamānāśo anye |*

*pra no ratham ava paścāt chit santam adriḥ | purastād enam me kṛidhi | compare
verses 5 and 6). See ii. 27, 12.*

¹⁹³ In vii. 104, 6, the worshipper prays that his hymn may cling around Indra and Soma as a girth clasps a horse (*puri vām bhūtu viśvataḥ iyam matiḥ kakṣhyā 'svēva vājinā*).

ati yāhi śaśvato vayaṁ te aram̄ sutebhīḥ kriṇavāma somaiḥ | iii. 45, 1: ā mandrair Indra haribhir yāhi mayūraramabhiḥ | mā tvā kechin ni yaman viṁ na pāśināḥ ati dhanva iva tān ihi | x. 160, 1: tīvrasya abhivayasaḥ asya pāhi sarvarathā vi hari iha muncha | Indra mā tvā yajamānāsaḥ anye ni rīraman tubhyam ime sutāsaḥ). He is the king of things moving, of men, and of all terrestrial things; and out of this abundance he bestows wealth on the man who brings oblations to him (vii. 27, 3: *Indro rājā jagataś charshanīnām adhi kshami vishurūpam yad asti | tato dadāti dāśushe vasūni chodad rādhāḥ upastutaś chid rrvāk*). Both his hands are full of riches (vii. 37, 3: *ubhā te pūrṇā vasunā gabhasti*). He is a magazine replenished with wealth, whom the worshipper urges to liberality (x. 42, 2: *kośān na pūrṇān vasunā nirishīlam ā chyārāya maghadevāya śuram*). Manifold aids shoot out from him as branches from a tree (vi. 24, 3: *vṛikshasya nu te puru-hūta vayāḥ vi utayo ruruhur Indra pūrviḥ*). He is asked to shower satisfying wealth on his adorers, as a man with a hook shakes down ripe fruit from a tree (iii. 45, 4: *vṛiksham pakram phalam anki iva dhūnuhi Indra sampāraṇān rasu*). Compare ix. 97, 53. Neither gods nor men can arrest him in his course when he is bent on liberality, as a terrific bull cannot be stopped, viii. 70, 3 (*na hi tvā śura derāḥ na martāso ditsantam | bhīmaṇ na gūm vārayante*). Compare viii. 33, 8, and iv. 16, 14. His friendship is indestructible: he is prayed to be a cow to the man who desires one, and a horse to the man seeking a horse (vi. 45, 26: *dūṇāśān sahyan tava gaur asi vīra gavyato | aśvō aśvāyate bhava*). He gives wives to those who had none (v. 31, 2: *amenānś chij janirataś chakartha* | iv. 17, 16: *janīyanto janidām akshitotim ā chyāvayāmāḥ*). He richly rewards his faithful servants and adorers (ii. 12, 6: *yo radhrasya choditā yaḥ kriśasya yo brahmaṇo nādhamānasya kīreh* | 14: *yaḥ sunvantam avati yaḥ pachantaṇān yaḥ śāṁsantaṇān yaḥ śāmānām uṭi* | ii. 19, 4: *so apratini manave pu-rūṇi Indro dāśad dāśushe* | ii. 22, 3: *dātā rādhāḥ stuvate kāmyān vasu*). The days dawn prosperously on the man who says "come, let us pour out libations to Indra" (v. 37, 1: *tasmai amṛidhrāḥ ushaso vi uchhān yaḥ "Indrāya sunavāma" ity āha*). The king in whose house the god drinks soma mixed with milk suffers no calamity, marches at the head of his hosts, slays his enemy, and lives tranquilly at home, in the enjoyment of happiness (ibid. 4: *na sa rājā vyathate yasminn Indras tīvraṇ*

somam pibati gosakhāyam | ā satvanair ajati hanti vṛittram kshetri kshiliḥ subhago nāma pushyan | Compare the next verse). His friend is handsome, possesses horses and cows, rides in a chariot, and enjoys always a life of opulence, and goes radiant into the assembly (viii. 4, 9: *aśvī rathī surūpaḥ id gomān id Indra te sakhaḥ | svātrabbhājā¹⁹⁴ vayasā sachate sadā chandro yāti sabhām upa*). Indra is gladdened by the praises of the pious man, whether learned or unlearned (viii. 50, 9: *avipro vā yad avidhad vipro vā Indra te vachaḥ | sa pra mandat trāyā*. Compare viii. 81, 12). He is prayed to deliver to-day, to-morrow, next day, and every day, and both by day and night (viii. 50, 17: *adya adya śvāḥ śvāḥ Indra trāsra pare cha nah | viśrā cha no jarityān salpate ahā divā naktañ cha rakshishāḥ |* Compare viii. 53, 6). The god is, however, sometimes naïvely importuned to be more prompt in his liberality. “Gracious are thy hands, o Indra (the poet cries in iv. 21, 9), beneficent thy fingers, bestowers of wealth on thy worshipper; why, then, dost thou sit still? Why dost thou not gladden us? Why dost thou not delight in giving?” *bhadrā te hastā sukṛitotā piṇī prayantārā stuvate rādhaḥ Indra | kā te nishattih kim u no mamatsi kim na ud ud u harshase dātave u*). Again in x. 42, 3, he is asked: “Why do they call thee generous, o opulent god? Sharpen me, for I hear thee to be a sharpener; let my hymn be productive, o mighty god; bring to us good fortune and riches” (*kim anga tvā maghavan bhojam āhuḥ śiśiḥ mā siśayām tvā śrīnomi | apnasvatī mama dhir astu sakra vasuvidam bhagam Indra abhara nah*). The god is even told that the poet, if in his place, and possessed of the ample resources which he alone commands, would shew himself more bountiful, and would not abandon his worshipper to poverty, but would daily lavish on him cows and other property (vii. 32, 18: *yad Indra yāvatas tvam etācad aham iṣīya | stotāram id didhisheya radāvaso na pāpatrāvā rāsiya |* 19. *S'iksheyam in mahayate dive dive rāyaḥ ā kuhachidvide |*¹⁹⁵ viii. 14, 1. *Yad Indra aham yathā*

¹⁹⁴ On the sense assigned by the Indian writers to *śrātra* see my art. on the interpretation of the Veda, in Journ. R.A.S. for 1866, p. 378.

¹⁹⁵ These verses, with the entire hymn in which they occur, are translated by Prof. Max Müller in his Anc. Sansk. Lit. p. 543 ff. The word *kuhachidvide* is there rendered “to whosoever it be,” and it is there mentioned in a note that “according to the commentator *kuhachidvid* means ‘wherever he be.’” Prof. Müller adds: it may perhaps mean the ignorant. Prof. Roth follows Sūyaga in his explanation. A similar appeal is made to Agni in viii. 19, 25: *yad Agne martyas traṁ syām aham*

*tram iṣīya rasaḥ ekaḥ it | stotū me goshaḥhā syāt | śikṣheyam asmaī
ditseyām śachipate maniśhine | yad ahañ gopatiḥ syām).*

Indra supplies the place of armour, and is a champion who fights in the van, vii. 31, 6 (*trañ varma saprathaḥ puroyodhaś cha vṛittrahan | tvayā pratibravo yujā*). He is supplicated for all sorts of temporal blessings, as wealth in cows, horses, chariots, health, understanding, sweetness of voice (*svādmānām vāchah*), prosperous days, long life extending to a hundred years (ii. 21, 6; iii. 36, 10; vii. 27, 5; x. 47, 1 ff.). In iv. 32, 17 ff. the worshipper states his wishes more in detail; asks Indra to give him a thousand yoked horses, a thousand jars of soma, hundreds of thousands of cows; acknowledges that he had received ten golden jars, and urges the god not to be sparing, but to bestow abundantly in conformity with his character for liberality (*sahasrām vyatīnām yuktañām Indram īmāhe | śatañ somasya khāryah |* 18. *Sahasrā te śatā rayāñ garām ā chyāvayāmasi | asmatrā rādhāḥ etu te |* 19. *Daśa te kalaśānām hiraṇyānām adhīmahi | bhāridāḥ asi Vṛittrahan |* 20. *Bhāridāḥ bhāri dehi no mā dabhrām bhāri ā bhara | bhāri gha id Indra ditsasi |* 21. *Bhāridāḥ hi asi śrūtaḥ purutrā śūra Vṛittrahan | ā no bhajasra rādhasi*). Among other boons, Indra is asked to bestow victory in war, which depends upon his will, and for which he is invoked by both the hostile armies (ii. 12, 8 : *yañ krandasī saṁyati vīkhyate pare avebhāyāḥ amitrāḥ |* 9, *yasmād na rite vijayante janāsaḥ yañ yudhyamānāḥ avase harante*). In x. 103, 8 ff. (= S.V. ii. 1206 ff., and Vaj. S. xvii. 40 ff.) he, in company with other gods,

mitramaho amartya | sahasaḥ sūnav āhuta | na trā rāsiya abhiśnataye vaso na paपāt-vāya sāntya | na me stotā amaltrā na durhitaḥ syād Agne na pāpayā | "Wert thou, Agni, a mortal, and were I an immortal, o invoked son of might, I would not abandon thee to malédiction or misery;—my worshipper should not be poor nor distressed nor wretched." And again in viii. 44, 23, the same god is thus addressed : *Yad Agne syām ahañ tram trāu vā gha syūḥ aham | syūḥ te satyāḥ ihāśishāḥ |* "Were I thou, Agni, and wert thou I, thy aspirations should be fulfilled." (In the former passage viii. 19, 25, a word, *mitramahaś*, occurs which shews the uncertainty of Sūyāna's interpretations. He there explains it *annukūla-dīptiman*, "he whose light is favourable." In i. 44, 12, he renders it *mitrāñām pūjaka*; in i. 58, 8, *annukūla-dīptiman* in ii. 1, 5, *hita kāri-tejāḥ*; in vi. 2, 11, *annukūla-dīpti*; in vi. 5, 4, *annukūla-dīpti mitrāñām madayitar vā*; in vii. 5, 6, *mitrāñām pūjyayitāḥ*; in viii. 44, 14, *mitrāñām pūjanīya*; in viii. 49, 7, *mitrāñām asmākam pūjaka tejā vā*. Prof. Roth s.v. thinks it perhaps means "rich in friends.") See also i. 38, 4, 5, in Prof. Max Müller's Trans. of the R.V. pp. 65 and 70 f., and my art. on the interpretation of the Veda, Journ. R.A.S. for 1866, pp. 371, and 381 f. Compare also x. 33, 8.

who seem to be conceived as present with their hosts, as invisible allies of their worshippers, is thus addressed : 8. *Indraḥ āśām netū Brīhas-patiḥ Dakṣhinā Yajnaḥ puraḥ etu Somaḥ | deva-senānām abhibhanjatinān jayantinām Maruto yantu agram |* 9. *Indra-sya vṛishno Varuṇasya rājnah Adityānām marutān śardhaḥ ugram | mahāmanasām bhurana-chaya-vānān ghosho devānān jayatān ud asthāt |* 10. *Ud dharshaya maghava-nān āyudhāni ut sateanām māmaka-nām manāmsi | ud vṛittra-han vījinān rājināni ud ratnānām jayatān yantu ghoshāḥ |* 11. *Aṣmākam Indra samṛiteshu dhejeshu aṣmākam yāḥ iṣharaś tāḥ jayantu | aṣmāka-n vīrāḥ uitte bhavantu aṣmān u dvāḥ avata ha-veshu |* 12. (= Nir. ix. 33) *Amiṣhām chittam pratilobhayantī grīhāngā angāni Apve¹⁹⁶ parehi | abhi prehi nirdaha kṛiṣu śo-kair andhenā-mitrān tamaśā sachantām |* 8. “May Indra be the leader of these (our armies), may Brīhaspati, Largess, Sacrifice, and Soma march in front ; may the host of Maruts precede the crushing, victorious armies of the gods. 9. May the fierce host of the vigorous Indra, of king Varuṇa, of the Ādityas, and the Maruts (go before us); the shout of the great-souled, conquering, world-shaking gods has ascended. 10. Rouse, o opulent god, the weapons, rouse the souls of our warriors, stimulate the power of the mighty men ; may shouts arise from the conquering chariots. 11. May Indra be ours when the standards clash ; may our arrows be victorious ; may our strong men gain the upperhand ; preserve us, o gods; in the fray. 12. Bewildering the hearts of our enemies, o Apvā,¹⁹⁷ take possession of their limbs and pass onward ; come near, burn them with fires in their hearts ; may our enemies fall into blind darkness.”¹⁹⁸

Indra controls the destinies of men, and is described as acting in an arbitrary manner, in vi. 47, 15, where it is said of him : *pādāv iva pra-harann anyam anyam krīnoti pūrvam aparaṁ śachi-bhiḥ |* 16. *Sriṇce vīraḥ ugram ugraṁ damāyan anyam anyam ati nenīyamānah | edhamāna-dviṣ ubha-yasya rājā choshkāyate viśāḥ Indro manushyān |* 17. *Parā pūrveshām sakhyā vīra-nakti virtar-turāṇo aparebhir eti |* “Like one moving (changing

¹⁹⁶ The S.V. reads *Aghe.*

¹⁹⁷ Apvā is said in the Nirukta vi. 12, to mean “disease or fear,” *vīḍhīr vā bhaya-mānā vā*. Roth, s.v. says the word means a disease. In the improvements and addition to his Lexicon, vol. v., he refers to the word as denoting a goddess, and quotes Ind. Studien iii. 203, and ix. 482.

¹⁹⁸ This passage is translated by Prof. Benfey in his *Sāma-veda*. Compare A.V. iii. 19, 6 ff. and viii. 3 1 ff.

the positions of) his feet in walking, so Indra puts one and now another man first and last. 16. This hero is renowned as subduing every fierce man, and as advancing now one and now another. The enemy of the prosperous,¹⁹⁹ the king of both (worlds), Indra protects the men who are subject to him. 17. He abandons his friendships with (his) former (favourites), and consorts with others in turn."

In the following verses (viii. 45, 32) the poet seems to express disappointment at the inadequate manifestation of Indra's power, while he at the same time entreats his grace and forgiveness : *dabhrāñ chid hi tvāvataḥ kṛitañ śrīre adhi kṣami | jīgātu Indra te manah |* 33. *Taved u tāḥ sukīrttayaḥ asann uta praśastayaḥ | yad Indra mṛīlayāsi naḥ |* 34. *Mā naḥ ekasminn āgasi mā drayor uta trishu | vadhir mā sūra bhārishi |* 35. *Bibhaya hī tvāvataḥ ugrād abhiprabhangināḥ | dasmād aham ritishahāḥ |* 32. "Little has been heard of as done upon earth by one such as thou art: let thy soul turn (to us), o Indra. 33. Let those renowns and those praises of thine be proved true by thy shewing mercy on us,

¹⁹⁹ "Who do not offer libations," say Yāska and Sāyana (*asuravataḥ*). This line is explained by Prof. Roth in his Illustration of the Nirukta, p. 90. Or have we here the idea that the gods were jealous of human prosperity? which, as is well known, prevailed among the Greeks, and is expressed in the message of Amasis to Polycrates, as related by Herodotus, iii. 40: *ἥποι δὲ ἀσαλ μεγάλαι εὐτυχίαι οὐκ δρέσκουσι τὸ θεῖον ἐπισταμένων ὡς ἔστι φύνερόν.* "But thy great prosperity does not please me, as I know that the Deity is envious." See Mr. Blakesley's note in loco, and Herodotus, i. 32, and vii. 46, where the same sentiment recurs. Prof. Wilson in the Introduction to the 3rd vol. of his Trans. of the R.V. remarks on this passage: "He (Indra) is also represented in the same hymn as of a capricious temperament, neglecting those who serve him, and favouring those who pay him no adoration (p. 473, verso 17); a notion somewhat at variance with a doctrine previously inculcated, that the ceremonial worship of Indra is able to atone for the most atrocious crimes (p. 289, note)." See the note last referred to, which relates to R.V. v. 34, 4. But is this a correct deduction from the passage when properly interpreted? The verse is as follows: *Yasya avadūt piturāñ yasya mātarāñ yasya śākro bhrātrāñ na utaḥ iṣhate | reti id u yasya prayatā yatankaro na kilbiśhād iṣhate rasavaḥ ākaraḥ |* "The powerful god does not flee from the man whose father, or mother, or brother he has slain. The restrainer (or, according to Roth, s.v. perhaps, avenger) desires such a man's offered (gifts); this god, the source of riches, does not flee from sin." Sāyana says the person, whose relations the god shuns, is one who neglects his worship, and whom he chastises and then reinstates in his favour (*ayojātānañ śikha-yitā niyogiyati*). If, however, Indra is merely punishing the ungodly, can it be intended in the word *kilbiśhāt* in the last clause of the verse to impute to him any guilt? It may perhaps be meant that he does not fear to punish the offender against him. In verses 3, 5, and 6 of the hymn the godly man who offers libations is said to prosper, while the irreligious incurs the god's displeasure.

o Indra. 34. Slay us not for one sin, nor for two, nor for three, nor for many, o hero. 35. I am afraid of one so terrible, so crushing, so destroying, such a queller of resistance as thou art.”²⁰⁰ Indra is the enemy of the irreligious, whom he punishes and destroys. i. 131, 4: *Sāśas tam Indra martyam ayajyum* | “Thou, Indra, hast punished him who does not worship thee; ii. 12, 10: *yah śāśvato mahi eno dadhānān amanyamānān śarvā jaghāna* | “who slew with his bolt those who are great sinners, and do not regard him; viii. 14, 15: *asunvām Indra saṁsadañ vishūchīm ri anāśayaḥ* | *somaṇapāḥ uttaro bhavaṇ* | “Thou, Indra, a soma-drinker, who art above all, hast destroyed and scattered the assembly which offers no libations.” (Compare the passages quoted in Vol. i. pp. 259 ff.; and in my article on the Indian priests in the Vedic age, Jour. R.A.S., for 1866, pp. 286 ff.)²⁰¹ He hears and sees all things, and looks upon the wrath of men, himself uncontrolled (viii. 67, 5: *vīśvañ śrīṇoti paśyati* | 6. *Sa manyum martyānām adabdhō nichikishate*). He protects his faithful servants and leads them into an ample space, into celestial light and security (vi. 47, 8: *uruñ*²⁰² *no lokam anu neshi vīdrāñ svaraj jyotir abhayañ scasti*); and in one place, viii. 58, 7, the hope is held that they shall ascend with him to a home in the solar sphere, and there drink nectar thrice seven times in the abode of their friend (*ud yad brāhmaṇa viśṭapāñ grīham Indras cha gaṇvahi* | *madhvah pitrā sachevahi triḥ sapta sakṛḍuḥ pade*).

²⁰⁰ The sense of verse 134 f. is thus given by Prof. Roth in his Illustrations of the Nirukta (iv. 2) p. 38: “The poet prays Indra not to destroy him for one or more sins (verse 34), says that he is afraid of one so powerful as the god (verse 35), and entreats him to avert from him the loss of a friend or a son (verse 36). He then makes the god answer in the verse before us (37): ‘Who, o mortals,’ said Indra, ‘without being provoked as a friend, has ever destroyed his friend? Who must flee from me?’”

²⁰¹ Compare R.V. viii. 21, 14 (=S.V. ii. 740): *nakiḥ revantāñ sakhyāya vindase pīyanti tvā surāśeḥ* | *yadi kṛīṇohi nadanūñ samūhasi ād it pīteva hūyase*, which is thus rendered by Prof. Müller (Anc. Sansk. Lit., p. 543 f.): “Thou never findest a rich man to be thy friend; wine-swillers despise thee. But when thou thunderest, when thou gatherest (the clouds), then thou art called like a father.” Benfey renders the verse somewhat differently, thus: “Thou never takest for a friend the man who is merely rich; he who is inflated with wine is a burthen to thee: with a mere sound thou smitest them, and then thou art supplicated like a father.”

²⁰² Compare viii. 57, 13. In A.V. vii. 84, 2, Indra is said to have repelled the hostile man, and opened an ample space for the gods (*apūnūdo janum amitṛāyantam uruñ devebhyah akriyor u lokam*).

Indra, more than any other god,²⁰³ is invoked as a patron of the Āryas, and as their protector against their enemies earthly, or aerial : i. 51, 8 : *Vi jānīhi āryān ye cha dasyavo bahrishmate randhaya śāśad avratān | śākī bhava yajamānasya choditā viśvā it te sadhamādeshu chākana |* “Distinguish between the Āryas and those who are Dasyus; subject the lawless to the man who offers oblations; be a powerful helper of him who sacrifices; all these things I desire at thy festivals.”²⁰⁴ (See also the following verse.)

i. 103, 3 : *sa jātubharma²⁰⁵ śraddadhānaḥ ojāḥ puro vibhindann acharad vi dāśih | vidvān vajrin dasyave hetim asya āryān saho vardhaya dyunnam Indra |* “Wielding the thunderbolt, and confident in his prowess, he strode onward, shattering the cities of the Dasyus. Thunderer, knowing (each), hurl thy bolt against the Dasyn, and augment the force and glory of the Ārya.” i. 130, 8 : *Indraḥ samatsu yajamānam āryam prāvad viśveshu śatamātir ājishu . . . | manave śāśad avratān tvachān krishnām arandhayat |* “Indra, commanding a hundred modes of succour, protected in all the battles the sacrificing Ārya: chastising the lawless, he subjected the black skin to Manu (or the Āryan man).” ii. 11, 18 : *apāvrīnor jyotir āryāya ni savyataḥ sādi dasyur Indra |* “Thou hast disclosed the light to the Ārya; the Dasyu was placed on the left side.” iii. 34, 9 : *sasāna atyān utsuryān sasāna purubhojasam gām | hiranyayam utsa bhogaṁ sasāna halvi dasyūn pra āryān varṇam āvāt |* “Indra has given horses,

²⁰³ Other gods, however, are also referred to as protectors of the Āryas. In i. 117, 21 (Nir. vi. 25) it is said of the Asvins : *abhi dasyūn bakureṇa ā dhāmantā uru jyotir chakratur āryāya |* “Sweeping away the Dasyn with the thunderbold, ye have created a great light for the Ārya.” Prof. Roth thinks *bakura* means a wind instrument, Illust. of Nir. p. 92, and Lexicon s.v. Prof. Benfey follows Sāyana in rendering it by thunderbolt. In vi. 21, 11, it is said of all the gods : *ye agnijhvāḥ ritasāupīḥ āsur ye manūn chakrur uparañ dasīya |* “Those (gods) who, fire-tongued, and frequenting religious rites, have made Manu's race (or the Āryan man) superior to the Dāsa.” In vii. 100, 4, it is said of Vishṇu : *vi chakrare pṛithivīṁ esha etām kshetrāya Vishṇur manushe daśasyan |* “This Vishṇu strode over this earth, bestowing it as a domain on Manu's race.” And in viii. 92, 1, it is said of Agni : *upo śūjātām āryasya vardhanam Agniṁ nakshanta no giraḥ |* “Our hymns have reached Agni, who was born the promoter of the Ārya.”

²⁰⁴ See Professor Benfey's Translation in Orient und Occident, i. 408.

²⁰⁵ Sāyana says this means either “he whose weapon is the thunderbolt,” or “the nurturer of creatures.” Benfey, Or. und Occ. iii. 132, renders the compound “born-warrior.”

has given the sun, has given the prolific cow, and he has given golden wealth : destroying the Dasyus, he has protected the Āryan colour.” iv. 26, 2 : *aham bhūmim adadām āryāya ahañ vrishṭim dāśushe martyāya* | “I have given the earth to the Ārya, and rain to the worshipping mortal.” vi. 18, 3 : *tvañ ha nu tyad adamāyo dasyūn ekah kṛishṭir avanor āryāya* | “Thou didst then subdue the Dasyus, and gavest the people to the Ārya.” vi. 25, 3 : *ābhīr viśvāḥ abhiyujyo vishūchir āryāya viśāḥ avatārīr dāśih* | “With these succours thou hast subjected all the distracted hostile Dasyu peoples to the Ārya.” viii. 24, 27 : *yah rikshād aṁhaso muchad yo vā āryāt sapta sindhushu | vadhar dāsasya tuvinrimna nānamāḥ* | “Who delivered from great straits; who, o god of mighty force, didst in (the land of) the seven rivers turn away from the Ārya the weapon of the Dasyu.” viii. 87, 6 : *tvañ hi śāsvatinām Indra darta purām asi | hantā dasyor manor vridhāḥ patir divāḥ* | “Thou, Indra, art the destroyer of unnumbered cities; the slayer of the Dasyu; the prosperer of the (Āryan) man; the lord of the sky.” x. 49, 2 : *aham Sushnasya śnathitā vadhar yamañ na yo rara āryañ nāma dasyave* | “I, the smiter, have stayed the weapon of Sushna; I do not abandon the Āryan race to the Dasyu.” x. 86, 19 : *ayam emi vichakaśad vichinvan dāsam āryam* | “I come beholding and distinguishing the Dāsa and the Ārya.” (I am unable, however, to say who is the speaker here.)²⁰⁶

²⁰⁶ Indra with Agni is, however, besought in vi. 60 to slay all enemies, Āryas as well as Dasyus : *hato vṛittrāṇi ārya hato dāsāni satpatiḥ | hato viśvā apa dvishatḥ*. In x. 38, 3, Indra alone is similarly addressed : *Yo no dāsāḥ ārya vā purushūta adevaḥ Indra yudhaye chiketati | asmābhīr te sushahāḥ saṅtu śatras tvaṣṭā vayām tān vaniyāma sangame* | “Whatever ungodly man, o much-lauded Indra, whether a Dāsa or an Ārya, designs to fight with us,—may all such enemies be easy to overcome; may we slay them in the conflict.” And in x. 102, 3, it is said : *antar yachha jighānsato vajram Indra abhidūsataḥ | dāsasya vā maghavann āryasya vā sanutar yavaya vadham* | “Arrest, o Indra, the bolt of the destroyer who seeks to slay us; avert far from us the stroke, whether of Dāsa or of Ārya.” Indra and Varuna are invoked for the same object in vii. 83, 1 : *Dāsā cha vṛittrā hatam āryāni cha sudāśam Indrā-varunā vāsā vātam* | “Slay both Dāsa and Ārya enemies; protect Sudāśas with your succour, o Indra and Varuna.” So too in x. 83, 1, Manyu (personified Wrath) is prayed : *sāhyāma dāsam āryañ tvayā yuṣā sahskritena sahasā sahasvatā | May we, with thee for our ally, overcome the Dāsa and the Ārya, with force-impelled, vigorous, energy.”* Perhaps ii. 11, 19 (*sanemā ye te ūtibhis taranto viśvāḥ spridhāḥ āryena dasyūn*) may have the same sense. In x. 65, 11, certain bountiful deities are spoken of as generating prayer, the cow, the horse, plants, trees, the earth, the mountains, the waters, as elevating the sun in the sky, and as spreading Āryan insti-

(7) *Apparent mutual incongruity of some of the preceding representations of Indra.*

The reader who is not familiarly acquainted with the hymns of the Veda, either in the original or by translations, may think that he perceives an incompatibility between the conceptions of the god, which he will find in the different parts of the preceding sketch. And, according to our idea, no doubt, there is an incompatibility. The naïf familiarity with which Indra is treated in some places seems irreconcileable with the lofty ideas of his greatness which other portions express. And more particularly the sensual character, which is generally attributed to the god, appears to be in opposition to the moral perfection which is elsewhere described as an essential feature of his nature. But however incompatible, according to our ideas, they may seem to be, both of these sets of representations occur side by side, in the same hymns; and we must account for their co-existence and juxtaposition by supposing that the ancient Indian poets regarded the deity who was the object of their adoration as anthropopathically partaking, in a higher degree, of the elements, sensuous as well as intellectual and moral, which, on the evidence of their own consciousness, they knew to be equally constituent parts of their own nature. It must be further borne in mind that these ancient authors did not connect the same low associations as we now connect with the sensuous, or even sensual, principle in the character of the god which is exemplified in his love for the exhilarating draughts of his favourite beverage. This is clearly shewn by the high rank which, as we shall hereafter see, they assigned to Soma himself, as the deity in whom this intoxicating influence was personified, and by the power which they ascribed to him of conferring immortality upon his votaries.

And that these apparently incongruous conceptions are not the products of different minds in various stages of development, but of the same poets, may be seen from the following instances. In ii. 15, 2, Indra is said to have fulfilled some of his grandest functions under the influence of the soma-juice : *avaṁśe dyām astabhāyad bṛihantam ā rodasī apriṇad*

*tūtūn̄ upon the earth (brahma gām aśvām janayantaḥ oshadhīr vanaśpatīn prithivīm
parvatān̄ apaḥ | sūryām divi rohayantaḥ sudānavāḥ ḥaryā vratā viṣṭjantaḥ adhi
kshame).*

antariksham | sa dhārayad prithivim paprathach cha somasya tā made Indras chakāra | “He fixed the heaven in empty space; he filled the two worlds and the air; he supported the earth and spread it out; these things Indra did in the exhilaration of the soma.” Similarly in viii. 36, 4, *Janitū divo janitū prithivyāḥ pība somam madāya kām śatākrato |* “Generator of Heaven, generator of the Earth, drink soma to exhilarate thee, o god of mighty force.” In viii. 67, 5, as we have seen above, p. 112, Indra is said to hear and see everything. In the seventh verse of the same hymn we are told that the belly of him, the impetuous actor, the slayer of Vrittra, and drinker of soma, is full of vigour (*kratrah it pūrnām udaram turasya asti ridhalah | vṛlitraghnāḥ somapārnāḥ*). And in viii. 81, 6, it is said of him : *asya pītā madānām devo devasya qasā | viśvā 'bhi bhuvanā 'bhavat |* “Drinking, a god, of the exhilarating draughts of this god (Soma), he, by his energy, overcame all beings (or worlds).”

(8) *Professor Roth's theory of the supersession of the worship of Varuna by that of Indra.*

Professor Roth is of opinion that Varuna belongs to an older dynasty of gods than Indra, and that during the Vedic age the high consideration originally attaching to the former was in course of being transferred to the latter. In support of his position that Varuna's worship was then declining, he urges the circumstance that, in the tenth book of the Rig-veda, which contains the latest productions of that period, there is not a single entire hymn addressed to this deity.²⁰⁷

²⁰⁷ See the Journal of the German Oriental Society, vi. 73; and Böhlingk and Roth's Sanskrit and German Lexicon, s.v. Indra. Professor Whitney adopts the same view (Journ. Amer. Orient. Society, iii. 327). Windischmann, in his Mithra, p. 54, extends the same remark to that god also. The passage is translated in the 2nd vol. of this work, p. 295. Although, however, there is no hymn in the tenth Mandala addressed exclusively to Varuna, there are two, the 126th, of eight verses, and the 185th, of three verses, in which he is invoked along with two of the other Adityas, Mitra and Aryaman. In only two verses of the former of these hymns is reference made to any other god, viz., to Rudra, the Maruts, and Agni in the verse 5, and Agni in verse 8. Varuna is also invoked, or referred to, along with other deities, in numerous single verses of the 10th Mandala, viz., in 8, 5; 10, 6; 11, 1; 12, 8; 14, 7; 30, 1; 31, 9; 35, 10; 36, 1, 3, 12, 13; 37, 1; 51, 2, 4; 61, 17; 63, 9; 64, 5, 12; 65, 1, 6, 8, 9; 66, 2; 70, 11; 75, 2; 83, 2; 84, 7; 85, 17, 24; 89, 8; 93, 4; 97, 16; 98, 1; 99, 10; 103, 9; 109, 2; 113, 5; 123, 6; 124, 4, 5, 7; 125, 1; 130, 6; 132, 2: 147, 5; 167, 3; 173, 5. See the index to Langlois's French translation of the R.V.

I give the substance of his interesting observations:—

The supersession of the one god by the other Roth considers to be a result, or feature, of the gradual modification which the old Arian religion soon began to undergo after it had been transplanted into India. The more supersensuous or spiritual elements of this religion he thinks were preserved, though in a peculiar and somewhat altered form, in the Persian creed, which, at the same time, rejected almost entirely the gods representing the powers of nature, whom it had also inherited from an earlier age. The Indian faith, as found in the Rig-veda, has, on the contrary, according to Roth, begun already to give the preference to these latter deities, to transfer to them an ever-increasing dignity and honour, to draw down the divine life into nature, and to bring it ever closer to man. Proof of this is especially to be found in the development of the myth regarding Indra, a god who, in the earlier period of Arian religious history, either had no existence, or was confined to an obscure province. The Zend legend assigns to another god the function which forms the essence of the later myth concerning Indra. This god Trita, however, disappears in the Indian mythology of the Vedic age, and is succeeded by Indra. And not only so, but towards the end of this period Indra begins to dislodge even Varuna himself, the highest god of the ancient creed, from the position which is shewn, partly by historical testimonies, and partly by the very conception of his character, to belong to him, and becomes, if not the supreme god, at least the national god, whom his encomiasts strive to elevate above the ancient Varuna. This process was completed in the post-vedic period, as is shewn already in the Brähmanas and other works of the same era. Indra becomes the chief of the Indian heaven, and maintains this place even in the composite system which adopted into itself the three great gods. The course of the movement was therefore this, that an old god, common to the Arians (*i.e.* the Persians and Indians), and perhaps also to the entire Indo-Germanic race, Varuna-Ormuzd-Uranos, is thrown back into the darkness, and in his room Indra, a peculiarly Indian, and a national god, is intruded. With Varuna disappears at the same time the ancient character of the people, while with Indra there was introduced in the same degree a new character, foreign to the primitive Indo-Germanic nature. Viewed in its internal aspect, this modification of the religious

conceptions of the Aryas consists in an ever-increasing tendency to attenuate the supersensuous, mysterious side of the creed, until the gods, who were originally the highest and most spiritual, have become unmeaning representatives of nature, Varuna being nothing more than the ruler of the sea, and the Ādityas merely regents of the sun's course. This process of degradation naturally led to a reaction. (See the Journal of the German Oriental Society, vi. 76 f.)

The superior antiquity of Varuna to Indra may no doubt (as intimated in the passage just quoted), be argued from the fact already noticed of the coincidence of the name of the former with that of the Greek *Oὐρανός*, which goes some way to prove that a deity of this name was worshipped by the entire Indo-Germanic race before its western branches were separated from the eastern, whilst we shall look in vain for any traces of the name Indra in the Greek mythology.

(9) *Supersession of Dyas by Indra, according to Professors Benfey and Bréal.*

It is, however, as I have already intimated, p. 34, the opinion of other writers that Indra was rather the successor of Dyas than of Varuna. Thus in a note (occasioned by the word *sthālar*) to his translation of R.V. i. 33, 5 (Orient und Occident, i. 48, 1862), Professor Benfey writes: "It may be distinctly shewn that Indra took the place of the god of the heaven, who in the Vedas is invoked in the vocative as Dyauš pitār (R.V. vi. 51, 5). This is proved by the fact that this phrase is exactly reflected in the Latin (*Diespiter?* and *Jupiter* (for *Dyouspiter*) and in the Greek *Ζεῦ πατὴρ* (which is consequently to be taken for *Ζεὺς πατὴρ*), as a religious formula fixed, like many others, before the separation of the languages. When the Sanskrit people left the common country where for them, as well as for the other kindred tribes, the brilliant radiance of heaven (*divant*, part. from *div*, to shine . . .) appeared to them, in consequence of the climate there prevailing, as the holiest thing, and settled in the sultry India, where the glow of the heaven is destructive, and only its rain operates beneficially, this aspect of the celestial deity must have appeared the most adorable, so that the epithet *Pluvius* in a certain measure absorbed all the other characteristics of Dyauš pitār. This found its expression in

the name Ind-ra, in which we unhesitatingly recognize a word (which arose in some local dialect, and was then diffused with the spread of the worship) standing for sind-ra, which again was derived from syand, ‘to drop.’ . . .²⁰⁸ The conceptions which had been attached to Dyaus, Jous, *Zéus*, were then transferred to Indra, and accordingly we find the epithet stator, which in Latin is attached to Juppiter, applied to him.” In this view Professor Benfey is followed by M. Michel Bréal, in his “Hercule et Cacus,” p. 101. After giving in Section V. an account of the myth of Indra and Vṛittra, this able writer proceeds in the following section to explain its formation. I translate a few sentences from p. 101: “The first thing which ought to strike us is that the hero of the myth is not the same in the Indian, as in the classical mythology. The name Indra has nothing in common with Zeus; further Indra is an exclusively Indian god, created at an epoch when the ancestors of the European races had been already separated from their brothers in Asia; in reading the Vedas we are in some sort spectators of his first appearance, which nearly coincides with the composition of the earliest hymns. But we have already said that the Vedic mythology is extremely floating, that the attributes of one god are easily transferred to another, and that in place of Indra, other gods are often invoked as the conquerors of Vṛittra. We are authorized then to think that in this myth Indra occupies the place of some more ancient divinity. The name of this god, which we may give with perfect certainty, is Dyaus, or Dyaushpitar, the Heaven, father of beings. Dyaus is the first god of the Indo-European nations: maintained in his supreme rank by the Greeks and Latins, he has fallen from it in the Vedas, although he is there sometimes invoked, chiefly in company with the goddess Prithivī (the Earth).”

²⁰⁸ Professor Müller assigns the same sense to Indra, in his *Lectures on Language*, ii. 430, note, where he writes: *Indra*, a name peculiar to India, admits but of one etymology, i.e. it must be derived from the same root, whatever that may be, which in Sanskrit yielded *indu*, drop, sap. It meant originally the giver of rain, the Jupiter pluvius, a deity in India more often present to the mind of the worshipper than any other. Cf. Benfey, *Orient und Occident*, vol. i. p. 49.” Professor Roth, in his *Lexicon*, s.v. thinks the word comes from the root *in* or *inv*, with the suffix *r*, preceded by epenthetic *d*, and means “the overcomer,” “the powerful.” The old Indian derivations may be found, as he remarks, in Nir. x. 8. See also Säyana on R.V. i. 34, referred to by Roth, *Illust. of Nir.*, p. 136.

But whatever may be the case as regards Dyaus, the increasing popularity of Indra may, no doubt, as Professor Roth supposes, have tended also to eclipse the lustre of Varuna.

(10) *Opinions of Professors Roth, Whitney, Spiegel, and Dr. F. Windischmann, on the question whether Varuna and Ahura Mazda are historically connected.*

If Professor Roth's opinion,²⁰⁹ that there is not merely an analogy, but an actual historical connection between the Ādityas and the Amshaspands of the Zend Avesta, be well founded, it will be made out that Varuna, who is one of the Ādityas, must have been worshipped by the Aryans before the separation of the Persian from the Indian branch of that family. And this conclusion will be confirmed if we adopt the suggestion of Professor Whitney,²¹⁰ that Ahura-Mazda is a development of Varuna.

I learn, however, from a communication with which I have lately been favoured by Professor Spiegel, of Erlangen, that that eminent Zend scholar is unable to recognize any similarity between Ahura-Mazda and Varuna, and considers the connection of the Amshaspands with the Ādityas to be very doubtful.²¹¹ The late Dr. Windischmann

²⁰⁹ Journ. Germ. Orient. Society, vi. 69, 70.

²¹⁰ Journal of the American Oriental Society, iii. 327. "Ahura Mazdā, Ormuzd, himself is," he writes, "as is hardly to be doubted, a development of Varuna, the Ādityas are correlatives of the Amshaspands, there even exists in the Persian religion the same close connection between Ahura Mazdā and Mithra as in the Indian between Mitra and Varuna." There is no doubt that the term *Asura*, "spirit," which is frequently applied to Varuna and to Mitra, and also to Indra and others of the Vedic gods, is the same word which, in its Zend form, Ahura makes up, with the addition of Mazda, the appellation of the supreme and benevolent deity of the Iranian mythology. Professor Müller regards the names Ahura Mazdā as corresponding to the Sanskrit *Asuro-medhas*, the "wise spirit" (Lectures on the Science of Language, first series, 1st edition, p. 195). See also Professor Benfey's Glossary to the Sūma-veda (1848) s.v. *medhas*, from which it appears that that scholar had adopted the same identification, and considers the existing reading of R.V. viii. 20, 17, *asurasya vedhusah*, to be a corruption of *asurasya medhusah*. But *vedhas* occurs elsewhere as an epithet of the gods, e.g. of Vishnu in i. 156, 2, 4. In the last of these verses he is styled *mārutasya vedhasah*.

²¹¹ In regard to Ahura-Mazda and the Amshaspands, Professor Spiegel has, as he informs me, collected all the positive information he could obtain in the Avesta, in the Introduction to the 3rd vol. of his translation, pp. iii. ff.

also, as Professor Spiegel informs me, held Ahura Mazda to be a purely Iranian god (*Zoroastrische Studien*, p. 122). And such of the grounds for regarding Varuṇa as an older deity than Indra as might otherwise have been derived from the Zend Avesta, would be a good deal weakened if we could look upon the Indra or Andra of the Zend books as standing for the same god who was known in India under the former name (see Spiegel's *Avesta*, i. 10), and as representing a deity who had at one time been an object of worship common both to the Indian and Persian Aryans, but who after the separation of the two tribes was degraded by the latter into an evil spirit. For while Indra would thus be proved to have been known before the period of that separation, he might also have been at one time a god held by both divisions of the Aryas in high consideration as well as Varuna. I learn, however, from Professor Spiegel, that the materials afforded by the Zend books in reference to this name are not sufficient to afford a basis for any positive conclusions.²¹²

(11) *Whether there are any passages in the hymns which decisively show that Indra was superseding Varuṇa.*

Beyond the fact noticed by Roth, that Varuṇa is much less frequently mentioned in the last than in the earlier books of the Rig-veda, I have not observed in the hymns themselves anything that can

²¹² The identification of Andra with Indra was, as Professor Spiegel tells me, first proposed by Burnouf (*Yasna*, 526 ff.), where a translation is given of the passage in which Andra is mentioned. It is rendered thus by Spiegel himself, in his *Avesta*, i. 176: "I fight with Indra, I fight with S'auru, I fight with the Dāeva Naoghaithi, to drive them away from the dwelling, the village, the castle, the country." The name Indra or Andra, as Prof. Spiegel further informs me, occurs only in one other passage (Westergaard, *Zendavesta*, p. 475), which he (Prof. S.) believes to be interpolated. It contains merely the name, and consequently throws no further light on the position of the god in the Avesta. The information found in the later Parsee books regarding Indra or Andra is also meagre (compare Spiegel's *Avesta*, ii. 35). On this subject Professor Spiegel makes the following remarks, in the Introduction to the 3rd vol. of his *Avesta*, p. lxxxi.: "It is said by some that the Andra of the Avesta is the Indra of the Vedas, that Nāoghaithya answers to Nūsatyas, and Saurva to Sarva. Here from a real fact a quite incorrect conclusion is drawn. The names are the same in both religious systems; but how far the things resemble each other can never be shown in the same manner as the similarity of Soma and Haoma, etc.; for the Avesta tells us nothing more than the name of any of the beings in question."

be construed as a decisive proof that the worship of Indra was superseding that of Varuṇa during the period of their composition. It is true that even in the earlier parts of the Veda the number of hymns addressed to the former god is much greater than that in which the latter is celebrated. But I have not discovered any expressions which would distinctly indicate that the popularity of the one was waning, and that of the other increasing. There are, however, some passages which, though they do not afford any clear indications in support of such a supposition, are, at all events, not inconsistent with its correctness. Thus there are several hymns in which Indra is associated with Varuṇa²¹³ as an object of celebration, and where the two are described as acting in concert, viz., i. 17; iv. 41; iv. 42; vi. 68; vii. 82; vii. 83; vii. 84; vii. 85; etc.; and this association of the two might have arisen from the worshippers of Indra desiring to enhance the dignity of that god by attaching him to the older and more venerable deity. In vii. 34, 24, Varuṇa is said to have Indra for his friend (*Varunah Indrasakhā*), but this cannot well bear the interpretation that some of their worshippers had been in the habit of regarding them as rivals and enemies, as in i. 22, 19, Viṣṇu is called the intimate friend of Indra (*Indrasya yujyāḥ sakhā*). Indra and Varuṇa are called the two monarchs, *samrāṭ*, and the supporters of all creatures²¹⁴ (i. 17, 1, 2); fixed in their designs, *dhyāta-vratā* (vi. 68, 10). Varuṇa is supplicated along with Indra to discharge a gleaming and violent thunderbolt against the worshippers' enemy (*didyum asminn ojishṭham ugrā ni vadhishṭām vajram*, iv. 41, 4), though in most other places (see above) Indra alone is regarded as the thunderer. In vii. 82, 2, it is said that one of the two, Varuṇa, is called *samrāṭ*, monarch (as he is in various places, see above, p. 60), and the other, Indra, is called *svarāṭ*, independent ruler (iii. 46, 1, and elsewhere; see i. 61, 9, above); and their separate relations and functions are described in other parts of this and the following hymns, vii. 82, 5: *Indrā-varunā yad imāni chakrathur viśnā jātāni bhuvanārya majmanā | kshemena Mitro Varuṇam duvasyati Marubhūr ugraḥ śubham anyah tyate | 6 Ajāmim aryah śnathayantam ātirād dabhrebhir anyah pra vriṇoti bhūyasaḥ |* “Indra

²¹³ In A.V. iv. 25, 1, 2, Varuṇa and Viṣṇu are worshipped together.

²¹⁴ *Dharitārā charshapīnām*. The same epithet is applied to Mitra and Varuṇa in v. 67, 2; and Varuṇa is called *charshayī-dhṛit*, “supporter of creatures,” in iv. 1, 2.

and Varuna, when ye formed all these creatures of the world by your power, Mitra waits upon Varuna with tranquility, whilst the other fierce (god *i.e.* Indra) is resplendent along with the Maruts. 6. The one overcomes the destructive enemy; the other with few repels many.” vii. 83, 9: *Vṛitṛāṇī anyāḥ samitheshu jighnate vratāṇī anyāḥ abhi rakshate sadā* | “The one (Indra) loves to slay enemies in battle; the other (Varuna) always maintains his ordinances.” vii. 84, 2: *Pari no helo Varunasya vriyyāḥ uruṁ naḥ Indrah kriṇarad u lokam* | “Do thou remove from us the wrath of Varuna; may Indra open to us an ample space.” vii. 85, 3: *Krishṭir anyo dhārayati prariklāḥ vṛitṛāṇī anyāḥ apratīni hanti* | “The one sustains the separate creatures; the other slays unequalled enemies.” So, too, their joint action is described in other verses. Thus they are said to have dug the channels of the rivers, to have impelled the sun in the sky (vii. 82, 3: *anu apāñ khāni atrintam ojasā ā sāryam airayatām dici prabham*), and to have made all creatures (*ibid.* 5). All the other gods are said to have infused strength and vigour into these two in the highest heaven (*ibid.* 2: *riśe devasāḥ parame ryomani saṁ rām ojo vrishanā sam balāñ dadhuḥ*). These passages are consistent with the supposition that the two gods were felt to have been rivals, and that the author of the hymn sought to reconcile their conflicting claims, but they are not conclusive, for Vishnu and Indra are also joined together in the same way in some hymns, i. 155; vi. 69; vii. 99, 4 ff. (see the 4th Vol. of this work, pp. 64, 71, 74 ff.); as are also Agni and Indra in others, i. 21; i. 108; i. 109; iii. 12; v. 86; vi. 59; Indra and Vāyu in iv. 46-48; Indra and Pūshan in vi. 57; Indra and Soma in vi. 72; vii. 104.

A number of verses occur in different parts of the Rig-veda (viz. i. 133, 1; iv. 23, 7; v. 2, 3, vii. 18, 16; x. 27, 6; x. 48, 7) in which the epithet *anindra*, “one who is no worshipper of Indra,” is employed; but it does not appear that it is applied to persons who were not worshippers of Indra in particular, as distinguished from other Āryan gods, but either to the aboriginal tribes, who did not worship either him or any other Āryan god, or to irreligious Āryas, or rather, perhaps generally, to evil spirits as the enemies of Indra. In other places (as I have above noticed, p. 104,) we find sceptical doubts expressed regarding Indra.

The twelfth hymn of the second book is devoted to the glorification

of Indra. The first and second verses are as follows: 1. *Yo jātaḥ eva prathamo manasvān devo devān kratunā paryabhūshat | yasya śush-nād rodasī abhyasetān nrīmasya mahnā sa janāsaḥ Indraḥ |* 2. *Yaḥ prithivīn ryathamānām adṛināhad yaḥ parvatān prakupitān aramṇāt | yo antarikshañ vimame variyo yo dyām astabhnāt sa janāsaḥ Indraḥ |* “1. He who, as soon as born, the first, the wise, surpassed the gods in force: at whose might the two worlds trembled, through the greatness of his strength, he, o men, is Indra. 2. He who fixed the quivering earth, who settled the agitated mountains, who meted out the vast atmosphere, who established the sky,—he, o men, is Indra.” The following verses all end in the same way, by declaring that Indra is he who had performed the several acts, or possessed the various powers, which they specify. This might appear as a polemical assertion, against gainsayers, of Indra's claims to recognition as a fit object of worship.²¹⁵

In x. 48, 11, Indra is introduced as saying: *Ādityānāṁ Vasūnāṁ rudriyānāṁ devo devānāṁ na mīnāmi dhāma | te mā bhadrāya śarase tatakshur aparājitaṁ astritam ashālham |* “I, a god, do not assail the rank (or glory) of the Ādityas, the Vasus, or the sons of Rudra, who have fashioned me for glorious power, and made me unconquerable, irreversible, and unassailible.”

In viii. 51, 2, it is said: *Ayujo asamo nrībhīr ekaḥ krishṭīr ayāsyah | purvir ati pra rāvīdhe viśvā jātāni ojasā ityādi | 7. Viśve te Indra vīryān devāḥ anu kratuṁ daduḥ | 12. Satyam id vai u taṁ vayam Indraṁ stavāma nānritam | mahān asunvato vadho bhūri jyotiṁshi sun-vataḥ |* “2. Without a fellow, unequalled by men, Indra, alone, unconquered, has surpassed in power many tribes and all creatures. 7. All the gods yield to the Indra in valour and strength. 12. May we praise Indra truly and not falsely: great destruction falls upon him who pours out no libations to Indra,²¹⁶ while he who does offer them is blessed with abundant light.”

In iv. 30, 1 ff. Indra is described as having no superior or equal (*Nakir Indra tvad uttaro na jyāyān asti Vritrahan | nakir eva yatha*

²¹⁵ There is another hymn (x. 86), each verse of which ends with the words “Indra is superior to all;” but the drift of the hymn is too obscure to admit of my determining whether it has any polemical tendency or not.

²¹⁶ This sentiment appears to be repeated from i. 101, 4.

tram), and as having alone conquered all the gods in battle. And in vii. 21, 7, it is said that even the former gods subordinated their powers to his divine glory and kingly dignity (*devāś chit te asuryyāya pūrve anu kshattrāya mamire sahāñsi*). In the following passages (formerly quoted in the 4th vol. of this work, pp. 85 ff.), it is said that all of the gods are unable to frustrate the mighty deeds and counsels of Indra (ii. 32, 4); that no one, whether god or man, either surpasses or equals him (vi. 30, 4); that no one, celestial or terrestrial, has been born, or shall be born, like to him (vii. 32, 23); and that by battle he has acquired ample space (or wealth) for the gods (vii. 98, 3). It is even said (i. 101, 3) that Varuṇa and Sūrya are subject to the command of Indra (*yasya vrate Varuno yasya Suryah*); and in x. 89, 8, 9, the latter is besought to destroy the enemies of Mitra, Aryaman, and Varuṇa (thereby evincing, of course, his superiority to those three gods) (*pra ye Mitrasya Varunasya dhāma yujañ na janāḥ minanti Mitram | 9. Pra ye Mitram pra Aryamanañ durevāḥ pra sangirāḥ pra Varunam minanti | ni amitreshu vadham Indra tumrañ vrishan vrishānam arushāñ śiśihī*).

All these texts, however, which are so laudatory of Indra, may be paralleled in the Rig-veda, not only by similar ones referring to Mitra and Varuṇa (as we have seen above), but also by a farther set of texts, in which other gods are magnified in the same style of panegyric. This is in accordance with the practice of the Indian poets to exaggerate²¹⁷ (in a manner which renders them often mutually inconsistent) the attributes of the particular deity who happens at the moment to be the object of celebration. Thus in ii. 38, 9, it is said that neither Indra, Varuṇa, Mitra, Aryaman, nor Rudra can resist the ordinance of Savitri (*na yasya Indro Varuno na Mitro vratam Aryamā na minanti Rudrah*); and in vii. 38, 4, that the divino Aditi, and the kings Varuṇa, Mitra, and Aryaman unite to magnify the same deity (*abhi yañ devī Aditiḥ grināti savañ devasya Savitur jushānā | abhi samrājo Varuno grinānti abhi Mitrāśo Aryamā sajoshāḥ*). Again, in i. 156, 4, it is declared that king Varuṇa and the Aśvins submit to the power of Viṣṇu (*tam asya rājā Varunā tam Aśvinā kratum sachante Mārutasya vedhasaḥ*). In i. 141, 9, Varuṇa, Mitra, and Aryaman are said to triumph through Agni when he blazes forth (*tvayā hi Agne Varuno*

²¹⁷ See Müller's *Anc. Ind. Lit.* pp. 532 ff.

dhrītavrato Mitrah śāśadre Aryamā). In iv. 5, 4, the same god is besought to consume those enemies who menace the stable abodes²¹⁸ of Varuṇa and the wise Mitra (*pra tān Agnir babbasat . . . pra ye mi-nanti Varunasya dhāma priyā Mitrasya chetato dhruvāñi*). If, therefore, we were to infer from passages like i. 101, 3 (which declares Varuṇa and Sūrya to be subject to Indra), that the worship of Indra was beginning to gain ground on that of Varuṇa, we should have, in like manner, to conclude from the other texts just cited, that the worship of Savitṛī, or Viṣṇu, or Agni, was beginning to supersede that of all the other deities who are there subordinated to them, not excepting Indra himself.

(12) *Indra as represented in the hymns;—a metrical sketch.*

In the following verses I have endeavoured to combine in one picture the most salient and characteristic points in the representations of Indra, which are contained in the hymns. It will be seen that some parts of the sketch are translations, nearly literal, of verses occurring there; that other portions are condensed summaries of epithets, or descriptions, which are by far too numerous and too similar to each other to be all reproduced in detail; and that a third class of passages contains an amplification, and not an approximate rendering, of the texts of the original on which they are founded.

(1) *Invitation of Indra to the sacrifice.*

Hear, Indra, mighty Thunderer, hear,
Bright regent of the middle sphere;
List while we sweetly sing thy praise,
In new, and well-constructed, lays,
Hymns deftly framed by poet skilled,
As artizans a chariot build.
Come, Indra, come, thou much-invoked,
Our potent hymn thy steeds has yoked;
Thy golden car already waits
Thy pleasure at thy palace-gates:

²¹⁸ Ordinances.—Roth, s.v. *dhāman-*

Friend Indra, from the sky descend,
 Thy course propitious hither bend;
 Come straight, and may no rival priest
 Prevail to draw thee from our feast.
 Let no one catch thee unawares,
 Like bird the artful fowler snares.
 All is prepared; the Soma draught
 Is sweet as thou hast ever quaffed;
 And we will feed with corn, and tend,
 Thy coursers at their journey's end.
 But, Indra, though of us thou thinkest,
 And our libations gladly drinkest,
 We, mortal men, can only share
 A humble portion of thy care.
 We know how many potent ties
 Enchain thee in thy paradise.
 Thou hast at home a lovely wife,
 The charm and solace of thy life;
 Thou hast a ceaseless round of joys,
 Which all thy circling hours employs—
 Joys such as gods immortal know,
 Unguess'd by mortals here below.
 But, brother Indra, come, benign,
 Accept our gifts, thou friend divine.
 Come, Indra, come in eager haste,
 Our hymns to hear, our food to taste,
 Like lover lured by female charms,
 Who rushes to his mistress' arms.
 Accept our sweet and grateful song;
 Come, we will not detain thee long.

(2) *Indra's birth.*

Hear, Indra, while thy birth we sing,
 The deeds, thy greatness, glorious king.
 Old father Sky²¹⁰ and mother Earth
 Both quaked, confounded at thy birth.

²¹⁰ Dyaus = Zeus.



The Sky exclaimed, at that great sight,
 “ Thy father was a stalwart wight ;
 Of most consummate skill was he,
 The god whose genius fashioned thee.”
 This infant of unrivalled force
 Sprang forth from a transcendent source.
 A blessed mother bore the child,
 And fondly on her offspring smiled,
 Foretelling then, with pride and joy,
 The might and glory of the boy.
 He needed not a tedious length
 Of autumns to mature his strength ;
 His force he felt as soon as born,
 And laughed all hostile powers to scorn.
 Grasping his deadly shafts, in pride
 Of prowess, thus the infant cried :—
 “ Where, mother, dwell those warriors fierce
 Whose haughty hearts these bolts must pierce ? ”
 And when thy father proved thy foe,
 Thy fury, Indra, laid him low.
 Who vainly sought thy life to take,
 When thou didst sleep, when thou didst wake ?
 Who, Indra, in his vengeful mood,
 Thy mother doomed to widowhood ?
 What god stood by, thy wrath to fire,
 When, seizing by the foot thy sire,
 Thou smot’st him dead, in youthful ire ?

(3) *Indra's arrival.*

Fulfilling now our ardent prayer,
 The god approaches through the air.
 On, on, he comes, majestic, bright,
 Our longed-for friend appears in sight.
 His brilliant form, beheld afar,
 Towers stately on his golden car.
 Fair sunlike lustre, godlike grace,
 And martial fire illume his face.

Yet not one form alone he bears,
 But various shapes of glory wears,
 His aspects changing at his will,
 Transmuted, yet resplendent still.
 In warlike semblance see him stand,
 Red lightnings wielding in his hand.
 The heavenly steeds, his shining team,
 With all the peacock's colours gleam.
 Resistless, snorting, on they fly,
 As swift as thought, across the sky ;
 And soon bring nigh their mighty lord,
 To us, his friends, a friend adored.
 Now Indra from the sky descends ;
 Yes, yes, to us his way he wends.
 Although we see him not, we know
 He now is present here below.
 Within our hallowed precincts placed,
 He longs our grateful feast to taste.

(4) *Indra invited to drink the Soma draught.*

Thou, Indra, oft of old hast quaffed
 With keen delight our Soma draught.
 All gods the luscious Soma love,
 But thou all other gods above.
 Thy mother knew how well this juice
 Was fitted for her infant's use.
 Into a cup she crushed the sap,
 Which thou didst sip upon her lap.
 Yes, Indra, on thy natal morn,
 The very hour that thou wast born,
 Thou didst those jovial tastes display
 Which still survive in strength to-day.
 And once, thou prince of genial souls,
 Men say thou drainedst thirty bowls.
 To thee the soma-draughts proceed,
 As streamlets to the lake they feed,
 Or rivers to the ocean speed.

Our cup is foaming to the brim
 With Soma pressed to sound of hymn.
 Come, drink, thy utmost craving slake,
 Like thirsty stag in forest lake,
 Or bull that roams in arid waste,
 And burns the cooling brook to taste.
 Indulge thy taste, and quaff at will,
 Drink, drink again, profusely swill,
 Drink, thy capacious stomach fill.

(5) *Praise of Soma.*

This Soma is a god ; he cures
 The sharpest ills that man endures.
 He heals the sick, the sad he cheers,
 He nerves the weak, dispels their fears,
 The faint with martial ardour fires,
 With lofty thoughts the bard inspires,
 The soul from earth to heaven he lifts ;
 So great and wondrous are his gifts.
 Men feel the god within their veins,
 And cry in loud exulting strains :
 “ We’ve quaffed the Soma bright,
 And are immortal grown ;
 We’ve entered into light,
 And all the gods have known.
 What mortal now can harm,
 Or foeman vex us more ?
 Through thee beyond alarm
 Immortal god, we soar.”
 The gods themselves with pleasure feel
 King Soma’s influence o’er them steal ;
 And Indra once, as bards have told,
 Thus sang in merry mood of old :—

(6) *Indra’s drinking-song.*

“ Yes, yes, I will be generous now,
 And grant the bard a horse and cow :

I've quaffed the soma-draught.
 These draughts impel me with the force
 Of blasts that sweep in furious course :
 I've quaffed the soma-draught.
 They drive me like a car that speeds,
 When whirled along by flying steeds.
 These hymns approach me fondly now,
 As hastes to calf the mother-cow.
 I turn them over as I muse,
 As carpenter the log he hews.
 The tribes of men, the nations all,
 I count as something very small.
 Both worlds, how vast soc'er they be,
 Don't equal even the half of me.
 The heaven in greatness I surpass,
 And this broad earth, though vast her mass,
 Come, let me as a plaything seize,
 And toss her wheresoc'er I please.
 Come, let me smite with vigorous blow,
 And send her flying to and fro.
 My half is in the heavenly sphere,
 I've drawn the other half down here.
 How great my glory and my power!
 Aloft into the skies I tower.
 I'm ready now to mount in air,
 Oblations to the gods to bear :
 I've quaffed the Soma-draught.²²⁰

(7) *Indra drinks the libation.*

And not in vain the mortal prays,
 For nothing loth the god obeys,
 The proffered bowl he takes ;
 Well trained the generous juice to drain,
 He quaffs it once, he quaffs again,
 Till all his thirst he slakes.

²²⁰ This "drinking song" is a translation, as we have already seen, p. 91, nearly literal, of the 119th hymn of the 10th Book of the Rig-veda.

And soon its power the Soma shows,
 Through Indra's veins the influence flows,
 With fervour flushed he stands ;
 His forehead glows, his eyes are fired,
 His mighty frame with force inspired,
 His towering form expands.
 He straightway calls his brave allies,
 To valorous deeds exhorts, and cries—
 “ Stride, Vishnu, forward stride ;
 Come, Maruts, forth with me to war,
 See yondor Vrittra stands afar,
 And waits the coming of my ear ;
 We soon shall crush his pride.”

(8) *Indra, attended by the Maruts, sets out to encounter Vrittra.*

Amid the plaudits, long and loud,
 Which burst from all the heavenly crowd,
 Charmed by the sweet and magic sound
 Of hymns pronounced by bards renowned,
 Viewed by admiring troops of friends,
 The valiant god his car ascends.
 Swept by his fervid bounding steeds,
 Athwart the sky the hero speeds.
 The Marut-hosts his escort form,
 Impetuous spirits of the storm.
 On flashing lightning-ears they ride,
 And gleam in warlike pomp and pride :
 Each head a golden helmet crests,
 And glittering mail adorns their breasts ;
 Spears on their shoulders rest, their hands
 Bear arrows, bows, and lightning-brands.
 Bright tinkling anklets deck their feet,
 And thought than they is not more fleet ;
 Like lions' roar their voice of doom ;
 With iron force their teeth consume.
 The hills, the earth itself, they shake,
 All creatures at their coming quake ;

Their headlong fury none can stay,
 All obstacles are swept away.
 The forest's leafy monarchs tall
 Before their onset crashing fall,
 As when in fierce destructive mood
 Wild elephants invade a wood.

(9) *Indra's conflict with Vrittra.*

Who is it that, without alarm,
 Defies the might of Indra's arm ;
 That stands and sees without dismay
 The approaching Maruts' dread array ;
 That does not shun, in wild affright,
 The terrors of the deadly fight ?
 'Tis Vrittra,²²¹ he whose magic powers
 From earth withhold the genial showers,
 Of mortal men the foe malign,
 And rival of the race divine,
 Whose demon hosts from age to age
 With Indra war unceasing wage,
 Who, times unnumbered, crushed and slain,
 Is ever newly born again,
 And evermore renews the strife
 In which again he forfeits life.
 Perched on a steep aerial height,
 Shone Vrittra's stately fortress bright.
 Upon the wall, in martial mood,
 The bold gigantic demon stood,
 Confiding in his magic arts,
 And armed with store of fiery darts.
 And then was seen a dreadful sight,
 When god and demon met in fight.
 His sharpest missiles Vrittra shot,
 His thunderbolts and lightnings hot
 He hurled as thick as rain.

²²¹ The demon who personifies drought, and is also called Sushna and Abi.

The god his fiercest rage defied,
 His blunted weapons glanced aside,
 At Indra launched in vain.
 When thus he long had vainly toiled,
 When all his weapons had recoiled,
 His final efforts had been foiled,
 And all his force consumed,—
 In gloomy and despairing mood
 The baffled demon helpless stood,
 And knew his end was doomed.
 The lightnings then began to flash,
 The direful thunderbolts to crash,
 By Indra proudly hurled.
 The gods themselves with awe were stilled
 And stood agast, and terror filled
 The universal world.
 Even Tvashti sage, whose master-hand
 Had forged the bolts his art had planned,
 Who well their temper knew,—
 Quailed when he heard the dreadful clang
 That through the quivering welkin rang,
 As o'er the sky they flew.
 And who the arrowy shower could stand,
 Discharged by Indra's red right hand,—
 The thunderbolts with hundred joints,
 The iron shafts with thousand points,
 Which blaze and hiss athwart the sky,
 Swift to their mark unerring fly,
 And lay the proudest foemen low,
 With sudden and resistless blow,
 Whose very sound can put to flight
 The fools who dare the Thunderer's might ?
 And soon the knell of Vrittra's doom
 Was sounded by the clang and boom
 Of Indra's iron shower ;
 Pierced, cloven, crushed, with horrid yell,
 The dying demon headlong fell

Down from his cloud-built tower.
 Now bound by Sushna's spell no more,
 The clouds discharge their liquid store ;
 And, long by torrid sunbeams baked,
 The plains by copious showers are slaked ;
 The rivers swell, and sea-ward sweep
 Their turbid torrents broad and deep.
 The peasant views, with deep delight
 And thankful heart, the auspicious sight.
 His leafless fields, so sore and sad,
 Will soon with waving crops be clad,
 And mother Earth, now brown and bare,
 A robe of brilliant green will wear.
 And now the clouds disperse, the blue
 Of heaven once more comes forth to view.
 The sun shines out, all nature smiles,
 Redeemed from Vrittra's power and wiles ;
 The gods, with gratulations meet,
 And loud acclaim, the victor greet ;
 While Indra's mortal votaries sing
 The praises of their friend and king.
 The frogs, too, dormant long, awake,
 And floating on the brimming lake,
 In loud responsive croak unite,
 And swell the chorus of delight.

(10) *Indra's greatness.*

What poet now, what sage of old,
 The greatness of that god hath told,
 Who from his body vast gave birth
 To father Sky and mother Earth ;
 Who hung the heavens in empty space,
 And gave the earth a stable base ;
 Who framed and lighted up the sun,
 And made a path for him to run ;
 Whose power transcendent, since their birth
 Asunder holds the heaven and earth,

As chariot-wheels are kept apart
 By axles framed by workmen's art ?
 In greatness who with **Him** can vie,
 Who fills the earth, the air, the sky,
 Whose presence unperceived extends
 Beyond the world's remotest ends ?
 A hundred earths, if such there be,
 A hundred skies fall short of thee ;
 A thousand suns would not outshine
 The effulgence of thy light divine.
 The worlds, which mortals boundless deem,
 To thee but as a handful seem.
 Thou, Indra, art without a peer
 On earth, or yonder heavenly sphere.
 Thee, god, such matchless powers adorn,
 That thou without a foe wast born.
 Thou art the universal lord,
 By gods revered, by men adored.
 Should all the other gods conspire,
 They could not frustrate thy desire.
 The circling years, which wear away
 All else, to thee bring no decay ;
 Thou bloomest on in youthful force,
 While countless ages run their course.
 Unvexed by cares, or fears, or strife,
 In bliss serene flows on thy life.

(11) *Indra's relations to his worshippers.*

Thou, Indra, art a friend, a brother,
 A kinsman dear, a father, mother.
 Though thou hast troops of friends, yet we
 Can boast no other friend but thee.
 With this our hymn thy skirt we grasp,
 As boys their father's garments clasp ;
 Our ardent prayers thy form embrace,
 As women's arms their lords enlace ;

They round thee cling with gentle force,
Like saddle-girth around a horse.
With faith we claim thine aid divine,
For thou art ours, and we are thine.
Thou art not deaf; though far away,
Thou hearest all, whate'er we pray.
And be not like a lazy priest,
Who battens at the dainty feast,
Sits still in self-indulgent ease,
And only cares himself to please,
Come, dole not out with niggard hand
The brilliant boons at thy command.
Thy gracious hands are wont to grant
Profusely all thy servants want.
Why is it, then, thou sittest still,
And dost not now our hopes fulfil?
If I were thou, and thou wert I,
My suppliant should not vainly cry.
Wert thou a mortal, I divine,
In want I ne'er would let thee pine.
Had I, like thee, unbounded power,
I gifts on all my friends would shower.
Shed wealth, as trees, when shaken, rain
Their ripe fruit down upon the plain.
Thy strong right hand, great god, we hold
With eager grasp, imploring gold.
Thou canst our longings all fulfil,
If such shall only be thy will.
Like headlong bull's, thy matchless force
Strikes all things down that bar thy course.
Art thou to gracious acts inclined?
Then who shall make thee change thy mind?
Abundant aids shoot forth from thee,
As leafy boughs from vigorous tree.
To wifless men thou givest wives,
And joyful mak'st their joyless lives.

Thou givest sons, courageous, strong,
To guard their aged sires from wrong.
Lands, jewels, horses, herds of kine,—
All kinds of wealth are gifts of thine.
Thy friend is never slain ; his might
Is never worsted in the fight.
Yes, those who in the battle's shock,
Thine aid, victorious god, invoke,
With force inspired, with deafening shout
Of triumph, put their foes to rout.
Thou blessest those thy praise who sing,
And plenteous gifts devoutly bring ;
But thou chastisest all the proud,
The niggard, and the faithless crowd,
Who thine existence doubt, and cry
In scorn, “No Indra rules on high.”
The rich can ne'er thy favourites be,
The rich who never think of thee.
When storms are lulled, and skies are bright,
Wine-swillers treat thee with despite.
When clouds collect and thunders roar,
The scoffers tremble and adore.
No deed is done but thou dost see ;
No word is said unheard by thee.
The fates of mortals thou dost wield ;
To thy decree the strongest yield.
Thou dost the high and fierce abase,
The lowly raisest in their place.
But thy true friends secure repose,
By thee redeemed from all their woes,
From straits brought forth to ample room,
To glorious light from thickest gloom.
And thou dost view with special grace,
The fair-complexioned Aryan race,
Who own the gods, their laws obey,
And pious homage duly pay.

Thou giv'st us horses, cattle, gold,
As thou didst give our sires of old.
Thou sweep'st away the dark-skinned brood,
Inhuman, lawless, senseless, rude,
Who know not Indra, hate his friends,
And spoil the race which he defends.
Chase, far away the robbers chase,
Slay those barbarians black and base ;
And save us, Indra, from the spite
Of sprites that haunt us in the night,
Our rites disturb by contact vile,
Our hallowed offerings defile.
Preserve us, friend, dispel our fears,
And let us live a hundred years.
And when our earthly course we've run.
And gain'd the region of the Sun,
Then let us live in ceasless glee,
Sweet nectar quaffing there with thee.

SECTION VII.

PARJANYA.

The following hymn, R.V. v. 83, affords a picturesque description of Parjanya, the thundering rain-god :

v. 83, 1. *Achha vada tarasañ gîrbhir âbhiḥ stuhi Parjanyañ namasā āvivâsa | kanikradad vîshabho jîradanuḥ reto dadhâti oshadhishu garbhams* | 2. *Vî vrîkshân hanti uta hanti rakshaso viśvam bibhâya bhuvanam mahâvadhat | uta anûgâḥ iṣhate vîshnyavato yat Parjanyaḥ stanayan hanti dushkṛitaḥ |* 3. *Rathîra kaśayā 'svân abhikshipann āvir dûtân kriṇute varshyâñ aha | dûrat siṁhasya stanathâḥ ud iṣhate yat Parjanyaḥ kriṇute varshyâñ nabhaḥ |* 4. *Pra vâtâḥ rânti patayanti vidyutâḥ ud oshadhîr jihate pîrvata sebh | irâ viśvamai bhuvanâya jâyate yat Parjanyaḥ prithivîñ retasâ 'rati |* 5. *Yasya vrate prithivî namnamitî yasya vrate śapharaj jarbhûriti | yasya vrate oshadhîr viśvarûpâḥ sa naḥ Parjanya mahi śarma yachha |* 6. *Dico no vîshîtim Maruto rarîdhvam pra pîrvata vîshño aśvasya dhârâḥ | arvâñ etena stanayitnunâ ā ihi apo nishinchann asurâḥ pitâ naḥ |* 7. *Abhi kranda stanaya garbhams ā dhâḥ udanvatâ pari diya rathena | drittîm su karsha nishitam nyancham samâḥ bhavantu udcato nipâdâḥ |* 8. *Mahântam kośam ud acha nishincha syandantâñ kulyâḥ vishitâḥ purastât | ghritena dyâvâ-prithivî vi undhi suprapâṇam bhavatu agnhyâbhyah |* 9. *Yat Parjanya kanikradat stanayan hañsi dushkṛitaḥ | prati idam viśvam modate yat kinchâ prithivyâm adhi |* 10. *Avarshîr varsham ud u su grîbhâya akar dhanvâni ati etavai u | ajîjanâḥ oshadhîr bhojanâya kam uta prajâbhyo avido ma-nishkâm |*

1. “Address the powerful (god) with these words; laud Prajanya; worship him with reverence: the procreative and stimulating fructifier, resounding, sheds his seed and impregnates the plants. 2. He splits the trees, he destroys the Rakshases; the whole creation is afraid of

the mighty stroke; even the innocent man flees before the vigorous god, when Parjanya thundering smites the evil doers.²²² 3. Like a charioteer urging forward his horses with a whip, the god brings into view his showery scouts. From afar the lion's roarings arise, when Parjanya charges the clouds with rain. 4. The winds blow, the lightnings fall, the plants shoot up; the heaven fructifies; food is produced for all created things, when Parjanya, thundering, replenishes the earth with moisture. 5. Parjanya, before whose agency the earth bows down, at whose operation all hoofed cattle quiver; by whose action plants (spring up) of every form; do thou grant us thy mighty protection. 6. Grant to us, Maruts, the rain of the sky; replenish the streams of the procreative horse; come hither with this thy thunder, our divine father, shedding waters. 7. Resound, thunder, impregnate, rush hither and thither with thy watery chariot. Draw on forward with thee thy opened and inverted water-skin; let the hills and dales be levelled. 8. Raise aloft thy vast water-vessel, and pour down showers; let the discharged rivulets roll on forward; moisten the heaven and earth with fatness; let there be well-filled drinking-places for the cows. 9. When thou, Parjanya, resounding and thundering, dost slay the evil-doers, the whole universe rejoices, whatever lives upon the earth. 10. Thou hast shed down rain; now desist; thou hast made the waterless wastes fit to be traversed; thou hast generated plants for food, and thou hast fulfilled the desires of living creatures."²²³

Parjanya is also celebrated in two other hymns of the Rig-veda, viz., vii. 101, 102. The latter consists of only three verses, and the former is less spirited and poetical than that which I have translated. It assigns to Parjanya, however, several grander epithets and functions than are found in the other, as it represents this deity as the lord of all moving creatures (vii. 101, 2: *yo vīsvasya jagato devah īśe*); declares

²²² There does not seem to be any sufficient reason to understand evildoers here, and in verso 9, of the cloud demons, who withhold rain, or simply of the malignant clouds, as Sāyana in his explanation of verse 9 (*pāpakṛito meghān*) does. The poet may naturally have supposed that it was exclusively or principally the wicked who were struck down by thunderbolts. Dr. Bühler thinks the cloud-demons are meant (Orient und Occident, i. 217, note 2).

²²³ This last clause is translated according to Professor Roth's explanation, *s.v.* *manishā*. Wilson, following Sāyana, renders "verily thou hast obtained laudation from the people," and Dr. Bühler gives the same sense: "thou hast received praise from the creatures." *Prajābhyaḥ* may of course be either a dative or ablative.

that all worlds (or creatures), and the three spheres abide in him (ibid. 4 : *yaśmin viśvāni bhuvanāni tasthus tisro dyāvah*) ; that in him is the soul of all things moving and stationary²²⁴ (ibid. 6 : *tasminn ātmā jagataś tastushaś cha*) ; and designates him as the independent monarch (ibid. 5 : *svariṣe*). In vii. 102, 1, he is called the son of Dyaus or the Sky (*Divas putrāya*). Parjanya is also mentioned in various detached verses in the R.V., viz. iv. 57, 8 ; v. 63, 4, 6 ; vi. 52, 6 ; vii. 35, 10 ; viii. 6, 1 ; viii. 21, 18 ; ix. 2, 9 ; ix. 22, 2 ; x. 66, 6 ; x. 98, 1, 8 ; x. 169, 2. In vi. 49, 6 ; vi. 50, 12 ; x. 65, 9 ; x. 66, 10, he is conjoined with Vāta the wind (*Parjanya-vātā, Vātā-parjanyā*), and in vi. 52, 16, with Agni (*Agniparjanyau*). In ix. 82, 3, he is called the father of the great leafy plant soma (*Parjanyāḥ pitā mahishasya parṇināḥ* | compare ix. 113, 3).

Parjanya forms the subject of two papers by Dr. G. Bühler, the one in English in the Transactions of the London Philological Society for 1859, pp. 154 ff., and the other in German in Benfey's Orient und Occident, vol. i. (1862) pp. 214 ff. The latter of these papers is not however, a translation of the former. The former contains an English version of the hymns R.V. v. 83 ; vii. 101, and vii. 102 ; to which the German article adds a translation of A.V. iv. 15, a hymn consisting of sixteen verses. The English paper contains a comparison of Parjanya with the Lithuanian god Perkunas, the god of thunder, which is not reproduced in the German essay. Dr. Bühler holds Parjanya to have been decidedly distinct from Indra (Transact. Phil. Soc. p. 167, and Or. und Occ. 229). In the English paper he says (p. 161) : "Taking a review of the whole, we find that Parjanya is a god who presides over the lightning, the thunder, the rain, and the procreation of plants and living creatures. But it is by no means clear whether he is originally a god of the rain, or a god of the thunder." He inclines however to think that from the etymology of his name, and the analogy between him and Perkunas, he was originally the thunder-god (pp. 161-167). In his German essay, his conclusion is (p. 226) that Parjanya is "the god of thunderstorms and rain, the generator and nourisher of plants and living creatures."

²²⁴ Compare i. 115, 1, where the same thing is said of Sūrya,

SECTION VIII.

VĀYU.

Vāyu, the wind, as we have already seen, is often associated with Indra. See also i. 2, 4; i. 14, 3; i. 23, 2; i. 135, 4 ff. (*ā vāñ ratho niyutvān vakṣhad avase abhi prayāñsi sudhitāni vitaye vāyo havyāni vitaye | pibatam madhvo andhasah pūrvapeyañ hi vāñ hitam |* “Let your car with team of horses bring you to our aid; and to the offerings which are well-arranged for eating; Vāyu, the oblations (are well-arranged) for eating. Drink of the soma, for to you twain belongs the right to take the first draught;” and see the next verse); i. 139, 1; ii. 41, 3; iv. 46, 2 ff.; iv. 47, 2 ff.; v. 51, 4, 6 f.; vii. 90, 5 ff.; vii. 91, 4 ff.; x. 65, 9; x. 141, 4. The two gods appear to have been regarded by the ancient expositors of the Veda as closely connected with each other; for the Nairuktas, as quoted by Yāska (Nirukta, vii. 5), while they fix upon Agni and Sūrya as the representatives of the terrestrial and celestial gods respectively, speak of Vāyu and Indra in conjunction, as deities, either of whom may represent those of the intermediate sphere: *Tisrah eva devatāḥ iti Nairuktāḥ Agnih prithivi-sthāno Vāyur vā Indro vā antariksha-sthānaḥ sūryo dyu-sthānaḥ |* “There are three gods according to the Nairuktas, viz., Agni, whose place is on earth, Vāyu, or Indra, whose place is in the air, and Sūrya, whose place is in the heaven,” etc.

Vāyu does not occupy a very prominent place in the Rig-veda. If we except the allegorical description in the Purusha Sūkta, x. 90, 13, where he is said to have sprung from the breath of Purusha (*prāṇād Vāyur ajāyata*), or unless we understand vii. 90, 3 (*rāye nu yañ jajnatuḥ rodaś īme !* “He whom the two worlds generated for wealth”) to assert that he was produced by heaven and earth, I am aware of no passage where the parentage of Vāyu is declared. He is, however,

said to be the son-in-law of Tvashtṛi (viii. 26, 21 f. *tava Vāyo ritaspate* *Tvashṭur jāmātar abhuta | avāñsi ā vrīñimahē |* 22. *Tvashṭur jāmātarañ vayañ iśānañ rāyāḥ imahē | sutāvanto Vāyuñ dyumnañ janāsaḥ |* 21. “We ask thy succours, o Vāyu, lord of rites, wondrous son-in-law of Tvashtṛi. 22. We men offering libations resort to Vāyu, Tvashtṛi’s son-in-law, the lord of wealth, and seek for splendour”); but his wife’s name is not given.²²⁵ But few epithets are applied to him. He is called *darśata*, “sightly,” “beautiful,” or “conspicuous” (i. 2, 1), and *supsarastama*, “most handsome in form” (viii. 26, 24). He is naturally described as *krandād-iṣṭi*, “rushing noisily onwards” (x. 100, 2). Together with Indra, he is designated as touching the sky, swift as thought, wise, thousand-eyed (*divisprīśā, manovāvā, vīprā, sahasrākshā*, i. 23, 2, 3). He moves in a shining’ car, drawn by a pair of red or purple horses (i. 134, 3 : *Vāyur yunkte rohitā Vāyur arunā*), or by several teams of horses, *chandrena rathena, niyutvatā rathena* (iv. 48, 1; i. 134, 1; i. 135, 4; iv. 47, 1). His team is often said to consist of ninety-nine, of a hundred, or even of a thousand horses, yoked by his will, i. 135, 1, 3 (*sahasreṇa niyutā | niyudbhīḥ śatīnībhīḥ | sahasriṇībhīḥ |*); ii. 41, 1 (*sahasriṇo rathāsaḥ*); iv. 48, 4, 5 (*valantu tvā manoyujo yuktāso navatir nava*); vii. 91, 6; vii. 92, 1, 5. As before mentioned (p. 85), Indra and Vāyu frequently occupy the same chariot, iv. 46, 2; iv. 48, 2 (*Indra-sūrathīḥ | Vāyo*); vii. 91, 5 (*Indravāyū sarathañ yātam arvāk*), which has its framework of gold, which touches the sky, and is drawn by a thousand horses, iv. 46, 3, 4 (*ā vāñ sahaśrañ harayaḥ Indravāyū abhi prayaḥ | valantu somapitaye | rathañ hiranayavandhuram*²²⁶ *Indravāyū svadharam | ā hi sthātho divi-* *spriśam*). Vāyu, like the other gods, is a drinker of soma. In fact, he alone, or in conjunction with Indra, was, by the admission of the other gods, entitled to the first draught of this libation, i. 134, 1; i. 135, 1, 4 (*tubhyañ hi pūrvapitaye devāḥ devāya yemire | 4. Pūrvapeyam hi vāñ hitam*); iv. 46, 1 (*tvāñ hi pūrvapāḥ asi*); v. 43, 3; vii. 92, 2 (*pra-yad vāñ madhvāḥ agriyam bharanti adhvaryavāḥ*); viii. 26, 25.²²⁷ It is

²²⁵ Sūyāna gives no help. He merely says : *esā kathā itihāsādibhir avagantavyā |* “This story is to be learned from the *Itihāsas*, etc.” In the Section on Tvashtṛi we shall see that according to R.V. x. 17, 1 f. he had a daughter called Saranyu, who was the wife of Vivasvat; but Vivasvat is not identical with Vāyu.

²²⁶ Regarding the word *vandhura* see a note in the Section on the *Aśvins*.

²²⁷ On this subject we find the following story in the *Aitareya Brāhmaṇa*, ii. 25 :

remarkable that Vāyu is but rarely connected with the Maruts or deities of the storm; but in one place (i. 134, 4) he is said to have begotten them from the rivers of heaven (*ajanayo Maruto vakshanañbhyo divuh ā vakshanañbhyah*); and in another place (i. 142, 12) to be attended by Pūshan, the Maruts and the Viśve devas (*Pashancute Marutvate viśvadevāya Vāyave*).

The following hymns are addressed to Vāta (another name of the god of the wind). The imagery in the first is highly poetical :

x. 168, 1. *Vātasya nu mahimānam rathasya rujann eti stanayann asya ghoshahāḥ | divisprig yāti aruyāni kṛīrann uto eli prīthiriyāḥ regum asyan |* 2. *Sam prerate anu vātasya vishṭhāḥ ā evān gachhanti samanām na yoshāḥ tābhīḥ sayuk sarathaṁ devāḥ iyate aya viśvasya bhuvanāya rājā |* 3. *Antarikṣhe pathibhir īyamāno na ni viśate katamach chana ahāḥ | apām sakhaḥ prathamajāḥ ṛitācā kra srijj jātāḥ kutaḥ ababhūvaḥ | ātmā devānām bhuvanasya garbhō yathāvaraṇāḥ charati devāḥ eshāḥ ghoshāḥ id asya śrīnvire na rūpañ tasmai Vātāya havishā vidhema |*

“1. (I celebrate) the glory of Vāta’s chariot; its noise comes rending and resounding. Touching the sky, he moves onward, making all things ruddy : and he comes propelling the dust of the earth. 2. The

Derūḥ vai Somaśya rājño 'grapreya na samapūḍayanno "aham prathamaḥ pibeyam" “aham prathamaḥ pibeyam” ity eva akūmayanta | te sampūḍayanto 'brurān “hanta ījīm ijjāna sa yo nūk ujjeshyati sa prathamaḥ somasya pīyatī” iti | “tathā” iti | te ījīm ayuḥ | teshām ījīm yatām abhisiphiṣṭānīm Vāyur mukham prathamaḥ pratyapadyata alba Indro 'tha Mitrāvarunāv atha Aśvinām | so 'ved Indro Vāyum ud rai juyati iti tam ann parūpatat | sa ha “nūv atha ujjayāra” iti | sa “na” ity abravīd “aham eva ujjeshyāmī” iti | “trīyam me 'tha ujjayāra” iti | “na” iti ha eva abravīd “aham eva ujjeshyāmī” iti | “turīyam me 'tha ujjayāra” iti | “tathā” iti | tañ turīyo 'tyārjata | tat turīya-bhāg Indro 'bhavat tribhāg Vāyuh | tau saha eva Indravāyū udajayatām saha Mitrāvarunām saha Aśvinām | “The gods did not agree in regard to the first draught of king Soma ; but each of them desired, ‘Let me drink first,’ ‘let me drink first.’ But coming to an arrangement, they said : ‘Come, let us run a race, and the victor shall first drink the Soma.’ ‘Agreed,’ said they all. They ran a race accordingly ; and when they started and ran, Vāyu first reached the goal, then Indra, then Mitra and Varuna, and last the Aśvins. Indra thought he might beat Vāyu, and he followed him closely ; and said ‘Let us two now be the victors.’ ‘No,’ rejoined Vāyu, ‘I alone shall be the winner.’ ‘Let us so win together that I shall have a third (of the draught),’ said Indra. ‘No,’ said Vāyu, ‘I alone shall be the winner.’ ‘Let us so win together that I shall have the fourth,’ continued Indra. ‘Agreed,’ said Vāyu. He gave him a right to the fourth, so Indra has one share out of four and Vāyu three. So Indra and Vāyu won together, as did Mitra and Varuna, and the two Aśvins respectively.” See the story of another similar settlement by a race in the Ait. Br. iv. 7f.

gusts(?) of the air rush after him, and congregate in him as woman in an assembly. Sitting along with them on the same car, the god, who is king of this universe, is borne along. 3. Hasting forward, by paths in the atmosphere, he never rests on any day. Friend of the waters, first-born, holy, in what place was he born? whence has he sprung? 4. Soul of the gods, source of the universe, this deity moves as he lists.²²⁸ His sounds have been heard, but his form is not (seen): this Vāta let us worship with an oblation.”

x. 186, 1. *Vātah ā vātu bheshajañ śambhu mayobhu no hrīde | 2. Pra naḥ āyūñshi tōrishat | uta Vāta pitā 'si naḥ uta bhrātū uta naḥ sakhā | sa no jīvātave kṛidhi | 3. Yad ado Vāta te grihe amṛitasya nidhir hitah | tato no dehi jīcase |*

“1. Let Vāta, the wind, waft to us healing,²²⁹ salutary, and auspicious, to our heart: may he prolong our lives. 2. And, Vāta, thou art our father, our brother, and our friend: cause us to live. 3. From the treasure of immortality, which is deposited yonder in thy house, o Vāta, give us to live.”

Here the same property is ascribed to Vāta which is elsewhere ascribed to Rudra, that of bringing healing.

²²⁸ Compare St. John's Gospel, iii. 8: The wind bloweth where it listeth,” etc.

²²⁹ Compare i. 89, 4.

SECTION IX.

THE MARUTS.

(1) *Their parentage, epithets, characteristics, and action.*

The Maruts, or Rudras, the gods of the tempest,²¹⁰ who form a large troop of thrice²¹¹ sixty (viii. 85, 8 : *triḥ shashṭis tvā Maruto varṣidhā-*
nāḥ), or of only twenty-seven (i. 133, 6 : *trisaptaiḥ śura satcabhiḥ*),²¹²
 are the sons of Rudra and Priśni²¹³ (*Rudrasya maryāḥ | Rudrasya*
sūnaraḥ | Rudrasya sūnāḥ | Rudrasya putrāḥ | idam pitre marutām
uchyate rachaḥ | pilar marutām . . . Rudra | Priśniṁ vechanta mātaram |
adha pitaram iṣhmiṇām Rudraṁ vechanta | yevā pīta svapāḥ Rudraḥ
eshaṁ sudughaḥ Priśniḥ sudinā marudbhyaḥ | Priśnimātarāḥ | asūta
Priśnir mahate ranḍyā tvesham ayāsām Marutām anikam | Gomātarāḥ |
Gaur dhayati Marutām śravasyur mātā maghonām |),²¹⁴ or the speckled
 cow (i. 64, 2; i. 85, 1 f.; i. 114, 6; i. 168, 9; ii. 33, 1; ii. 34, 2;

²¹⁰ Prof. Benfey, in a note to R.V. i. 6, 4, says that the Maruts (their name being derived from *mar*, 'to die,') are personifications of the souls of the departed.

²¹¹ See also A.V. xiii. 1, 3, where the same smaller number is given: *trishaptāso marutāḥ srādāsūmmudāḥ*. Sāyana interprets the words of R.V. viii. 28, 5, *saptāśām saptā rishṇyāḥ* | "The seven have seven spears," by saying that it refers to an ancient story of Indra severing the embryo of Aditi into seven parts, from which sprang the Maruts according to the Vedic text: "The Maruts are divided into seven troops." The same story is told at greater length by Sāyana on R.V. i. 114, 6, where, however, it is said to be Diti, mother of the Asuras, whose embryo Indra severed first into seven portions, each of which he then subdivided into seven. See the 4th vol. of this work, p. 256.

²¹² This word is regarded as a personification of the speckled clouds in Roth's Illustrations of Nirukta, x. 39, p. 145. In his Lexicon the same scholar says that like other designations of the cow, the word is employed in various figurative and mythic references, to denote the earth, the clouds, milk, the variegated or starry heaven. On ii. 34, 2, Sāyana refers (as an alternative explanation) to a story of Rudra, as a bull, begetting the Maruts on Priśni, the Earth, in the form of a cow.

²¹³ The Taittirīya Saṃhitā, ii. 2, 11, 4, says: *Priśnyai vai payuso maruto jatih |* "The Maruts were born from Priśni's milk."

v. 42, 15; v. 52, 16; v. 60, 5; v. 59, 6; vi. 50, 4; vi. 66, 3; vii. 56, 1; viii. 7, 3, 17; viii. 20, 17; viii. 83, 1). They are, however, said to be like sons to Indra (*sa sūnubhir na Rudrebhiḥ*, i. 100, 5); and they are also called *sindhu-mātarah*, children of the ocean, whether we suppose this to be the aerial or terrestrial sea (x. 78, 6), and sons of Heaven, *dṝas-patrāśah* (x. 77, 2), and *Divo maryāḥ*, iii. 53, 13; v. 59, 6. See Müller's Trans. of R.V. p. 93. In v. 56, 8, mention is made of the chariot of the Maruts "in which Rodasī stood bringing enjoyments, in company with the Maruts" (*ā yasmin tashthau suraṇāni bibhrat̄ sahā marutṣu Rodasī*). On this Sūyaṇa remarks that Rodasī is the wife of Rudra and mother of the Maruts; or that Rudra is the Wind (Vāyu), and his wife the intermediate or aerial goddess. (*Rodasī Rudrasya patnī marutām mātā | yadvā Rudro Vāyuh | tat-patnī mādhyamikā devi*). They are frequently associated with Indra, as we have already seen;—(compare the expressions which describe them as his allies and friends, and as increasing his strength and prowess, at the same time that they celebrate his greatness : *Marutrāntam Indram | Indra-jyeṣṭhāḥ marud-gaṇāḥ | sakhibhiḥ scebhīr evaiḥ | ye te śuṣhmaṇī ye tarishīm arardhann archantaḥ Indra marutas te ojaḥ | piba Rudrebhiḥ saganaḥ | ye tvā anu ahan Vṛittiram adadhūs tubhyam ojaḥ | archanti tvā Marutāḥ pūtadakhaś tam eshām rishir Indrāśi dhīraḥ | Rudrāśah Indravantaḥ | ayam Indro Marut-sakhā | Brīhad Indrāya gāyata marutāḥ | i. 23, 7, 8; i. 100, 1 ff.; i. 101, 1, ff.; iii. 32, 2, 4; iii. 35, 9; iii. 47, 1, ff.; iii. 51, 7 ff.; v. 29, 1, 2, 6; v. 57, 1; vii. 32, 10; vii. 42, 5; viii. 36, 1 ff; viii. 52, 10; viii. 65, 1 ff; viii. 78, 1 ff; viii. 85, 7 ff; x. 73, 1; x. 99, 5; x. 113, 3);—but they are also celebrated separately in numerous hymns (as i. 37; i. 38; i. 39; i. 64; i. 85; i. 86; i. 87; i. 88; i. 166, which, with others, are rendered into English and illustrated in the 1st vol. of Professor Müller's Translation of the R.V.; see also i. 167; i. 168; v. 52; v. 53; v. 54; v. 55; v. 56; vii. 56; vii. 57; vii. 58, etc.) They are favourite deities of some of the rishis, and are often praised in highly poetical strains. They are like blazing fires, free from soil, of golden or tawny hue, and of sunlike brilliancy (*ye agnayo na śoṣuchann idhānāḥ | areṇavah | hiranyāśah | sūryatvachāḥ | arunapsavah* | vi. 66, 2; vii. 59, 11; viii. 7, 7). They are also compared to swans with black plumage (*haṁsāśo nila-prishṭhāḥ*, vii. 59, 7); and are sometimes said to be playful as children or calves (*kṛilanti**

kriñah | śisūlāh na kriñayah sumātarah | ratsāso na prakrīlinah | i. 166, 2; vii. 56, 16; x. 78, 6). They are thus apostrophized in v. 54, 11: *añseshu vaḥ rishṭayah patsu khādayo vakshassu rukmāḥ Maruto rathe śubhāḥ | agnibhrājāśo vidyuto gabhastyoh śiprāḥ śīrashsu vitatāḥ hiranyayātiḥ |* "Spears rest upon your shoulders, ye Maruts; ye have anklets on your feet, golden ornaments on your breasts, lustre in your ears, fiery lightnings in your hands, and golden helmets²³¹ placed upon your

²³¹ In ii. 34, 3, the epithet of *hiranya-śiprāḥ* is applied to these deities. This Sāyana explains by *sūrārāmaya-śīrastrāyāḥ*, "with golden helmets." That one sense of *śiprā* (feminine) is "a head-dress, or a helmet," is settled by the verse in the text, v. 54, 11, where the words are *śiprāḥ śīrashsu vitatāḥ hiranyayātiḥ*, "golden helmets are stretched or (placed) upon your heads;" and also by viii. 7, 25, where it is said, *śiprāḥ śīrashā hiranyayātiḥ . . . vyavajata śriye*, "they displayed for ornament golden helmets on their heads." In the first of these passages, Sāyana interprets *śiprāḥ* as meaning a 'turban,' in the second a 'helmet.' It thus appears that *śiprāḥ*, in these texts at least, must mean something external to the head, and not a feature of the face as *śipra* is often interpreted, when applied to Indra. Thus *sāśipra* is explained by Sāyana on i. 9, 3, as meaning *sobhāna-hana sobhāna-māsku vā*, "having handsome jaws, or a handsome nose;" since Yaska, he says, makes *śipra* to mean one or other of these two parts of the face (Nirukta, vi. 17). The same explanation is given by Sāyana on i. 29, 2; i. 81, 4; and i. 101, 10. On iii. 30, 3, however, the same commentator says: *śipra-sābdena śīrastrāyām abhūdhigate | sobhāna-śīrastrāyopetah | yadōऽ sobhāna-hannuām |* "By the word *śipra*, a helmet is signified. *Sāśipra* therefore means 'having a handsome helmet,' or it means 'having handsome jaws.' On iii. 32, 3; iii. 36, 10; viii. 32, 4, 21; viii. 33, 7; viii. 55, 4; he returns to the latter interpretation. On viii. 17, 4; viii. 81, 4; viii. 82, 12; he again gives the alternative explanation as on iii. 30, 3. Professor Aufrecht has favoured me with a note on the subject of the word *śipra* and its derivatives, of which the following are the most important parts: *Śipra* in the dual means jaws (i. 101, 10; iii. 32, 1; v. 36, 2; viii. 65, 10; x. 96, 9; x. 105, 5). *Śiprāvāt* means "having large jaws" (vi. 17, 2). *Śiprin* means the same, and is used only of Indra (i. 29, 2; i. 81, 1; iii. 36, 10, etc. etc.). *Śiprinī*, as Professor Aufrecht considers, means "a draught (imbibed by the jaws);'" and he translates i. 30, 11, thus: "(Partake, our friend, wielder of the thunderbolt, of the draughts of us thy friends the soma-drinkers, thou who art fond of Soma)." *Śiprīyat* (x. 105, 5) will thus be "he who possesses the draught." *Śiprāḥ* in v. 54, 11, and viii. 7, 25, are "visors," the two parts of which are compared to two jaws. *Ayāḥ-śipra*, used of the Ribhus (iv. 37, 4) will consequently mean "having iron visors." The word occurs in other compounds, to which I need not here refer. I am not sufficiently acquainted with the armour of India to know whether anything like a visor was or is used by warriors in that country. It is, however, customary for the Hindus in particular circumstances (as for protection from the heat, and also from the cold, and for purposes of disguise) to wear their turbans not only wrapped horizontally round their heads, but also to tie another cloth perpendicularly under their chins and over the tops of their heads, thus enclosing the sides of their faces. This is called in the vernacular Hindi *dhaṭhā bāndhā*. The word *dhaṭhā* is explained in Shakespear's Hindustani Dictionary, s.v. as "a handkerchief tied over the turban and over the eyes."

heads.” Compare i. 64, 4; i. 166, 10; ii. 34, 2, 3 (*dyāvo na strībhīś chitayanta khādināḥ* | “adorned with rings, they were conspicuous like the sky with its stars”); v. 53, 4 (where, in addition to their ornaments and their weapons, they are said to have been decorated with garlands: *ye anjishu ye vāśishu svabhānavaḥ srakshu rukmeshu khādīshu | śrāyāḥ ratheśhu dhanrasu*); v. 55, 1; v. 57, 5, 6 (every glory is manifested in their bodies: *viśvā rāḥ śrīr adhi tanūshu pipiṣe*); v. 58, 2 (*khādīhastam*); vii. 56, 11, 13 (*añseshu vo Marutāḥ khādayāḥ*²²⁵ | “on your shoulders, Maruts, are rings”); viii. 7, 25; viii. 20, 4 (*śubhrakhādayāḥ*), 11, 22; x. 78, 2. They are armed with golden weapons, and with lightnings, dart thunderbolts, gleam like flames of fire, and are borne along with the fury of boisterous winds (*vidyunmahaso naro aśmadiṣṭyavo vātavisho Marutāḥ*, v. 54, 3); viii. 7, 4, 17, 32 (*rājrahastaiḥ . . . marudbhīḥ . . . hiranyarāśibhīḥ*); x. 78, 2, 3 (*vātāśo na ye dhunayo jīgatnaro agnīnāṁ na jiheāḥ virokinaḥ*); they split Vṛittra into fragments (viii. 7, 23: *ti vṛittram parvaśo yayuḥ*); they are clothed with rain (*varshanir-nijāḥ*, v. 57, 4); they create darkness even during the day, with the rain-clouds distribute showers all over the world, water the earth, and avert heat i. 38, 9 (*divā chit tamāḥ krīnvanti parjanyena udavā-hena | yat prīthivīṁ ryundanti*); v. 54, 1 (*sārdhāya mārutāya . . . gharma-stubhe*); v. 55, 5 (*ud irayatha Marutāḥ samudrato yāyaḥ vṛish-tīṁ varshayatha purishināḥ*); viii. 7, 4 (*rapanti maruto miham | 16. ye drapsāḥ iva rodasī dhamanti annū vṛishtibhīḥ*).²²⁶ They open up a path for the sun, viii. 7, 8 (*srījanti rāśmim ojasā panthāṁ sūryāya yātave*). They cause the mountains, the earth, and both the worlds to quake, i. 39, 5 (*pra repayanti parvatān*); i. 87, 3 (*rejate bhūmiḥ*); v. 54, 1, 3 (*parvalachyutaḥ*); v. 60, 2 f. (*vo bhiya prīthivi chid rejate parvataś chit | parcatāś chin mahi vridhō bibhāya divāś chit sānu rejate svāne rāḥ*); vii. 57, 1 (*ye rejayanti rodasī chid urvi*); viii. 7, 4; viii. 20, 5. They rend trees, and, like wild elephants, they devour the forests, i. 39, 5; i. 64, 7 (*vi vinchanti vanaspatin | mṛigāḥ iva hastināḥ*

²²⁵ On the sense of the word *khādi* see Müller's Trans. of the R.V. p. 102 and 218.

²²⁶ In a hymn of the A.V. iv. 27, verse 3, the Maruts are said to give an impulse to the milk of cows, the sap of plants, the speed of horses (*pāyo dhenūnāṁ rasam ushadrūnāṁ jāvāṁ arvānāṁ kavayo ye invatha*); and in the 4th verse they are described as raising the waters from the sea to the sky, and as discharging them from the sky on the earth (*apāḥ samudrād divām udvahanti divas prīthivīṁ abhi ye srījanti*).

khādathā vanā). They have iron teeth (*ayodañshṭrān*, i. 88, 5); they roar like lions (*sīnhāḥ ivā nānādati*, i. 64, 8); all creatures are afraid of them, i. 85, 8 (*bhayante viśrā bhuvanā marudbhyaḥ*. Their weapons are of various descriptions—spears, bows, quivers, and arrows (*rāśimantah rishtimantah* | *ishumanto nishanginah*), i. 37, 2; v. 57, 2. Their coursers are swift as thought (*manojivah*, i. 85, 4). They ride, with whips in their hands (*kaśāḥ hasteshu*, i. 37, 3; i. 168, 4), in golden cars (*hiranyarathāḥ*, v. 57, 1), with golden wheels (*hiranyebhiḥ pavibhiḥ* | *hiranya-chakrān*, i. 64, 11; i. 88, 5), drawn by ruddy and tawny horses (with which the chariots are said to be winged), and flashing forth lightnings, or formed of lightning, i. 88, 1, 2 (*ā vid-yunmadbhīḥ rḡhebhīr rishtimadbhīr aśvaparnaiḥ* | *arunebhiḥ piśangair aśraiḥ*); iii. 54, 13 (*vidyudrathāḥ Marutāḥ rishtimantah*); v. 57, 4 (*piśangāśvāḥ aruṇāśvāḥ*). The animals by which these chariots are described as being drawn are designated in some places by the epithet *prishatih* (i. 37, 2; i. 39, 6; i. 85, 5; viii. 7, 28), which Professor Wilson—following Śāyana on Rig-veda, i. 37, 2²³⁷—renders by “spotted deer.” But in i. 38, 12, the horses (*aśvāḥ*) of the Maruts are spoken of, as is also the case in viii. 7, 27, where they (the horses) are called *hiranya-pāṇibhiḥ*, “golden-footed;” though in the next verse (28) the *prishatih* are again spoken of, as well as a *prashṭih rohitah*, which we find also in i. 39, 6, and which Śāyana understands to denote either a swift buck, or a buck yoked as a leader to the does. In i. 87, 4, the troop of Maruts itself receives the epithet *prishad-aśva*, “having spotted horses.” This is, indeed, explained by Śāyana in the sense of “having does marked with white spots instead of horses;”²³⁸ but in his notes on v. 54, 2, 10, and v. 55, 1, where the Maruts’ horses are again spoken of (*na vo aśvāḥ śrathayantu* | *īyante aśvaiḥ suyamebhīr aśubhīḥ*), he does not repeat this explanation. In v. 55, 6, where the Maruts are described as having yoked *prishatih* (feminine) as horses (*aśvān*, masculine,) to their chariots, Śāyana says we may either understand “spotted mares,” or suppose the word “horse” to stand for

²³⁷ *Prishatyo vīndu-yuktūḥ mrīggo Marud-vāhana-bhūtūḥ* | “*prishatyo Marutām*” *iti Nīghanīvūktatvā*.

²³⁸ Benfey, in his translation of this verse (Orient und Occident, ii. 250) retains the sense of antelopes. In vii. 60, 1, the Maruts are styled *swāseñh*, “having good horses,” which Śāyana explains *śobhanā-vāhāḥ*, “having good carriers.”

doe (*prishatih . . . prihad-varṇāḥ vadavīḥ | sārangī vā atra aśra-śabda-vāhyā*). In his note on *prishatibhiḥ* in ii. 34, 3, he says they may be either does marked with white spots, or mares; and he interprets *prishatih* in v. 57, 3, by *aśvāḥ*, mares. Professor Aufrecht, who has favoured me with a note on the subject of the word *prishatih*, is of opinion that, looking to all the passages where it occurs in connection with the Maruts, it must mean mares.²³⁹ Perhaps it is best to hold with Professor Müller (Trans. of R.V. i. p. 59) that the Vedic poets admitted both ideas, as we find "that they speak in the same hymns, and even in the same verse, of the fallow deer, and also of the horses of the Maruts."

In the following verses, viii. 83, 9 ff., high cosmical functions are ascribed to the Maruts: *ā ye viśvā pārthivāni paprathan rochanā divāḥ | Marutāḥ somapītaye | 10. Tyān nu pūtadakshaso divo vo Maruto huvē asya somasya pītaye | 11. Tyān nu ye vi rodasī tastabhuḥ Maruto huvē asya somasya pītaye | 12. Tuān nu Mārutanā gaṇān girishṭānā vṛishaṇān huvē asya somasya pītaye | 9 and 10.* "I invite to drink this soma the Maruts who stretched out all the terrestrial regions, and the luminaries of the sky; I call from the heaven those Maruts of pure

²³⁹ Professor Aufrecht has pointed out a number of passages regarding the sense of the words *prihad-aśva* and *prishat*, as Rayamukti on Amara, the Vāj. Sanh. xxiv. 11, 18; Sātapatha Brāhmaṇa, v. 5, 1, 10, and v. 5, 2, 9. He has also indicated another verse of the Rig-veda (v. 58, 6), where *prishatibhis* in the feminine is joined with *aśvāḥ* in the masculine (where Professor Müller, Trans. of R.V. i. 59, would translate, "when you come with the deer, the horses, and the chariots"); and remarks that viii. 54, 10, 11, could not mean that the rishi received a thousand antelopes. (The words are these: *dātā me prishatīnām rījā hiranyavīnām | mā devāḥ maghavā rishat | 11. Sohasre prishatīnām udhi śchaudram brihat pṛithu | śukraṇī hiranyam ādade*) "O gods, may the bountiful king, the giver to me of the gold-decked *prishatīs*, never perish! 11. I received gold, brilliant, heavy, broad, and shining, over and above a thousand *prishatīs* (probably speckled cows)." Sāyana represents Indra as the bountiful patron here, and makes the worshipper pray to the gods that Indra may not perish, an erroneous interpretation, surely. Professor Roth appears, from a remark under the word *eta* (vol. i. p. 1091 of his Dict.) to have at one time regarded *prishatīyah* as a kind of deer. In his explanation of this latter word itself, however (in a later part of his Lexicon, which perhaps had not reached me when this note was first written), he says that it is a designation of the team of the Maruts; and according to the ordinary assumption of the commentators, which, however, is not established either by the Nirukta, or by any of the Brāhmaṇas known to us, denotes spotted antelopes. There is nothing, however, he goes on to say, to prevent our understanding the word (with Mahidhara on Vāj. Sanh. ii. 16) to mean spotted mares, as mention is frequently enough made of the horses of the Maruts.

power. 11. I call to drink this soma those Maruts who held apart the two worlds. 12. I call to drink this soma that vigorous host of Maruts which dwells in the mountains."

The Maruts or Rudras (like their father Rudra; see the 4th vol. of this work, pp. 253, 259, 261, 263 f., 333 ff.), are in one hymn, viii. 20, 23, 25, supplicated to bring healing remedies, which are described as abiding in the Sindhu, the Asiknī, the seas, and the hills (*maruto mārutasya naḥ ā bhesajasya vahata | yad Sindhau yad Asiknyāñ yat samudreshu . . . yat parvateshu bhesajam*).

(2) *Relations of the Maruts to Indra;—the rival claims of the two parties.*

Professor Wilson is of opinion (Rig-veda ii., Introduction p. vii. and notes pp. 145 and 160), that in a few hymns some traces are perceptible of a dispute between the votaries of the Maruts and those of Indra in regard to their respective claims to worship. Thus in hymns 165 and 170 of the first book of the Rig-veda we find dialogues, in the first case between Indra and the Maruts, and in the second between Indra and Agastya, in which the rival pretensions of these deities appear. Indra asks, i. 165, 6 : *kva syā vo Marutāḥ svadhā āśid yan mān ekam samadhatta Ahihatye | akūn hi ugras tuvishas tuvishmān viśvasya śatror anamañ vadhasnaiḥ |* 7. *Bhūri chakartha yujyebhir asme samānebhir vṛishubha paunīsyebhiḥ | bhūrīni hi kriṇavāma śavishṭha Indra kratvā Maruto yad rāśāma |* 8. *Vadhim Vṛittram marutāḥ indriyeṣa svena bhūmena |* "Where was your inherent power, ye Maruts, when ye involved me alone²⁴⁰ in the conflict with Ahi? It was I who, fierce, strong, and energetic, overturned my enemies with my shafts." The Maruts rejoin: "7. Vigorous god, thou hast done great things with us for thy helpers, through our equal valour; for, O strong Indra, we Maruts by our power can perform many great exploits when we desire." Indra replies: "8. By my own prowess, Maruts, I slew Vrittra, mighty in my wrath," etc.

Of hymn i. 170, the Nirukta says, i. 5, that "Agastya, having prepared an oblation for Indra, desired to give the Maruts also a share in it. On which Indra came and complained." (*Agastyaḥ Indrāya havir nirupyā Marudbhyaḥ sampraditsāñ chakāra | sa Indraḥ elya*

²⁴⁰ See above, p. 93, note.

*pariderayānchakre). The Maruts reply, i. 170, 2: kiñ nah Indra
jighāñsasi bhrātaro marutas tava | tebhīḥ kalpava sādhuyā mā nah
samaraṇe radhīḥ | 3. Kiñ no bhrātar Agastya sakha sann ati manyase |
vidma hi te yathā mano asmabhyaṁ in na ditsasi | “Why dost thou seek
to kill us, Indra? The Maruts are thy brothers. Act amicably to-
wards them. Do not kill us in the fray.”²⁴¹ Indra then says to
Agastya, v. 3. “Why dost thou, brother Agastya, being our friend,
disregard us? For we know how thy mind is. Thou wilt not give
us anything.”—See Roth’s Elucidations of Nirukta, p. 6.) In i. 171,
4, also, the rishi, after imploring the favour of the Maruts, says to
them apologetically: *asmād ahañ tavishād iṣhamāñnah Indrād bhiyā
Maruto rejamāñnah | yushmabhyāñ haryū niśitāni āsan tāpi āre chakrīma
mrīlata nah |* “I fled, trembling through fear of the mighty Indra.
Oblations were prepared for you; we put them away; be merciful to
us.” (Compare R.V. iv. 18, 11; viii. 7, 31, and viii. 85, 7, quoted above,
pp. 92 ff., note.) See Professor Muller’s translation of i. 165, and the
full illustrations he gives of its signification in his notes, pp. 170 ff.,
179, 184, 186, 187, 189. This hymn is referred to in the following
short story from the Taitt. Brāhmaṇa, ii. 7, 11, 1: *Agastyo marudbhyaḥ
ukshṇaḥ praukshat | tān Indraḥ ādatta | te enaū rājram udyatya abhyā-
yanta | tān Agastyaś chaiva Indraś cha kayāśubhīgena āśamayatīm | tān
śāntān upākrayata yat kayāśubhīyam bhavati śāntyai | tasmād ete ain-
drāmārutāḥ ukshṇaḥ savaṇīyāḥ bhavanti | trayāḥ prathame ‘hann āla-
bhhyante | evaū dṛītye | ecaū tṛītye | pancha uttame ‘hann ālabhyante |*
“Agastya was immolating bulls to the Maruts. These bulls Indra
carried off. The Maruts ran at him brandishing a thunderbolt. Agastya
and Indra pacified them with the *kayāśubhīya*” (referring to R.V. i.
165, 1, of which the first verse begins with the words *kayā śubhā*).
“Indra invited them to the ceremony when pacified, for the *kayāśu-
bhīya* is used for pacification. Hence these bulls are to be offered both
to Indra and the Maruts. Three are sacrificed on the first day, as
many on the second and third; on the last day five are immolated.”*

In the following passages (some of which have been already quoted)
the Maruts are said to worship Indra, viz., iii. 32, 3; v. 29, 1, 2, 6;
viii. 3, 7; viii. 78, 1, 3.

²⁴¹ See Roth on the sense of this text, s.v. *kalp*.

SECTION X.

SŪRYA.

(1) *The two sun-gods separately celebrated in the hymns.*

The great powers presiding over day and night are, as we have seen above, supposed by the Indian commentators to be personified in Mitra and Varuna. But these deities, and especially Varuna, as described in the Veda, are far more than the mere representatives of day and night. They are also recognized as moral governors, as well as superintendents of physical phenomena. There are two other gods (also, as has been already noticed, p. 51, reckoned in a few passages as belonging to the Ādityas), who are exact personifications of the sun,²¹² viz., Sūrya and Savitri.²¹³ It is under these two different appellations that the sun is chiefly celebrated in the Rig-veda; and although it may be difficult to perceive why the one word should be used in any particular case

²¹² In the Homeric hymn to Heliios, verses 8 ff., the sun is thus described :

ος φάλνει θυητόσι καὶ ἀθανάτοις θεοῖσιν
Ἴπποις ἐμβεβασά· σμερδνύν δ' ὥγε δέρκεται ὄσσοις
χρυσήη ἐκ κόρυθος· λαμπταὶ δ' ἀκτίνες ἀπ' αὐτοῦ
ἀγλαῆις στήλαινοι, παρὰ κροτάφον τε παρειαλ
λαμπταὶ ἀπὸ κρατὸς χαρέν κατέχουσι πρόσωπον
τηλαυγές· καλὸν δὲ περὶ χρότοι λάμπεται ἔσθος
λεπτουργές, πνοῇ ἀνέμοις· ὑπὸ δ' ἄρσενες ἴπποις
ἔσθος ἀρ γέ στήσας χρυσόβιγον ὄρμα καὶ ἴπποις
ἴστεριος πέμπτησι δὲ οὐρανοῦ ὀλκανύδε.

²¹³ Regarding the Greek ideas of the divinity of the sun, moon, and stars, the reader may compare the passages of Plato cited or referred to by Mr. Grote, Plato, iii. pp. 381, 414, 418, 449, 452, 497. One of these passages, from the Laws vii. p. 821, is as follows :—”Ω ἀγαθοί, καταψευδόμεθα νῦν ὡς ἔτος ἐπειν “Ελλῆρες πάντες μεγάλοι θεῶν, Ἡλίου τε ἄμα καὶ Σελήνης. Again in the Epinomis p. 981, mention is made of the visible deities, by which the stars are meant : θεοῖς δὲ δὴ τοῦς δοκτούς, μεγίστους καὶ τιμιωτάτους καὶ οἰξύτατον ὅρῶντας παντρ, τοὺς πρότους τὴν τῶν ἀστρῶν φύσιν λεκτέον, κ.τ.λ.

rather than the other, the application of the names may perhaps depend upon some difference in the aspect under which the sun is conceived, or on some diversity in the functions which he is regarded as fulfilling. Different sets of hymns are, at all events, devoted to his worship under each of these names, and the epithets which are applied to him in each of these characters are for the most part separate. In some few places, both these two names, and occasionally some others, appear to be applied to the solar deity indiscriminately, but in most cases the distinction between them is nominally, at least, preserved.

The principal hymns, or portions of hymns, in praise of, or referring to, Sūrya are the following :—i. 50, 1–13 ; i. 115, 1–6 ; iv. 13, 1–3 ; v. 40, 5, 6, 8, 9 ; v. 45, 9, 10 ; v. 59, 5 ; vii. 60, 1–4 ; x. 37, 1 ff. ; x. 170. He is treated of in Nirukta, xii. 14–16.

(2) *Sūrya's parentage, relations to the other gods, epithets, and functions.*

In x. 37, 1, Sūrya is styled the son of Dyaus (*Dicas putrāya Sūryāya śāṁsata*). In x. 88, 11, he is called the son of Aditi (*Sūryām Ādityam*), and by the same title in viii, 90, 11 (*Bun mahān asi Sūrya baṭ Āditya mahān asi*) ; but in other places he appears to be distinguished from the Ādityas, as in viii. 35, 13 ff. (*sajoshasā Ushasā Sūryena cha Ādityai yātam Aśvinā*). Ushas (the Dawn) is in one place said to be his wife (*Sūryasya yosha*, vii. 75, 5), while in another passage, vii. 78, 3, the Dawns are, by a natural figure, said to produce him (*ajijanan sūryām yajnam agnim*) along with Sacrifice and Agni, and in a third text, to reveal all the three (*prāchikitat sūryām yajnam agnim*). Sūrya is described as moving on a car, which is sometimes said to be drawn by one and sometimes by several, or by seven, fleet and ruddy horses or mares²⁴¹ (i. 115, 3, 4 ; vii. 60, 3 : *ayukta sapta haritaḥ sadhastād yāḥ iṁ vahanti sūryām gṛhitāchih*) ; vii. 63, 2 (*yad etaśo vahanti dhārshu yuktaḥ* ; compare ix. 63, 7 : *ayukta sūraḥ etaśam pava-mānaḥ*) ; x. 37, 3 ; x. 49, 7. His path is prepared by the Ādityas, Mitra, Aryaman, and Varuna, i. 24, 8 (*uruṇ hi rājā Varunaś chakāra sūryāya panthām anu etaśai u*) ; vii. 60, 4 (*yasmai Ādityāḥ adhvano radanti Mitro Aryamā Varunāḥ sajoshāḥ*) ; vii. 87, 1. Pūshan goes

²⁴¹ Indra is said to traverse the sky with the sun's horses (*ahaṁ Sūryasya pari-yāmi ṛśubhiḥ pra etaśehir vahamānaḥ yasū*, x. 49, 7). Compare Ovid's description of Phaethon's horses, Metam. ii. 153.

as his messenger with his golden ships, which sail in the aerial ocean, vi. 58, 3 (*yās te Pāshān nārāḥ antāḥ samudre hiranyayīr antarikṣa charanti | tābhṛīr yāsi dūtyām sūryasya*). He is the preserver and soul of all things stationary and moving, i. 115, 1 (*sūryāḥ ātmā jagatas tastuṣaścha*); vii. 60, 2 (*viśrasya sthātūr jagataścha gopāḥ*), the vivifier (*prasavītā*²¹⁵) of men, and common to them all, vii. 63, 2, 3 (*sādhanāṇāḥ sūryo mānushānām | ud u eti prasavītā janānām*). Enlivened by him men pursue their ends and perform their work, vii. 63, 4 (*nānāñ janāḥ sūryena prasūtāḥ ayann arthāni kṛinavann apāñsi*). He is far-seeing, all-seeing, beholds all creatures, and the good and bad deeds of mortals,²¹⁶ i. 50, 2, 7; vi. 51, 2; vii. 35, 8; vii. 60, 2; vii. 61, 1; vii. 63, 1, 4; x. 37, 1 (*sūryā viśeacakhaśo | paśyan janmāni sūrya | sūryāḥ uru-chakshāḥ | r̄jū marteshu r̄jīnā cha paśyan | abhi yo viśvā bhuvanāni chashṭe | dūredriśe*). He is represented as the eye of Mitra and Varuna, and sometimes of Agni also, i. 115, 1; vi. 51, 1; vii. 61, 1; vii. 63, 1; x. 37, 1 (*chakshur Mitrasya Varunasya Agneḥ | chakshur Mitrasya Varunasya | namo Mitrasya Varunasya chakshase*). In one passage, vii. 77, 3, Ushas (the Dawn) is said to bring the eye of the gods, and

²¹⁵ This word and others derived from the same root *su* or *sū*, are, as we shall shortly see, very frequently applied to Savitri. In x. 66, 2, the gods are said to be *Indra-prasūtāḥ*.

²¹⁶ The same thing is naturally and frequently said of the sun in classical literature. Thus Homer says, Iliad, iii. 277:

ἡλίος δε πάντ' ἐφορᾶς καὶ πάντ' ἐπακούεις. κ.τ.λ.

and again in the Iliad, xiv. 344 f.:

οἰδέ· ἦν νῷ διδράκοι ήλίος περ,
οὗτε καὶ δέντατον πίλεται φός εἰσοράσθαι·

And in the Odyssey, viii. 270 f.:

ἕφαρ δὲ οἱ Ἕγγειλος ηλθεν

“Ηλίος, ο σφ’ ἐνήσης μηγαζούμενος φιλότητι.

So too *Xeschylus* in the Prometheus Vinctus:

καὶ τὸν πανόπτην κύκλου ἡλίου καλῶ.

And Plutarch, Isis and Osiris, 12:

Τύς Ρέας φασὶ κρύφα τῷ Κρόνῳ συγγενομένης αἰσθέμενον ἐπαράστασθαι τὸν Ήλιον.

So too Ovid, Metamorph. iv. 171 f.:

Primus adulterium Veneris cum Marte putatur

Hic vidisse deus: vidot hic deus omnia primus.

and verses 195 ff.:

qui que omnia cernere debes,
Leucotheon spectas: et virgine figis in una
quos mundo debes oculos.

lead on the bright and beautiful horse, by which the sun seems to be intended (*devānām chakshuh subhagū vahanti śvetañ nayantī sudṛisikam aśvam*; compare vii. 76, 1: *kratvā devānām ajanishṭa chakshuh*).²⁴⁷ In x. 85, 1, it is said that while the earth is upheld by truth, the sky is upheld by the sun (*satyenottabhitā bhūmiḥ sūryenottabhitā dyauḥ*). He rolls up darkness like a hide, vii. 63, 1 (*charmeva yaḥ samviryak tamāñsi*). By his greatness he is the divine leader (or priest) of the gods, viii. 90, 12 (*mahnā devānām asuryaḥ purohitāḥ*). In viii. 82, 1, 4, he is identified with Indra, or vice versa, Indra with him. In x. 170, 4, the epithets *viśvakarman*, the architect of the universe, and *viśvadevyavat*, possessed of all divine attributes, are applied to him (as in viii. 87, 2, Indra also is styled *viśvakarman* and *viśvadeva*). In vii. 60, 1, and vii. 62, 2, he is prayed at his rising to declare men sinless to Mitra, Varuṇa, etc. (*yad adya Sūrya bravo andgāḥ udyan Mitrāya Varunāya salyam*).

(3) *Subordinate position sometimes assigned to him.*

In many passages, however, the dependent position of Sūrya is asserted. Thus he is said to have been produced, or caused to shine, or to rise, or to have his path prepared, etc., by Indra, ii. 12, 7 (*yaḥ Sūryaṁ yaḥ Ushasāṁ jajāna*); iii. 31, 15 (*Indro nr̥ibhir ajanad dīdyānah sākān Sūryam ushasāṁ gātum Agnim*); iii. 32, 8 (*jajāna Sūryam ushasam*); iii. 41, 2 (*sūryaṁ haryann arochayaḥ*); iii. 49, 4 (*janitā sūryasya*); vi. 17, 5; vi. 30, 5; viii. 78, 7 (*ā sūryaṁ rohayo divi*);²⁴⁸ viii. 87, 2; x. 171, 4 (*tvāṁ tyam Indra sūryam paśchā santam puras kṣidhi*); by Indra and Soma, vi. 72, 2 (*ut sūryaṁ nayatho jyotishā saha*); by Agni, x. 3, 2; x. 156, 4 (*Agne nakshatram ajaram ā sūryaṁ rohayo divi | dadhajyotiḥ janebhyah*); by the Ushases (Dawns),

²⁴⁷ In v. 59, 3, 5, and x. 10, 9, the eye of the sun is spoken of; and in x. 16, 3, the affinity of the eye to the sun is indicated. In A.V. v. 24, 9, the sun is said to be the lord of eyes (*sūryaś chakshushūṁ adhipatiḥ*), and in A.V. xiii. 1, 45, he is said to see beyond the sky, the earth, and the waters, and to be the one eye of created things (*sūryo dyāñ sūryaḥ prithivīñ sūryaḥ ūpo 'tipasyati | sūryo bhūtasya ekañ chakshur ārūroha divam mahīm*).

²⁴⁸ In his note on this passage (viii. 78, 7) Sūryana relates a legend, that formerly the Papis had carried off the cows of the Angirases, and placed them on a mountain enveloped in darkness, when Indra, after being lauded by the Angirases, and supplicated to restore the cows, caused the sun to rise that he might see them.

vii. 78, 3 (*ajijanan sūryam yajnam agnim*); by Soma, vi. 44, 23 (*ayañ sūrye adadhāj jyotir antaḥ*); ix. 63, 7; ix. 75, 1; ix. 86, 29 (*tava jyotiñshi pavamāna sūryah*); ix. 96, 5 (*janitā sūryasya*); ix. 97, 41; ix. 107, 7; ix. 110, 3); by Dhātri, x. 190, 3 (*sūryā-chandramasau Dhātā yathāpūrvam akalpayat*); by Varuṇa, i. 24, 8; vii. 87, 1 (quoted above); by Mitra and Varuna, iv. 13, 2 (*anu vratañ Varuno yanti Mitro yat sūryam divi ārohayanti*); v. 63, 4, 7 (*sūryam ā dhattho divi*); Indra and Varuṇa, vii. 82, 3 (*sūryam airayatañ divi prabhūm*); by Indra and Viṣṇu, vii. 99, 4 (*urūn yajnāya chakrathur u lokañ janayantā sūryam ushāsam ayñim*), and by the Angirases through their rites, x. 62, 3 (*ye ritena sūryam ārohayān divi aprathayan prithivīm mātarañ vi*). In passages of this description the divine personality of the sun is thrown into the background: the grand luminary becomes little more than a part of nature, created and controlled by those spiritual powers which exist above and beyond all material phenomena. The divine power of Mitra and Varuṇa is said to be shown in the sky, where Sūrya moves a luminary and a bright agent [or instrument] of theirs; whom again they conceal by clouds and rain, v. 63, 4 (*māyā vām Mitravarṇā divi śritā sūryo jyotiś charati chitram āyudham | tam abhrena vrishṭyā gūhatho divi*). He is declared to be god-born, x. 37, 1; to be the son of the sky, ibid. (*devajātāya ketave Divas putrāya Sūryāya*); to have been drawn by the gods from the ocean where he was hidden (x. 72, 7, see above, p. 48); to have been placed by the gods in heaven, x. 88, 11 (*yadā id enam adadhur yajniyāso divi devāḥ sūryam ādityeyam*), where he is identified with Agni; and to have sprung from the eye of Purusha, x. 90, 13 (*chakshoh sūryo ajāyata*).²⁴⁹ He is also said to have been overcome and despoiled by Indra, x. 43, 5 (*sañvargañ yan maghavā sūryam jayat*),²⁵⁰ who, in some obscure verses is alluded to as having carried off one of the wheels of his chariot, i. 175, 4; iv. 28, 2; iv. 30, 4; v. 29, 10.

(4) *Translation of a hymn to Sūrya.*

I subjoin, with a translation, the greater part of the picturesque, if somewhat monotonous, hymn, i. 50: *Ud u tyañ jātavedasañ devañ*

²⁴⁹ In the A.V. iv. 10, 5, the sun is said to have sprang from Vṛittra (*Vṛittrājātā divākaraḥ*).

²⁵⁰ See the 4th vol. of this work, pp. 92 f.

*vahanti ketavaḥ | dṛiṣe viśvāya sūryam | 2. Apa tye tāyavo yathā
 nakshattrā yanti aktubhiḥ | sūrāya viśvachakshase | 3. Adiśram asya
 ketavo vi raśmaya janān anu | bhrājanto agnayo yatha | 4. Taranir
 viśvadarśato jyotishkrīd asī sūrya | viśvam ā bhāsi rochānam | 5. Pratyān
 devānān viśah pratyān ud eshi mānushān | pratyān viśeān svar dṛiṣe |
 6. Yena pāvaka chakshasā bhuranyantañ janān anu | tvañ Varuṇa
 paśyasi | 7. Vi dyām eshi rajas prithu aha mimāno aktubhiḥ | paśyan
 janmāni sūrya | 8. Sapta trā harito ratha vahanti deva sūrya | śośish-
 keśānī vichakshana | 9. ayukta sapta śundhyuwaḥ sūro rathasya naptyaḥ |
 tūbhīr yati svayuktibhiḥ | 10. Ud vayañ tamasas pari jyotish paśyantah
 uttaram | devān devatrā sūryam agaṇma jyotir uttamam |*

1. “The heralds²⁵¹ lead aloft this god Sūrya, who knows all beings, (manifesting him) to the universal gaze. 2. (Eclipsed) by thy rays, the stars slink away, like thieves, before thee the all-beholding luminary. 3. His rays revealing (his presence) are visible to all mankind, flaming like fires. 4. Traversing (the heavens), all-conspicuous, thou createst light, o Sūrya, and illuminatest the whole firmament. 5. Thou risest in the presence of the race of gods, of men, and of the entire heaven, that thou mayest be beheld. 6. With that glance of thine wherewith, o illuminator, o Varuna, thou surveyest the busy race of men,²⁵² 7. thou, o Sūrya, penetratest the sky, the broad firmament, measuring out the days with thy rays, spying out all creatures. 8. Seven ruddy mares bear thee onward in thy chariot, o clear-sighted Sūrya, the god with flaming locks. 9. The sun has yoked the seven brilliant mares, the daughters of the car; with these, the self-yoked, he advances. 10. Gazing towards the upper light beyond the darkness, we have ascended to the highest luminary, Sūrya, a god among the gods.”²⁵³

²⁵¹ In his translation of R.V. i. 166, 1, Professor Müller renders *ketu* by herald (see pp. 197, and 201), a sense which suits the verse before us very well.

²⁵² See Professor Benfey's translation, and note (*Orient und Occident*, i. p. 405), and the passage of Roth's *Abhandlungen* (*Dissertations on the literature and history of the Veda*) p. 81 f., to which he refers; and in which that writer regards the reading *janān* as standing for *janām*, the acc. sing., the last syllable being lengthened on account of the metre.

²⁵³ I subjoin a metrical translation of these verses:

1. By lustrous heralds led on high,
 The omniscient Sun ascends the sky,
 His glory drawing every eye.

The Atharva-veda contains a long hymn to Sūrya, xiii. 2, partly made up of extracts from the Rig-veda.

The Mahābhārata (iii. 166 ff.) also has a hymn to the same god, in which he is styled “the eye of the world, and the soul of all embodied creatures,”⁹ v. 166 (*tvam bhāno jagatāś chakshus tvam ātmā sarva-dehi-nām*); the source of all beings, the body of observances performed by those who practise ceremonies, the refuge of the Sāṅkhyas, the highest object of Yogins, the unbolted door, the resort of those seeking emancipation, etc., etc.; v. 166 f. (*tvāñ yonih sarva-bhūtanām tvam āchāraḥ kriyāvatām | tvāñ gatiḥ sarva-sāṅkhyanām yoginām tvam parāyaṇam | anāvṛitārgaladvāraṁ tvam gatis tvam munukshatām*); and his celestial chariot (*divyañ ratham*) is referred to (v. 170). He is also, we are told, said by those who understand the computation of time, to be the beginning and end of that period of a thousand yugas known as the day of Brahmā (*yad aho Brahmanāḥ proktān sahasra-yuga-sammitam | tasya tvam ādir antaḥ cha kālajnaiḥ samprakīrtitāḥ*); the lord of the Manus, of their sons, of the world sprung from Manu, and of all the lords of the Manvantaras. When the time of the mundane dissolution has arrived, the Samvarttaka fire, which reduces all things to ashes, issues from his wrath (vv. 185 f.; compare the 1st vol. of this work, pp. 43 f. and 207).

2. All-seeing Sun, the stars so bright,
Which gleamed throughout the sombre night,
Now scared, like thieves, slink fast away,
Quenched by the splendour of thy ray.
3. Thy beams to men thy presence shew;
Like blazing fires they seem to glow.
4. Conspicuous, rapid, source of light,
Thou makest all the welkin bright.
5. In sight of gods, and mortal eyes,
In sight of heaven thou seal'st the skies.
6. Bright god, thou scann'st with searching ken
The doings all of busy men.
7. Thou stridest o'er the sky; thy rays
Create, and measure out, our days;
8. 9. Thine eye all living things surveys.
Seven lucid mares thy chariot bear,
Self-yoked, athwart the fields of air,
Bright Sūrya, god with flaming hair.
10. That glow above the darkness we
Beholding, upward soar to thee,
For there among the gods thy light
Supreme is seen, divinely bright.

SECTION XI.

SAVITRÌ.

(1) *His epithets, characteristics, and functions.*

The hymns which are entirely or principally devoted to the celebration of Savitri are the following: i. 35; ii. 38; iv. 53; iv. 54; v. 81; v. 82; vii. 37; vii. 45; x. 149; with many detached passages and verses, such as i. 22, 5-8; iii. 56, 6, 7; iii. 62, 10-12, etc., etc.

The epithets, characteristics, and functions of this god, as described in the Rig-veda, are as follows:

He is pre-eminently the golden deity, being *hiranyaksha*, golden-eyed (i. 35, 8); *hiranya-pāni*,²⁵¹ *hiranya-hasta*, golden-handed (i. 22, 5; i. 35, 9, 10; iii. 54, 11; vi. 50, 8; vi. 71, 4; vii. 38, 2; S.V.i. 464; Vaj. S. i. 16; iv. 25; A.V. iii. 21, 8; vii. 14, 2; vii. 115, 2;²⁵² *hiranya-jihva*, golden-tongued (vi. 71, 3); *sujihva*, beautiful-tongued (iii. 54, 11; vii. 45, 4); *mandra-jihva*, pleasant-tongued (vi. 71, 4). He invests himself with golden or tawny mail (*piśangañ drāpim*, iv. 53, 2); and assumes all forms (*viśvā rūpāni prati mūnchate kavī*, v. 81, 2). He is also *harikeśa*, the yellow-haired (x. 139, 1). Luminous in his aspect, he ascends a golden car, drawn by radiant, brown, white-footed, horses; and beholding all creatures, he pursues an ascending and descending path, i. 35, 2-5; vii. 45, 1 (*hiranyayena Savitā Rathena devo yāti bhuvanāni paśyan | yāti devaḥ pravatā yāti udvatā yāti śubrābhyañ yajato haribhyām | kṛiṣanair viśvarūpañ*).

²⁵¹ See the tasteless explanations of this epithet given by the commentator and the Kaushitaki Brāhmaṇa, as mentioned in Rosen's and Wilson's notes on i. 22, 5; and see also Weber's Ind. Studien, ii. 306. The same epithet is given to Savitri in the Vāj. Sanhitā, i. 16, where see the commentary. Savitri is also called *prithupāni*, broad-handed (ii. 38, 2), and *supinzi*, beautiful-handed (iii. 33, 6; vii. 45, 4). Tvashtri, too, is called *supāni* (iii. 54, 12), as are also Mitra and Varuna (iii. 56, 7).

²⁵² According to the A.V. i. 33, 1, he, as well as Agni, was born in the golden-coloured waters (*hiranyavarṇāḥ duḥchayaḥ pīvakaḥ yāsu jātaḥ Savitā yāsu Agniḥ*).

hiranya-śamyāñ yajato brihantam ā asthād rathañ savitā chitrabha-nub | vi janān śyācābhi śtipādaḥ akhyān rathañ hiranyapraṅigāñ vahantaḥ | savitā suratno antarikṣapraḥ vahamāno aśvaiḥ). Surrounded by a golden lustre, *hiranyayām amatim* (iii. 38, 8 ; vii. 38, 1; vii. 45, 3), he illuminates the atmosphere, and all the regions of the earth, i. 35, 7, 8; iv. 14, 2; iv. 53, 4; v. 81, 2 (*vi suparṇo antarikṣāṇi akhyat | ashṭau vi akhyat kakubhaḥ prithivīyāḥ | īrdhvañ ketuñ savitā devo aśrej jyotiḥ viśvāsmai bhuvanāya kṛiñcan | adābhyo bhuvanāni prachakaśat | vi nākam akhyat Savitā*). His robust and golden arms,²⁵⁶ which he stretches out to bless, and infuse energy into, all creatures, reach to the utmost ends of heaven, ii. 38, 2; iv. 53, 3, 4; vi. 71, 1, 5; vii. 45, 2 (*viśasya hi śruṣṭayē devaḥ īrdhvaḥ pra bāhavā prithu-pāniḥ sisarṭi | pra bāhū asrak Savitā savīmani | ud u sya devaḥ Saritā hiranyayā bāhū ayañsta savanāya sukṛatuḥ | ud aya bāhū śilhiraḥ brihantā hiranyayā divo antān anashṭām*). In one place, however (vi. 71, 4), he is called *ayohanu*, the iron-jawed, though even there the commentator says that *ayas*, which ordinarily means iron, is to be rendered by gold. His ancient paths in the sky are said to be free from dust, i. 35, 11 (*ye te panthāḥ Savitāḥ pūrvyāśo arenavaḥ sukṛitāḥ antarikṣhe*). He is called (like Varuṇa and others of the gods) *asura*, a divine spirit (i. 35, 7, 10; iv. 53, 1). His will and independent authority cannot be resisted by Indra, Varuna, Mitra, Aryaman, Rudra, or by any other being, ii. 38, 7, 9; v. 82, 2 (*nakir asya tāni vrataḥ devasya Savitū minanti | na yasya Indro Varuṇo na Mitro vrataṁ Aryamā na minanti Rudraḥ | asya hi svayaśastarañ Savitūḥ kach chana priyam | na minanti svarājyam*). He observes fixed laws, iv. 53, 4; x. 34, 8; x. 139, 3 (*vratañi devaḥ Savitā 'bhirkshate | Savitā satyadharma*). The other gods follow his lead, v. 81, 3 (*yasya prayānam anu anye id yayur devaḥ*). The waters and the wind obey his ordinance, ii. 38, 2 (*āpaś chid asya vrata ā nimigrāḥ ayañ chid vāto ramate parijman*). His praises are celebrated by the Vasus, by Aditi, by the royal Varuṇa, by Mitra, and by Aryaman, vii. 38, 3, 4 (*api stutāḥ Savitā devo astu yam ā chid viśve Vasavo grīñanti | abhi yam devi Aditir grīñati savañ devasya*

²⁵⁶ Indra, too, is called *hiranya-bāhu*, golden-armed, vii. 34, 4. Agni is said to raise aloft his arms like Savitri, i. 95, 7. In vii. 79, 2, the Dawns are said to send forth light as Savitri stretches out his arms. In i. 190, 3, also the arms of Savitri are alluded to. In vii. 62, 5, Mitra and Varuna are supplicated to stretch out their arms.

Savitur jushānā | abhi samrājō Varuno grinanti abhi Mitrāso Aryamā sajoshāḥ). He is lord of all desirable things, and sends blessings from the sky, from the atmosphere, and from the earth, i. 24, 3 ; ii. 38, 11 (*īśānām vāryānām | asmabhyām tad divo adbhyāḥ pṛithivyāḥ tvayā dattām kūmyām rādhaḥ ā gāt | śām yat stotribhyaḥ ḥ apaye bharāti uruśāñeṣaya Savitar jaritre*). He impels the car of the Aśvins before the dawn, i. 34, 10 (*yuvor hi pūrvān Savitā ushaso ratham ritāya chitraṁ ghrīta-vantam ishyati*). He is *prajāpati*,²⁵⁷ the lord of all creatures, the supporter of the sky and of the world, and is supplicated to hasten to his worshippers with the same eagerness as cattle to a village, as warriors to their horses, as a cow to give milk to her calf, as a husband to his wife, iv. 53, 2; iv. 54, 4; x. 149, 1, 4²⁵⁸ (*Divo dhārttā bhuvanasya prajāpatiḥ | Savitā yantraiḥ pṛithivīm aramṇād askambhane Savitā dyām adriñhat | 4. Gāraḥ iva grāmaṁ yugudhīr ivāśvān vāśrena vatsaṁ sumanāḥ duhānā | patir iva jāyām abhi no ni etu dhartā divaḥ Savitā viśvavārah*). In v. 82, 7, he is called *viśvadeva*, “in all attributes a god.” He measured (or fashioned) the terrestrial regions, v. 81, 3 (*yah parthivāni vi mame*). He bestows immortality on the gods, iv. 54, 2 = Vāj. Sanh. xxxiii. 54 (*devebhyo hi prathamaṁ yajniyebhyo amṛitatvāṁ suvasi bhāgam uttamam*), as he did on the Ribhus, who by the greatness of their merits attained to his abode, i. 110, 2, 3 (*cheritasya bhūmanā agachhata Savitur dāśuso griham | tat Savitā vo amṛitatvam āśurat*). In x. 17, 4, he is prayed to convey the departed spirit to the abode of the righteous (*yatrāsate sukrito yatra te yayus tatra tvā devaḥ Savitā dadhātu*). He is supplicated to deliver his worshippers from sin, iv. 54, 3 (*achittī yach chakrima daivye jane . . . | deveshu cha Savitā mānusheshu chā tvāṁ no attra suvatād andagasah*).

Savitri is sometimes called *apāṁ napāt*, son of the waters (x. 149, 2), an epithet which is more commonly applied to Agni.

²⁵⁷ In the Taittirīya Brāhmaṇa, i. 6, 4, 1 (p. 117), it is said, *Prajāpatiḥ Savitā bhūtvā prajāḥ arijata*, “Prajāpati, becoming Savitri, created living beings.” On the relation of Savitri and Prajāpati see Weber, “Omine und Portenta,” pp. 386, 392; and the passage of the S’atapatha Brāhmaṇa, xii. 3, 5, 1, where it is said that people are accustomed to identify Savitri with Irujāpati, *Yo hy eva Savitā sa Prajāpatir iti vadantah*, etc., etc.

²⁵⁸ It is not clear whether it is Savitri or the aerial ocean (*samudra*) from which earth, atmosphere, and sky are said in x. 149, 2, to have sprung. See the 4th vol. of this work, p. 96.

(2) *Passages in which the origin of his name seems to be alluded to.*

The word Savitri is defined by Yâska (Nirukta, x. 31) as meaning *sarvasya prasavita*, but he does not explain in what sense *prasavita* is to be taken. The root *su* or *sū*, from which it is derived, has three principal significations, (1) to generate or bring forth; (2) to pour forth a libation; and (3) to send or impel. When treating of derivatives of this root as applied to Savitri, Sâyana sometimes gives them the sense of sending or impelling, and sometimes of permitting or authorizing (*anujnâ*). In a few places he explains the root as meaning to beget. (Thus on i. 113, 1, he renders *prasâtâ* by *utpannâ*, and *savaḥ* by *ut-pattih*). The word *prasavitri*, as well as various other derivatives of the root *su*, are introduced in numerous passages of the Rig-veda relating to the god Savitri, with evident reference to the derivation of that name from the same root, and with a constant play upon the words,²³⁹ such as is unexampled in the case of any other deity.

The following are some of the passages of the Rig-veda in which these derivatives occur:

i. 124, 1. *Devo no atra Savitâ nu artham prâsâvid dvipat pra chatushpad ityai* | "The god Savitri hath impelled (or aroused) both two-footed and four-footed creatures to pursue their several objects."

i. 157, 1. *Prâsâvid devaḥ Savitâ jagat prithak* | "The god Savitri has aroused each moving thing" (comp. i. 159, 3).

v. 81, 2 (=Vâj. San. xiii. 3). *Viśvâ rûpâṇi prati munchate kavîḥ prâsâvid bhadram dvipade chatushpade | vi nâkam akhyat Savitâ varenyo anu prayânam Ushaso virâjati |* 5. *Uta iśihe prasavasya tvam ekâḥ id uta Pûshâ bhavasi deva yâmabhiḥ* | "The wise (Savitri) puts on (or, manifests) all forms. He hath sent prosperity to biped and quadruped. Savitri, the object of our desire, has illuminated the sky. He shines after the path of the Dawn." 5. "Thou alone art the lord of vivifying power, and by thy movements, o god, thou becomest Pûshan, (or the nourisher)."

i. 110, 2. *Saudhanvanâsaś charitasya bhûmanâ ayachhata Savitur*

²³⁹ See Roth's Illustrations of the Nirukta, p. 76. I cannot form an opinion whether this feature in the hymns in question affords any sufficient ground for regarding them as artificial in character, and consequently as comparatively late in their origin.

dāśusho griham | 3. *Tat Savitā vo amṛitatvam āsurat* | “Sons of Sudhanvan (Ribhus), by the greatness of your deeds ye arrived at the house of the bountiful Savitri. 3. Savitri bestowed on you (*āsurat*) that immortality.”

i. 159, 5. *Tad rādho adya Savitūr varenyaṁ rayaṁ devasya prasava manāmahe* | “That desirable wealth we to-day seek through the favouring impulse of the divine Savitri.”

ii. 38, 1. *Ud u syaḥ devah Savitā savāya śaśvatamaṇi tad-apāḥ rahnir asthāt* | “The god Savitri hath arisen to impel (or vivify) us, he who continually so works, the supporter.”

iii. 33, 6 (Nir. ii. 26). *Dero anayat Savitā supāṇis tasya rayaṁ prasare yāmaḥ urvīḥ* | “The god Savitri hath led (us, i.e. the waters); by his propulsion we flow on broadly.”

iii. 56, 6. *Trir ā dirāḥ Savitāḥ vāryāṇi dive dive āsuva trir no ahnāḥ* | 7. *Trir ā dirāḥ Savitā soshavītī rājānā Mitrāvaraṇā supāṇi* | “Thrice every day, o Savitri, send us desirable things from the sky. 7. Thrice Savitri continues to send down (these things to us) from the sky; and so also do the fair-handed Mitra and Varuna.”

iv. 53, 3. *Pra bāhū asrāk Savitā savīmani nireśayan prasurann ak-tubhir jagat* | 6. *Bṛihatsumnaḥ prasavītī nireśano jagataḥ sthātūr ubha-yasya yo rāśi* | *sa no devaḥ Savitā śarma yachhatu* | “Savitri hath stretched out his arms in his vivifying energy (*savīmani*²⁶⁰), establishing and animating all that moves by his rays. 6. May that god Savitri, who bestows great happiness, the vivifier, the stablisher, who is lord both of that which moves and of that which is stationary, bestow on us protection.”

iv. 54, 3. *Achittī yach chakrima dairye Jane dīnair dakshaiḥ prabhūtī purushvatā* | *deveshu cha Savitar mānusheshu cha traṇi no atra suvatād anāgasaḥ* | “Whatever (offence) we have committed by want of thought, against the divine race, by feebleness of understanding, by violence, after the manner of men, and either against gods or men, do thou, o Savitri, constitute (*suvatāt*) us sinless.”

v. 82, 3. *Sa hi ratnāni dāśushe suvati Savitā Bhagah* | 4. *Adya no devaḥ Savitāḥ prajārat sāviḥ saubhagam* | *parā dushvapnyām sava* | 5. *Viśvāni deva Savitar duritāni parā suva yad bhadraṇi tan naḥ āsuva* | 6. *Anāgasaḥ Aditayo devasya Savituh sava* | *viśvā vāmāni dhīmahi* |

²⁶⁰ This word also occurs in Sāma-veda, i. 464.

7. *Ā viśrādevam satpatīm sūktair adya vrinīmahe | satyasavaṁ Savitāram |* “May he, Savitri, who is Bhaga, (or the protector, *bhaga*), send wealth to his worshipper. 4. Send (*savīh*) to-day, o divine Savitri, prosperity with progeny: send away (*parā-suva*) sleeplessness (compare x. 37, 4, where a similar expression (*apa suva*) is employed in the case of Sūrya). 5. Send away, o divine Savitri, all calamities; send (*āsuva*) us what is good. 6. May we, becoming sinless towards Aditi, through the influence (*sava*) of the divine Savitri, possess all things desirable. 7. We seek to-day, with hymns, for Savitri, who possesses true energy (*satya-sava*²⁰¹), and all divine attributes, the lord of the good.”

vi. 71, 1. *Ud u syah devah Savitā hīranyayā bāhū ayaṁsta savanāya sukratuh |* 2. *Decasya rayañ Savituh savīmani śreshṭhe syāma vasunaś cha dūcane | yo viśvasya dcipado yaś chatushpado nivēśane prasare chāsi bhūmanah |* 6. *Vāmam adya Savitar vāmam u śo dive dive vāman asmabhyām sūvīh |* “The potent god Savitri hath stretched out his golden arms to vivify (or impart energy). 2. May we share in the excellent vivifying power (compare x. 36, 12) of the god Savitri, and in the bestowal of wealth by thee, who continuest to establish and vivify the entire two-footed and four-footed world. 6. Send to us to-day, Savitri, what is desirable; send it to us to-morrow, and every day.”

vii. 38, 2. *Ud u tishṭha Savitah . . . ā nrībhyo marttabhojanaṁ suvānah |* 4. *Abhi yañ devī Aditir grināti savañ devasya Savitur jushānā | abhi sanvājō Varuno grinanti abhi Mitrāso Aryamā sajoshah |* “Rise, Savitri, . . . sending (*āsuveānah*) to men the food which is fit for mortals. 4. Whom (*i.e.* Savitri) the goddess Aditi praises, welcoming the vivifying power of the divine Savitri, whom Varuṇa, Mitra, and Ar-yaman laud in concert.”

vii. 40, 1. *Yad adya devah Savitā suvāti syāma asya ratnino vibhāge |* “May we partake in the distribution (of wealth) which the opulent god Savitri shall send to-day.”

vii. 45, 1. *Ā devo yātu Savitā suratno antariksha-prāh vahamāno aśvaih | hastes dadhāno naryā purūni nivesayan cha prasuvan cha bhūma |* 3. *Sa gha no devah Savitā sahāvā sāvishad vasupatir vasūni |* “May the

²⁰¹ The same epithet is applied to him in x. 36, 13. It occurs also in the Sūma-veda, i. 464.

god Savitri approach, rich in treasures, filling the atmosphere, borne by horses, holding in his hand many gifts suitable for men, establishing and vivifying the world. 3. May the powerful god Savitri, lord of wealth, send us riches."

viii. 91, 6. *Āśavañ Savitur yathā Bhagasyeva bhujīñ huve | Agniñ samudravāsasam |* "I invoke the sea-clothed Agni, as (I invoke) the vivifying power (*saram*²⁶²) of Savitri and the bounty of Bhaga."

x. 35, 7. *Sreshtham no adya Savitar varenyam bhāgam āsuva sa hi ratnadhāḥ asi |* "Send us to-day, o god Savitri, a most excellent and desirable portion, for thou art the possessor of riches."

x. 36, 14. *Savilā naḥ suvatu sarvatātīm |* "May Savitri send (*suvatu*) all prosperity," etc.

x. 100, 8. *Apa amīvāñ Savilā sāvishad nyak |* "May Savitri remove (*apasāvishat*) sickness."

x. 139, 1. *Sūryaraśmir harikeśah purastāt Savitā jyotir ud ayāñ ajasram | tasya Pūshā prasave yāti vidvān sampaśyan viśvā bhuvanāni gopāḥ |* "Invested with the solar rays, with yellow hair, Savitri raises aloft his light continually from the east. In his energy (*prasave*) the wise Pūshan marches, beholding all worlds, a guardian."

Compare A.V. v. 24, 1; vii. 14, 1, 3; vii. 15, 1.

The preceding passages will suffice to show the extent to which this play on words is carried in the hymns addressed to Savitri.

Derivatives from the same root are, as we have already seen, also applied to Sūrya, as *prasavī* and *prasūtāḥ*, in R.V. vii. 63, 2 and 4; and *apasuva* in x. 37, 4; to Indra (*haryaśva-prasūtāḥ*, iii. 30, 12); to Varuna (*parāsuva*, ii. 28, 9); and to Mitra, Aryaman, Savitri, and Bhaga (*suvātī*, vii. 66, 4). In vii. 77, 1, Ushas (the Dawn) is said to rouse (*prasavanti*) all living creatures into motion. In viii. 18, 1, the impulse, vivifying power, or favouring aid (*savīmani*) of the Ādityas is referred to.

(3) *Savitri, sometimes distinguished from, sometimes identified with, Sūrya.*

Savitri is sometimes expressly distinguished from Sūrya. Thus he is said in i. 35, 9, to approach, or (according to Prof. Benfey's rendering) to

²⁶² In i. 164, 26, and ix. 67, 25, particularly in the latter passage, *sava* may mean a libation of soma. Compare *brahmaśavaiḥ* in ix. 67, 24.

bring Sūrya (*veti sūryam*);²⁶³ in i. 123, 3, to declare men sinless towards Sūrya²⁶⁴ (*devo no altra Savitū damūnāḥ anāgaso vohati Sūryāya*); and in v. 81, 4, to combine with the rays of Sūrya (*uta Sūryasya raśmibhiḥ samuchyasi*). In explanation of the last passage, Sāyana remarks, that before his rising the sun is called Savitṛi, and from his rising till his setting Sūrya (*udayāt pūrvabhāvī Savitū | udayāstamayavartī Sūryāḥ iti*). And similarly Yāska says, Nirukta xii. 12: *tasya kālo yadā dyaur apahatataṁskā ākirṇaraśmir bhavati* | “the time of Savitṛi’s appearance is when darkness has been removed, and the rays of light have become diffused over the sky.” If so, his action must also extend to a later period of the day, as in vii. 66, 4, he is prayed along with Mitra (the god of the day) and Aryaman and Bhaga, to vivify the worshipper after the rising of the sun (*yad adya sūre udite anāgāḥ Mitro Aryamā | suvāti Savitū Bhagah*). Again, in x. 139, 1, Savitṛi is termed *sūrya-raśmi*, “invested with the rays of Sūrya;” and in the 8th and 10th verses of vii. 35 (verse 8: *śam naḥ Sūryāḥ uruchakshāḥ* | 10: *śam no devaḥ Savitū trāyamāṇāḥ*), as well as in x. 181, 3 (*Dhātūr dyutānāt Savitūs cha Viṣṇor ā Sūryād abharan ghammam etc*), the two gods are separately mentioned, unless we are to suppose (but apparently without reason) that in the last passage the writer means to identify all the four gods who are there named, viz. Dhātṛi, Savitṛi, Viṣṇu, and Sūrya. In i. 157, 1 also, where several gods are mentioned besides Sūrya and Savitṛi, the last two appear to be distinguished: *abodhi Agniḥ jmaḥ udeti Sūryo vi Ushāś chandrā mahī āvo archishā | ayukshatām Aśvinā yātave ratham prasāvid devaḥ Savitū jagat prithak* | “Agni has awoken from the earth: Sūrya rises; the great and bright Ushas has dawned with her radiance; the Aśvins have yoked their car to go; Savitṛi has vivified each moving creature.” In other texts, however, the two names appear to be employed indiscriminately to denote the same deity, viz. in iv. 14, 2 (*urdhvāñ ketum Savitū devo aśrej jyotir viśvasmai bhuvanāya kriṇvan | ā aprāḥ dyavā-prithivī antarikṣam vi Sūryo raś-*

²⁶³ Sāyana remarks here that, though the godhead of Savitṛi and Sūrya is identical, they may yet, from their representing different forms, be spoken of as respectively approaching and approached (*yadyapi savitṛi-sūryayor ekadevatātvāṁ tathāpi mūrtti-bhedena gantri-gantavya-bhāvata*).

²⁶⁴ As in another place (x. 12, 8), he is supplicated, along with Mitra and Aditi, to declare the worshippers sinless towards Varuna.

mibhiś chekitānah); x. 158, 1 (Sūryo no divas pātu . . . | 2. Josha Savitāḥ . . . | 3. Chakshur no devah Savitā . . . | 5. Susandriśāṁ tvā vayam prati paśyema Sūrya). In i. 35, 7, also the name Sūrya may be employed as synonymous with Savitṛī, which is found in the other verses of the hymn, although, as we have already seen, the two deities appear to be distinguished in verse 9. See also i. 124, 1; and vii. 63, 1–4 (when the word Sūrya is used in verses 1, 2, and 3, and Savitṛī in verse 4, and where the functions expressed by the derivatives of the root *su*, which, as we have seen, are most generally assigned to Savitṛī, are in verses 2 and 4 predicated of Sūrya).

In v. 81, 4 and 5 (*uta Mitro bhavasi deva dharmabhiḥ | 5. Uta Pūshā bharasi deva yāmabhiḥ*), Savitṛī is identified with Mitra and Pūshan, or is, at least, described as fulfilling the proper function of those gods. And similarly in v. 82, 1, 3, and vii. 38, 1, 6 (unless with Prof. Roth, *s.v.* we take *Bhaga* as a simple epithet), Savitṛī seems to be identified with the god of that name. On the other hand, he is clearly distinguished from these and other deities, in such texts as iii. 54, 11, 12; vi. 49, 14; vi. 50, 1, 13; viii. 18, 3; viii. 91, 6; x. 139, 1.

The word Savitṛī is not always a proper name; but is sometimes used as an epithet. Thus in ii. 30, 1, it seems to express an attribute of Indra; and in iii. 55, 19, and x. 10, 5 (*devas Tvaṣṭṛā savitā viśvarūpah*), to be, as well as *viśvarūpa*, an epithet of Tvaṣṭṛī. As applied to this god, it probably means rather the generator, than the vivifier.

SECTION XII.

PŪSHAN.

I commence my description of this deity by translating the account given of him in the Sanskrit and German Lexicon of Messrs. Böthlingk and Roth, vol. iv. p. 851f.

(1) *Functions and epithets of Pūshan.*

“Pūshan is a protector and multiplier of cattle (*paśupā*) and of human possessions in general (*pushṭimbhara*, R.V. vi. 3, 7). As a cowherd he carries an ox-goad (vi. 53, 9; vi. 58, 2) and he is drawn by goats (*ajīṣṭa*). In character he is a solar deity,²⁶⁵ beholds the entire universe, and is a guide on roads and journeys (i. 42, 1; x. 17, 6; x. 59, 7; x. 85, 26; A.V. vi. 73, 3), and to the other world (*pa-thaspati, prapathya* (x. 17, 3, 5; A.V. xvi. 9, 2; xviii. 2, 53). He is called the lover of his sister Sūryā (vi. 55, 4, 5; vi. 58, 4). He aids in the revolutions of day and night (i. 23, 13–15); and shares with Soma the guardianship of living creatures (*Soma-pūshanau*, ii. 40, 1 ff.). He is invoked along with the most various deities, but most frequently with Indra (*Indrā-pūshanau*, i. 162, 2; vii. 35, 1), and Bhaga (iv. 30, 24; v. 41, 4; v. 46, 2; x. 125, 2). Compare Satapatha Brāhmaṇa xi. 4, 3, 3; Kāty. Sr. v. 13, 1). His most remarkable epithets, in addition to those above specified, are *āghriṇi, kapardin, karambhād, dasra, dasma, dasmavarchas, narāśāṁsa* (R.V. i. 106, 4; x. 64, 3) *vimucho napāt, vimochana*. Compare especially the hymns R.V. vi. 53–58; x. 26.” The reader can also consult the remarks on this god given in the Introductions to Professor Wilson’s translation of the Rig-veda, vol. i. p. xxxv. and vol. iii. p. xi.

The hymns which are exclusively devoted to the celebration of

²⁶⁵ In Nir. vii. 9, where R.V. x. 17, 3, is quoted, Yāska explains the words *bhuvan-aśya gopāḥ* there applied to Pūshan, by *sarveśāṁ bhūtānāṁ gopāyitā ādityāḥ* | “the sun, the preserver of all beings.”

Pūshan are i. 42; i. 138; vi. 53–56; vi. 58; and x. 26. In ii. 40, he is invoked along with Soma, and in vi. 57, in company with Indra. The single or detached verses of other hymns in which he is mentioned are numerous. In addition to the epithets above specified by Professor Roth, I note the following, and others will be found, in the hymns which are translated below: *agohya*, not to be hidden (x. 64, 3); *anarvan*, relentless (vi. 48, 15); *abhyardhayajan*, bringing blessings (vi. 50, 5);²⁶⁶ *asura*, divine (v. 51, 11); *kshayadvīra*, ruler of heroes (i. 106, 4); *tavyas*, strong, and *tura*, vigorous (v. 43, 9); *tuvijāta*, of powerful nature (i. 138, 1); *purandhi*, wise (ii. 31, 4); *purūrasu*, abounding in wealth (viii. 4, 15); *mantumat*, wise in counsel (i. 42, 5); *mañhishtha*, most bountiful (viii. 4, 18); *mayobhū*, beneficent (i. 138, 2); *rājin*, bestower of food (i. 106, 4); *śakra*, powerful, (viii. 4, 15); *viśvadevya*, distinguished by all divine attributes (x. 92, 13); *viśvasaubhaga*, bestowing all blessings (i. 42, 6); *viśravedas*, knowing all things (i. 89, 6); *hiranyavāśimattama*, skilful wielder of a golden spear (i. 42, 6); and Soma is said to be like Pūshan an impeller of the soul (*dhijavana*). He is the lord of all things moving and stationary, the inspirer of the soul, an unconquerable protector and defender, and is besought to give increase of wealth, i. 89, 5 (*tan iśūnāṁ jagatas tastushas patīm dhīyanjīvam avase hūmahe vayam | Pūshā no yathā vedasāṁ asad vridhe rakṣitā pāyur adabdhāḥ svastaye |* compare ii. 1, 6). He is besought to maintain his friendship steadfast like a skin without holes and well filled with curds; he is declared to transcend mortals, and to be equal to the gods, in glory; and is prayed to protect his servants in battle and to defend them as of old, vi. 48, 18 (*driter iva tāvrikam astu sakhyam | achhidrasya dadhanvataḥ supūrnasya dadhanvataḥ |* 19. *Paro hi martyair asi samo devair uta śriyā | abhi khyāḥ Pūshan pṛitanāsu nas tvam ava nūnāṁ yathā purā*). He is said to regard, and to see clearly and at once, all creatures, iii. 62, 9 (*yo viśvā abhi vipaśyati bhuvanā sām cha paśyati | sa naḥ Pūshā 'vitā bhuvat*), and in x. 139, 1, is associated

²⁶⁶ "Spenden entgegenbringend" (Roth). Yūska (Nir. vi. 6) explains the compound as *abhyardhayān yajati*, "one who increasing, worships," and Sāyaṇa expands this into "prospering his worshippers" (*stotrīn abhyardhayān sampriddhān kurvan yo yajati dhanena pūjayati tādṛisāḥ*); Roth, in his Illustrations of the Nirukta, p. 75, inclines to the same interpretation.

with *Savitri* and is described as moving onward under his impulse, and as knowing and perceiving all creatures, a guardian (*tasya Pūshā prasave yāti vidvān sampaśyan viśvā bhuvanāni gopāḥ*). He is connected with the marriage ceremonial in x. 85, 26 and 37, being besought to take the bride's hand and lead her away (verse 26. *Pūshā tvā ito nayatu hastagṛihya*), and to bless her in her conjugal relation (37. *tām Pūshan śivatamām ā ṫrayasra*);²⁶⁷ and in another place he is prayed to give his worshippers their share of damsels, ix. 67, 10 (*avitā no ajāśvah Pūshā yāmani yāmani ā bhakshad kanyāsu nah*). According to Professor Roth (as quoted above) Pūshan is not only the tutelary god of travellers, but also, like *Savitri* and *Agni*, and the Greek *Hermes*, a *ψυχοπομπός*, who conducts departed spirits on their way to the other world, and in proof of this, as we have seen, he refers to R.V. x. 17, 3, 5, and two passages from the A.V. These texts are as follows : R.V. x. 17, 3 ff. (verses which, as I learn from Professor M. Müller's article on the funeral ceremonies of the Brahmāns,²⁶⁸ p. xi. ff., are directed to be recited during the cremation of the body) : *Pūshā tvā itaś chyāvayatu pra vidvān anashṭapāśur bhuvanasya gopāḥ | sa tvā etebhyah pari dadat pitṛibhyo Agnir decebhyah suvidatriyebhyah |* 4. *Āyur viśvayuh pari pāsatī tvā Pūshā tvā pātu prapathe purastāt | yatrāsate sukrito yatra te yayus tatra tvā devah Savitā dadhātu |* 5. *Pūshā imāḥ aśāḥ anu veda sarvāḥ so asmān abhayatamena neshat | svastidāḥ āghrinīḥ sarvavīro aprayuchhan purah etu prajānan |* 6. *Prapathe pathām ajanishṭa Pūshā prapathe divah prapathe prithivyāḥ | ubhe abhi priyatame sadasthe ā cha parā cha charati prājanaṇ |* “3. May Pūshan convey thee away hence, the wise, the preserver of the world, who loses none of his cattle; may he deliver thee to these fathers; and may Agni (entrust thee) to the gracious gods. 4. May life, full of vitality, protect thee: May Pūshan convey thee onward on thy distant road; May *Savitri* place thee where the righteous abide, in the place whither they have gone. 5. Pūshan knows all these regions: may he conduct us in perfect security; blessing, glowing, all-heroic, may he go before us, watchful and understanding. 6. Pūshan was born to move on distant paths, on the far road of heaven and the far road of earth. He goes to and returns from both the beloved abodes.”

²⁶⁷ See Weber's Ind. Stud. v. 186, and 190.

²⁶⁸ Journal of the German Oriental Society, vol. ix., at the end.

A.V. xvi. 9, 2. *Tad Agnir āha tad u Somaḥ āha Pushā mā dhāt
sukritasya loka* | “Agni says, and Soma says, ‘may Pūshan place me
in the world of righteousness.’”

A.V. xviii. 2, 53. *Agnishomā pathikrīta syonañ devebhyo ratnañ da-
dhathur vi lokam | upa preshyatam Pūshanañ yo vahāti ajayānaiḥ pathi-
bhis tatra gachhatam* | “Agni and Soma, makers of paths, ye have
prepared for the gods, as a treasure, a beautiful world; go thither and
send hither to us Pūshan, who shall conduct us by direct roads.”²⁶⁹

In R.V. i. 23, 13 f. the glowing Pūshan is prayed to bring hither, like
a lost beast, the supporter of the sky, who is surrounded by brilliant
grass;²⁷⁰ and is said to have found the king so designated, who had
been concealed (*ā Pūshan chirabarhisham āghrinē dharuṇām divaḥ
āja nashṭañ yathā paśum* | 14. *Pūshā rājānam āghrinīr apagūlhañ
guhā hitam | avindach chirabarhisham*).

In one passage, i. 23, 8, the other gods are designated by the appella-
tion of *pūsharāti*, “bestowers of Pūshan’s gifts,” or “having Pūshan
as their chief giver.”

(2) *Hymns addressed to Pūshan.*

I shall now translate some of the hymns addressed to Pūshan, from
which it will appear that the character of this god is not very distinctly
defined; and that it is difficult to declare positively what province
of nature or of physical action he is designed to represent, as is at
once manifest in the case of Dyaus, Prithivi, Agni, Indra, Parjanya,
and Sūrya:

i. 42, 1. *Sam Pūshann adhvanaś tira vi añho vimucho napāt | sakshva
deva pra naś puraḥ* | 2. *Yo naḥ Pūshann agho vṛiko duśevaḥ ādideśati |
apa sma tvaṁ patho jahi* | 3. *Apā tyam paripanthinam mushivāṇam
huraśchitam | dūram adhi sruter aja* | 4. *Tvañ tasya dvayāvino aghaśañ-
sasya kasya chit | padā'bhi tishṭha tapushim* | 5. *Ā tat te dasra man-
tumāḥ Pūshann aro vriññimāhe | yena pitṛin achodayaḥ* | 6. *Adha no*

²⁶⁹ Prof. Roth, *s.v.* takes *ajayānaiḥ* as = *anjoyānaiḥ*.

²⁷⁰ Professor Roth understands this epithet *chirabarhis* to mean “having glittering
straw,” or “having around him straw in the form of jewels,” and applies it to the
moon. Prof. Benfey, following Sūrya, considers that Soma is the deity intended,
and renders the word *chirabarhis* by “reposing on a rich covering.” The reference
seems obscure.

*viśvaraubhaga hiranyavāśimattama | dhanāni sushanā kṛidhi | 7. Ati
nah saśchato naya sugā nah supathā krinu | Pūshann iha kratuṇ vidah |
8. Abhi suyavasaṇ naya na navajvāro adhvane | Pūshann . . . | 9. Saṅ
dhi pūrdhi pra yañsi cha śiśhi prāsi udaram | Pūshann . . . | 10. Na
Pūshaṇam methāmasi sūktair abhi grīṇimasi | vasuṇi dasmam īmahe |*
 “1. Conduct us, Pushan, over our road ; remove distress, son of the de
liverer ;²¹ go on before us. 2. Smite away from our path the destruc
tive and injurious wolf which seeks after us. 3. Drive away from our
path the waylayer, the thief, the robber. 4. Tread with thy foot upon
the burning weapon of that deceitful wretch, whosoever he be. 5. O
wonder-working and wise Pūshan, we desire that help of thine where
with thou did favour our fathers. 6. O god, who bringest all bless
ings, and art distinguished by thy golden spear, make wealth easy of
acquisition. 7. Convey us past our opponents; make our paths easy
to traverse ; gain strength for us here. 8. Lead us over a country of
rich pastures ; let no new trouble (beset our) path. 9. Bestow, satiate,
grant, stimulate us, fill our belly. 10. We do not reproach Pūshan,
we praise him with hymns; we seek riches from the wonder-working
god.”²²

The next hymn alludes at the beginning to Pūshan in his character of tutelary god of travellers (comp. vi. 49, 8 ; x. 17, 3, 6 ; x. 59, 7 ;
x. 92, 13); but it is chiefly occupied with the poet's aspirations after
a liberal patron, and with attempts to inflame the god's indignation
against the niggards with whom he considered himself to be surrounded.

²¹ *Vimūcho napāt*. Professor Benfey follows Sāyaṇa in taking this to
mean “offspring of the cloud” (*jala-vimochaka-hetor meghasya putra*). The
Indian commentator, however, assigns another sense to the phrase in v. 55, 1, where
it recurs, and where he explains it as “the son of Prajāpati, who at the creation
sends forth from himself all creatures” (*vimunchati śrīśāti-kāle srasakūṣat sarvāḥ
prajāḥ visṛjati tī vimuk Prajāpatih | tasya puttra*). In R.V. viii. 4, 15 f. Pūshan
is called *vimochana*, the “deliverer,” which Sāyaṇa interprets “deliverer from sin”
pāpād vimochayitāḥ). Perhaps *vimūcho napāt* means the same thing. Compare
the words *vi te munchantūm vimūcho hi senti*, A.V. vii. 112, 3; and *sāvaso nupāt*,
and the other similar phrases quoted above in p. 52. In preparing my version of this
hymn I have had the aid of Benfey, as well as of Sāyaṇa.

²² Professor Benfey refers here to a preceding note of his own on R.V. i. 41, 8, the
sense of which is as follows: “I believe that this refers to a practice which we still find
among barbarous, and even among partially civilized, races, of believing that they
can compel their gods, by insults, and by blows inflicted on their images, to grant
their desires, or if this be not accomplished, of thinking that they thereby take their
revenge.”

vi. 53, 1. *Vayam u tvā pathas pate rathaṁ na vājasātaye | dhiye Pūshann ayujmahi |* 2. *Abhi no naryāṁ vasu vīram prayata-dakshinam | vāmaṁ grihapatim naya |* 3. *Aditsantaṁ chid āghrine Pūshan dānaya chodaya | paneś chid vi mrada manah |* 4. *Vi patho vājasātaye chinuhi vi mṛidho jahi sādhantām ugra no dhiyāḥ |* 5. *Pari trindhi pañinām ārayā hṛidayā kare | athem asmabhyaṁ randhaya |* 6. *Vi Pūshann ārayā tuda pañer ichha hṛidi priyam | athem asmabhyaṁ randhaya |* 7. *Ārikha kikirā krīṇu pañinām hṛidayā kare | athem . . . |* 8. *Yām Pūshan brahmachodinim ārām bibharshi āghriṇo | tayā samasya hṛidayam ārikha kikirā krīṇu |* 9. *Yā te ashṭraṁ goopāśā āghriṇe paśusādhanī | tasyās te sumnam īmāhe |* 10. *Uta no goshāzīm dhiyam aśvasām vājasām uta | nrivat krīṇuki vitaye |*

“1. Pūshan, we have attached thee, lord of roads, to our hymn, as a chariot (is yoked) for the acquisition of food. 2. Bring to us wealth suitable for men, and a manly estimable householder, who shall bestow on us gifts. 3. Impel to liberality, o glowing Pūshan, even the man who would fain bestow nothing: soften the soul even of the niggard. 4. Open up paths by which we may obtain food; slay our enemies; let our designs succeed, o glorious god. 5. O wise god, pierce the hearts of the niggards with an awl; and then make them subject to us. 6. Pierce them with an awl, o Pūshan; seek (for us) that which is dear to the niggard’s heart; and then make them subject to us. 7. Penetrate and tear the hearts of the niggards, o wise god, and then subject them to us. 8. With that prayer-stimulating goad which thou carriest, glowing Pūshan, penetrate and tear the heart of every such man. 9. From that goad of thine, which is furnished with leatheren thongs,²⁷³ and guides cattle, we seek for prosperity. 10. Grant that our hymn may produce for us cattle, horses, food, for our enjoyment abundantly.”

vi. 54, 1. *Sam Pūshan vidushā naya yo anjasā 'nuśāsatī | yah eva idam iti bravat |* 2. *Sam u Pūshnā gamemahi yo grihān abhiśāsatī | imē eva iti cha bravat |* 3. *Pūshnāś chakraṁ na rishyatī na kośo ava pad�ate | no asya vyathate paviḥ |* 4. *Yo asmai havishā 'vidhat na tam Pūshā 'pi mrishyate | prathamo vindate vasu |* 5. *Pūshā gāḥ anu etu nah Pūshā rakshatu arvataḥ | Pūshā vājaṁ sanotu nah |* 6. *Pūshann anu pra gāḥ*

²⁷³ See Bohtlingk and Roth, s.v. *goopāśa*.

ihi yajamānasya sunvataḥ | asmākaṁ stuvatām uta | 7. Mākir neśat mākiṁ rishat mākiṁ saṁ śāri kevaṭo | atha arishṭābhīr ā gahī | 8. Sṛinvantam Pūshanaṁ vayam iryam anashṭa-vedasam | iśānaṁ rāyah īmahe | 9. Pūshan tava vrāte vayaṁ na rishyema kaduchana | stotāras te iha smasi | 10. Pari Pūshā parastād hastaṁ dadhātu dakshinam | punar no nashṭam ējatu |

"1. May we, o Pūshan, meet with a wise man who shall straightway direct us, and say 'so it is.'²⁷⁴ 2. May we meet with Pūshan,²⁷⁵ who shall point out a house, and shall say 'it is this.' 3. Pūshan's wheel is not shattered, nor does its box fall, nor is its rim broken. 4. Pūshan is not hostile to the man who offers him an oblation; that man is the first to obtain wealth. 5. May Pūshan follow our kine; may he protect our horses; may he give us food. 6. Pūshan, follow the kine of the worshipper who offers soma-libations, and of us when we do the same. 7. Let nothing be lost, or injured, or fall into a pit; but come to us with (the cows) all safe. 8. We seek after Pūshan who hears us, the alert, who never loses property, who is lord of wealth. 9. Pūshan, may we, through thy appointment, never fall into calamity; we are here, thy worshippers. 10. May Pūshan stretch out his right hand far and wide, and drive hither our lost property."

vi. 55. 1. *Ehi rāñ vimucho napād āghrīne saṁ sachārahai | Rathī ritasya no bhava | 2. Rathitamaṁ kapardinam iśānaṁ rādhaso mahāḥ | rāyah sakhayam īmahe | 3. Rāyo dhārā 'si āghrīne vasoh rāśir ajāśva | dhīvato dhīvato sakhaḥ | 4. Pūshanaṁ nu ajāśram upa stoshāma vājinam | svasur yo jāraḥ uchyate | 5. Mātūr didhishum abravān svasur jāraḥ śrinoti nah | bhrātū Indrasya sakha mama | 6. Ā ajāśah Pūshanaṁ rathā niśrimbhas te janāśriyam | devāñ vahantu bibhrataḥ |*

"1. Come hither, glowing god, the deliverer, may we meet; be the charioteer of our rite. 2. We seek riches from thee, the most skilful of charioters, the god with braided hair, the lord of great wealth, and our friend. 3. Thou art a stream of opulence, a heap of riches, o glowing deity, drawn by goats, and the friend of evry devout contemplator.

²⁷⁴ Sāyaṇa says that this verse is to be muttered by a man seeking for lost property (*nashṭa-dhanam anvichhatā etaj jāpyam*), and refers to Grīhya Sūtras, iii. 9. He understands the wise man of one who shall point out the mode of recovering such property.

²⁷⁵ See Prof. Wilson's note *in loco*. Sāyaṇa explains: "May we by [the favour of] Pūshan meet with a man who shall shew us the house in which our lost cattle are."

4. Let us praise Pūshan, the god drawn by goats, the giver of food, who is called the lover of his sister.²⁷⁶ 5. I address the husband of his mother;²⁷⁷ may he hear us, the lover of his sister, the brother of Indra, and my friend. 6. May the surefooted²⁷⁸ goats, supporting Pūshan, the god who visits mankind, bring him hither upon his chariot."

vi. 56, 1. *Yah enam ādīśati "karambhād" iti Pūshanam | na tena devah ādīśe | 2. Uta gha sa rathitamaḥ sakhyā satpatir yujā | Indro vritrāṇi jighnate | 3 (Nir. ii. 6). Uta adah parushe gavi sūraś chakram hiranyakayam | ni airayad rathitamaḥ | 4. Yad adya tvā purushṭula bra-vāma dasra mantumah | tut su no mamma sādhaya | 5. Imāñ cha no gaveshanāñ sātaye sishadho gaṇam | ārāt Pūshann asi śrutāḥ | 6. Ā te svastim īmāḥ ūreaghām upārasum | adya cha sarvātātaye svāś cha sarvatātaye |*

"1. By him who designates Pūshan by saying 'this is the eater of meal and butter,' the god cannot be described. 2. Indra too, the lord of the good, the most skilful of charioteers, seeks to slay his enemies in company with his friend. 3. And this most skilful charioteer drove that golden wheel of the sun through the speckled cloud.²⁷⁹ 4. Accomplish for us, o wonder-working and wise deity, that desire which we shall address to thee to-day. 5. And direct this exploring band of ours to the attainment of their object: for, Pūshan, thou are renowned afar. 6. We seek thy blessing, which drives away calamity, and brings opulence near, for full prosperity to-day, and for full prosperity to-morrow."

vi. 57, 1. *Indrā nu Pūshāṇā²⁸⁰ vayaṁ sakhyāya svastaye huverna vāju-sātaye | 2. Somam anyāḥ upāsadat pātave chamvoḥ sutam | karambham²⁸¹*

²⁷⁶ Ushas, according to Sāyana; and Sūryā, according to Prof. Roth. See the last verse of vi. 58, below.

²⁷⁷ Sāyana renders mātuh by *nirmātryāḥ rātreh*, "the constructress, Night."

²⁷⁸ Roth, s.v. says *nīśrimbha* perhaps means "sicher aufstrend;" Wilson renders "harnessed;" Sāyana *nīśrathya sambudhya hartārah*. All seems guess work.

²⁷⁹ Prof. Roth translates this verse as follows in his Illustrations of the Nirukta, p. 19: "Er hat dort durch den krausen Wolkenzug der Sonne goldenes Rad hindurchgelenkt, der trelicke Fuhrmann (Pūshan). "He has guided the golden wheel of the sun through the curled train of clouds, the excellent driver (Pūshan)." In his Lexicon he renders the word *parusha* by "variegated," etc.

²⁸⁰ Compare iii. 57, 2, and vi. 17, 11, where Pūshan and Vishṇu are said to have purified three bowls of Soma for Indra (*Pūshā Vishṇus trīgīsa rāñsi dhāvan vritra-hāṇam madiram añśum asmai*).

²⁸¹ iii. 52 7.

anyaḥ ichhati | 3. Ajāḥ anyasya vahnayo hari anyasya sambhṛitā | tābhyañ vṛittrāni jighnate | 4. Yad Indro anayad rito mahīr apo vri-shantamah | tatra Pūshā 'bhavat sachā | 5. Tām Pūshnāḥ sumatiñ vayāñ erikshasya pra vayām iva | Indrasya cha ā rabhāmahe | 6. Ut Pūshanañ yuvāmahe abhiśūn iva sārathiḥ | mahyai Indrañ svastaye |

“1. Let us invoke Indra and Pūshan to be our friends, to bless us and to grant us food. 2. Of these two gods, the one (Indra) comes to drink the soma poured out from the ladles, and the other (Pūshan) desires meal and butter. 3. Goats convey the one, and two harnessed brown horses the other: borne by them he seeks to slay his enemies. 4. When the most vigorous Indra brought the great flowing waters, Pūshan was there with him. 5. We lay hold of that goodwill of Pūshan and of Indra, as we seize the branch of a tree. 6. We stir up Pūshan and Indra to bring us great prosperity, as a charioteer shakes his reins.”

vi. 58, 1 (= S.V. i. 75). *Sukrañ te anyad yajatañ te anyad vishūrūps
ahāñ dyaur ivāsi | visvāḥ hi māyāḥ arasi svadhāvo bhadrā te Pūshann
iha rātir astu | 2. Ajāśrah paśupāḥ vājapastyo dhiyañjinco bhurano
viśve arpitaḥ | ashtrām Pūshā śithirām udvarīrijat sanchakshāno bhū-
vanā devaḥ iyate | 3. Yās te Pūshan nāvō antaḥ samudre hiranyayīr
antarike charanti | tabhir yāsi dūtyāñ sūryasya kāmena krita²⁸² śravāḥ
ichhamānah | 4. Pūshā subandhur divaḥ ā pṛithivyāḥ ilaspatir maghavā
dasma-varchāḥ | yañ devāso adaduḥ Sūryāyai kāmena kṛitañ tavasañ
svančam |*

“1. One of thine (appearances) is bright, the other is venerable; thy two periods are diverse; thou art like Dyaus: for, o self-dependent god, thou exercisest all wondrous powers. O Pūshan, may thy gifts be beneficent. 2. Borne by goats, guardian of cattle, lord of a house overflowing with plenty, an inspirer of the soul, abiding within the whole creation, Pūshan has grasped his relaxed goad; the god moves onward beholding all creatures. 3. With those golden ships of thine, which sail across the aerial ocean, thou actest as the messenger of the Sun, desiring food, o god, subdued by love. 4. Pūshan is the close associate of [or the bond uniting?] heaven and earth, the lord of nourishment, the magnificent, of wondrous lustre. Him, vigorous and rapid, subdued by love, the gods gave to Sūryā.”

²⁸² See next verse, and vi. 49, 8, where the same phrase occurs.

In ii. 40, Soma and Pūshan are celebrated conjointly as the generators of wealth, of heaven and earth, and the born preservers of the world, and as made by the gods the centre-point of immortality (*Soma-pūshanā jananā rayinām jananā divo jananā prithivyāḥ | jātau viśvasya bhuranasya gopau devāḥ akriṇvann amṛtasya nābhīm*, verse 1); they hide the hated darkness (*iman tamānsi gūhatām ajushthā*, ibid. 2); they impel the chariot with seven wheels which traverses the air, but is not all-pervading, which revolves in all directions, is yoked by the mind, and shines with seven rays (*Somāpūshanā rajaso vimānaṁ saptachakraṁ ratham avīśraminvaṁ | viśurṛitam manasā yujyamānañ tañ jīvatho rishanā pancharaśmīm*, verse 3); the one of them (Pūshan) is said to make his abode in the heaven, the other (Soma) on the earth and in the air (*divi anyo sadanañ chakre uchchā prithivyām anyo adhi antarikṣe*, verse 4); the one (Soma) to have generated all creatures, and the other (Pūshan) to move onward beholding the universe (*viśvāni anyo bhuvanā jajāna viśvam anyo abhichakshānah eti*, verse 5).

In the concluding verse of R.V. i. 138, the poet tells Pūshan that he seeks with gentle hymns to attract his attention, and that he does not treat the god with haughtiness or contempt, or reject his friendship (*o su tvā varṇitīmahi stomebhīr dasma sādhubhīḥ | na hi tvā Pūshann atimanya āghriṇe na te sakhyam apahnure*).

In x. 26, he is said to be the fulfiller of prayers, and the stimulator of sages (*matinām cha sādhanañ vīprāṇāñ cha ādharam*, verse 4); to be the promoter²⁸³ of sacrifices, to impel the horses of chariots, to be a rishi friendly to men, and a protecting friend of the wise man (*pratyardhīr yajnānām aśvahayo rathānām | rishiḥ sa yo manurhito vīprasya yavayat-sakhaḥ*, verse 5), the unshaken friend, born of old, of every suppliant (*viśasya arthīnāḥ sakhaḥ sanojāḥ anapahyutāḥ*).

²⁸³ Prof. Roth, *s.e.* thinks the word *pratyardhī*, which occurs also in x. 1, 5, may mean "entitled to the half of," "having an equal share in." Compare *abīy-ardha-yajvan* above, p. 172, and note.

SECTION XIII.

USHAS.

This goddess, who corresponds to the 'Hós (Æolic *Awós*) of the Greeks, and to the Aurora of the Latins, is a favourite object of celebration with the poets of the Rig-veda, and the hymns addressed to her are among the most beautiful—if not the most beautiful—in the entire collection. The following are those which are specially dedicated to her honour, viz., i. 48; i. 49; i. 92; i. 113; i. 123; i. 124; iii. 61; iv. 51; iv. 52; v. 79; v. 80; vi. 64; vi. 65; vii. 75–81; x. 172. She is also invoked or referred to in numerous detached verses.

To give an idea of the manner in which Ushas is described and celebrated, I shall quote the larger portion of three hymns, of which the second and third are more remarkable than the first (introducing here and there some parallel passages from other quarters), and I shall afterwards give a summary of the principal attributes and functions which are attributed to her.

(1) *Three hymns to Ushas.*

i. 48, 1. *Saha vāmena naḥ Usho vi uchha duhitar Dīvaḥ | saha dyum-*
nena bṛihatā vibhāvari rāyā devi dāsvatī | 2. Aśvavatir gomatir viśca-
suvido bhūri chyavanta vastave | udīraya prati mā sānyitāḥ ushāḥ choda-
rādho maghonām | 3. Uvāsa ushāḥ uchhāt cha nu devi jīrā rathānām |
ye asyāḥ acharaneshu dadhrire samudre na śravasyavāḥ | 4. Usho ye te
yāmeshu yunjate mano dānāya sūrayāḥ | attrāha tat kāṇvāḥ eshāñ kāṇ-
vatamo nāma grīṇāti nrinām | 5. Ā gha yosheva sūnari ushāḥ yāti pra-
bhunjati | jarayanti vrijanam padvad iyate ut pātayati pakṣināḥ | 6. Vi
yā srījati samanām vi arthinaḥ padaṁ na veli odati | vayo nakis te pap-
tivāñsaḥ āsate vyushṭau vājinīvati | [i. 124, 12 = vi. 64, 4. Ut te vayaś
chid vasater apaptan naraś cha ye pitubhājo vyushṭau | see also i. 48, 9].
i. 48, 7. Esha ayukta parāvataḥ sūryasyodayanād adhi | śatāñ rathebhiḥ
subhagā ushāḥ iyām vi yāti abhi mānushān | 8. Viśvam asyāḥ nanāma

*chakshase jagaj jyotish kriṇoti sūnari | apa dvesho maghonī duhitā divāḥ
ushāḥ uchhad apa sridhaḥ | 9. Ushāḥ ā bhāhi bhānumā chandrena duhitā
divāḥ | āvahanti bhūri asmabhyaṁ saubhagaṁ ryuchhanti divishṭishu |
10. Viśvasya hi jīvanam prāṇanām tve vi yad uchhasi sūnari | sā no
rathena bṛihatā vibhāvari śrudhi chirramaghe haram | [i. 49, 1. Usho
bhadrēbhir ā galī divāś chid rochanād adhi | vahantu aruṇapsavaḥ upa
tvā somino griham | 2. Supeśasām sukhaṁ rathām yam adhyasthāḥ ushas
team | tena suśravasām janam prāva adya duhitā divāḥ | vi. 65, 2. Vi
tad yayur arunayugbhir aścaś chirām bhānti ushasāś chandrārathāḥ |
vii. 75, 6. Prati dyutinām arushāso aśvāś chirāḥ adriśram ushasām
rahantaḥ | yāti śubhā viśrapiśā rathena |]. i. 48, 12. Viśvān devān ā
vaha somapītaye antarikṣād ushas team | .*

“1. Dawn on us with prosperity, o Ushas, daughter of the sky, with great glory, o luminous and bountiful goddess, with riches. 2. (These dawns) bringing horses and cows, and all-bestowing, have oftentimes hastened to shine.²⁸¹ Awake for me joyful voices (or hymns)²⁸⁵ o Ushas, and send us the wealth of the magnificent. 3. Ushas has dawned (before); let her now dawn (again), the goddess who impels our chariots, which at her arrivals are borne forward, like wealth-seekers in the ocean.²⁸⁶ 4. Kāṇva, the chief of his race, hero celebrates the name of those wise men who at thy approaches, o Ushas, direct their thoughts to liberality. 5. Like an active woman, Ushas advances cherishing²⁸⁷ (all things); she hastens on arousing footed creatures,²⁸⁸ and

²⁸¹ The word *rastare* is so rendered by Benfey. See his translation, *in loco*, and his Glossary to the Sūma-veda, *s.v. ush.*, and *rax*, and *rastu*; and Roth *s.v. ush.* 2.

²⁸⁵ Benfey renders *sūnpitih* here by “Herrlichkeiten,” “glorious things;” but in i. 92, 7, and i. 113, 12, he translates the same word by “beautiful hymns.” A note on it by Professor Aufrecht will be found further on.

²⁸⁶ The sense of *dadhriye* in this clause is not very clear. Prof. Wilson renders after Sāyaṇa: “chariots, which are harnessed at her coming; as those who are desirous of wealth send ships to sea.” Prof. Benfey explains: “carts, which roll at her approach, like wealth-seekers in the sea;” *i.e.*, as he adds in a note: “The waggons full of wealth are driven hither by the dawn; they are so full as to reel and swing about.” It is difficult to see how this sense can be extracted from the words.

²⁸⁷ Sāyaṇa makes *prabhuvyatī* = *prakarshya survam pālayantī*. Benfey renders it “ruling,” and Roth *s.v.* “rendering service.”

²⁸⁸ Professors Benfey and Bollensen (Orient und Occident, ii. 463) both explain *jarayantī* here in the sense of “setting in motion,” or “arousing,” the former deriving it from the root *jar*, “to hasten,” and the latter from *jar = gar*, “to wake.”—See Bollensen’s remarks in pp. 463–465. In other places, as we shall see, and as he allows, it must be rendered “making old.”

makes the birds fly aloft. 6. She sends forth both the active and the beggars (to their occupation); lively, she loves not to stand still; the flying birds no longer rest after thy dawning, o bringer of food.²⁸⁹ [i. 124, 12. The birds fly up from their nests, and men seeking food, leave their homes.] 7. She has yoked (her horses) from the remote rising-place of the sun; this auspicious Ushas advances towards men with a hundred chariots. 8. Everything that moves bows down before her glance; the active goddess creates light; by her appearance the magnificent daughter of the sky drives away our haters; Ushas has repelled our enemies. 9. Shine forth, Ushas, daughter of the sky with brilliant radiance, bringing to us abundant prosperity, dawning upon our devotions. 10. In thee, when thou dawnest, o lively goddess, is the life and the breath of all creatures; resplendent on thy massive car hear our invocation. [i. 49, 1. Come, Ushas, even from the light of the sky, by auspicious (paths); let the ruddy (horses) bring thee to the house of the offerer of soma. 2. Protect to-day, o Ushas, daughter of the sky, the prosperous man with that beautifully formed and pleasant chariot on which thou standest. vi. 65, 2. They went apart with their ruddy-yoked horses; the Dawns on the luminous cars shine brilliantly. vii. 75, 6. The bright and ruddy steeds were beheld bearing onward the shining Ushas. The lustrous goddess moves in a chariot beautified with all sorts of ornaments]. i. 48, 12. Ushas, bring all the gods to drink our soma.”.

i. 92, 1 (=S.V. ii. 1105). *Etaḥ u tyāḥ Ushasāḥ ketum akrata pūrve 'rdhe rajaso²⁹⁰ bhānum anjate | nishkrinānāḥ āyudhānāca dhṛishnavāḥ prati gāvo arushir yanti mātaraḥ | 2 (=S.V. ii. 1106). Ud apattann arunāḥ bhānavo vṛīthā svāyujō arushir gāḥ ayukshata | akram uśāso vayunāni pūrvatāḥ ruṣantam bhānum arushir aśīrayuḥ | 3 (=S.V. ii. 1107). Archanti nārīr apaso na vishtibhiḥ samānena yojanena ā parāvalāḥ | išām̄ vahantih sukrite sudānave viśvā id aha yajamanaya sunvate | 4. Adhi peśāṁsei vapate nrītūr iva apornute vakshāḥ usreve barjaham | jyotir viśvāsmai bhūwanāya kriṇvalī gāvo na vrajanū vi uśāḥ*

²⁸⁹ *vājñivatī* is explained by Yāska, Nir. xi. 26, and xii. 6, by *annavatī*; and by Sūyana on R.V. i. 3, 10, by *annavat-kriyāvatī*, “mistress of rites possessing food.” These senses of the word seem uncertain.

²⁹⁰ Compare i. 124, 51: *pūrve 'rdhe rajaso aptyasya gavāṁ janitri akrita pra ketum* | “The mother of the cows has displayed her signal in the eastern part of the watery firmament.”

*āvar tamah | [i. 123, 10. *Kanyevo tanvā śāśadānā eshi devi devam iyakshamāṇam | saṁsmayamānā yuvatiḥ purastād āvir vakshaṁsi kriṇushe vibhūti | 11. Susankāśū mātrimrīshṭeva yoshaḥ āvis tanvāṁ kriṇushe dṛiṣe kam | i. 124, 4 (=Nirukta, iv. 16). Upo adarśi śundhyuvo na vaksho nodhāḥ ivāvir akrita priyāni | admasad na sasato bodhayantī śāśvattamā āgūl punar eyunihinām | 7 (=Nir. iii. 5). Abhratā iva puṁsaḥ eti pratīkī garttārūg iva sanaye dhanānām²⁹¹ | jāyevo patye uśatī suvāsāḥ ushāḥ hasreva ni riṇīte apsaḥ | v. 80, 5. Eshā śubhrā na tanvo vidānā ūrdhveva snāti dṛiṣaye no asthāt | vi. 61, 2. Āvir vakshaḥ kriṇushe śumbhamānā devi rochamānā mahobhīḥ | compare v. 80, 46]. i. 92, 5. Prati archīḥ ruśad asyāḥ adarśi vi tishṭhate bādhate kriṣṇām abhvam²⁹² | svaruṁ na pēso vidatheshu anjan chitraṁ divo duhitā bhānum aśret | 6. Atārishaṁ tamasaṁ pūraṁ asya ushāḥ uchhantī rayunā kriṇoti | śriyo chhando na smayate vibhūti supratikā saumanasāya ajīgaḥ | 7. Bhāsvatī netrī sūnītānām dīvaḥ stave duhitā Gotamebhīḥ | prajāvalo nṛirato aśvabudhyān usho goagrān upa māsi rājān | 8. Ushas taṁ asyāṁ yaśasāṁ suvīrām dāsapravargām rayim aśrabudhyam | sudaṁsasā śravasā yā vi bhāsi rājaprasūtā subhage bṛihantam | 9. Viśvāni devī bhuvana 'bhicha-kshya pratīkī chakshur urviyā vibhūti | viśvām jīvaṁ charase bodhayantī viśvasya eācham avidat manāyoḥ | 10. Punah punar jāyamānā²⁹³ purāṇī samānām varṇam abhi śumbhamānā | svaghnīva kriṇur vijah aśinānā marlasya devi jarayantī ajuḥ | 11. Vyūrūtā divo antān abodhi upa svā-sāraṁ sanutar yuyoti | praminaḥ manushyā yugāni yoshaḥ jārasaya cha-kshasā vibhūti | [i. 115, 2. Sūryo devīm Ushashām rochamānā maryo na yoshaṁ abhi eti paśchāt | vii. 75, 4. Divo duhitā bhuvanasya patnī | 5. Vājinīvatī sūryasya yoshaḥ]. i. 92, 12. Paśūn na chitrā subhagā prathānā sindhur na kshodaḥ urviyā vi aśvait | aminati daivyāni vratāni sūryasya cheti raśmibhir dṛiṣānā | 13. Ushas tat chitram abhara asma-bhyām vājinīvatī | yena tokām cha tanayām cha dhāmahe | 14. Usho adyeha gomati aśvavati vibhāvari | revad asme vi uchha sūnītāvati | 15. Yukshva hi vājinīvatī aśvān adya aruṇān ushaḥ | atha no viśvā saubhagāni āvaha |**

²⁹¹ Compare R.V. ix. 96, 20.

²⁹² Compare iv. 51, 9 : *Gūhantīḥ abhvam asitaṁ rūpadbhīr śukrās tanūbhiḥ śucha-yah* | “The bright lucid Dawns concealing the black abyss with their radiant bodies.”

²⁹³ Compare i. 123, 2: *Uchchā vi akhyad yuvatiḥ punarbhūḥ* | “The youthful (goddess) born anew, has shone forth on high.” iii. 61, 1: *Purāṇī devī yuvatiḥ purandhir anu vrataṁ charasi* | “Thou, o goddess, old, (and yet) young, wise, movest at thy will.”

"1. These Dawns have become conspicuous; they display their lustre in the eastern hemisphere; like bold warriors drawing forth their weapons, the ruddy mother-cows advance. 2. The rosy beams have flashed up spontaneously; they have yoked the self-yoked ruddy cows. The Dawns, as of old, have brought us consciousness; the red cows have assumed a brilliant lustre. 3. Like women active in their occupations, they shine from afar along a common track, bringing sustenance to the pious and liberal worshipper, and all things to the man who offers libations of soma. 4. Ushas, like a dancer, puts on her gay attire; she displays her bosom as a cow its udder: creating light for all the world, she has dissipated the darkness, as cattle (abandon) their stall.²⁹⁴ [i. 123, 10. Like a maid triumphing²⁹⁵ in her (beautiful) form, thou, goddess, advancest to meet the god who seeks after thee (the sun); smiling, youthful, and resplendent, thou unveilest thy bosom in front. 11. Like a fair girl adorned by her mother, thou displayest thy body to the beholder. i. 124, 4. She has been beheld like the bosom of a bright maiden.²⁹⁶ Like Nodhas,²⁹⁷ she has revealed things that we love. Awaking the sleepers like an inmate of the house, she has come, the most perpetual of all the females who have returned. 7. As a woman who has no brother appears in presence of (another) man, as a man mounted on a chariot goes forth in pursuit of wealth, as a loving wife shews herself to her husband, so does Ushas, as it were, smiling, reveal her form.²⁹⁸ v. 80, 5. She displays her person like a fair

²⁹⁴ "As cattle of their own accord go quickly to their own cowpen"—Sūyana.
"As cows open their stall"—Benfey. See his note in loco.

²⁹⁵ The word so rendered is *sāśadāmā*.—Sūyana explains it "becoming manifest." The word, however, as appears from the context, as well as other passages in which it occurs, i. 33, 13; i. 116, 2; i. 124, 6; i. 141, 9; vii. 98, 4; vii. 104, 24; x. 120, 5, has evidently the sense assigned to it by Roth, in Illust. of Nir. p. 83, where he renders it by "triumphing," in i. 33, 13, and x. 120, 5. In the passage before us he makes it mean "distinguished by beauty." Benfey explains it by "triumphing" in i. 33, 13, and i. 116, 2. His translation of the R.V. does not extend beyond the 118th hymn of the 1st Mandala.

²⁹⁶ Sūyana, following Yūska, explains *sundhyuvo ya vākshah*, as the "rays on the breast of the sun," or as "the breast of a particular white water bird." Roth, Illust. of Nir. p. 44, translates "as the breast of a pure virgin."

²⁹⁷ This is the name of a Rishi. Roth thinks it may be an appellative here. Müller, Trans. of R.V. i. p. 107, thinks it may have the general meaning of poet.

²⁹⁸ Roth, Illust. of Nir. p. 25, says "The sense of the verse appears to be: "as a brotherless maiden, who after her father's death has no longer any home, turns more

woman, like one rising out of the water in which she has been bathing. vi. 64, 2. Thou, full of brightness, displayest thy bosom, o goddess, shining in thy glory]. i. 92, 5. Her bright ray has been perceived; it extends and pierces the black abyss. The daughter of the Sky has assumed a brilliant glow, like the decorations of the sacrificial post on festivals. 6. We have crossed over this darkness; Ushas dawning restores consciousness; radiant, she smiles like a flatterer seeking his own advantage; fair in her aspect, she has awakened all creatures to cheerfulness. 7. The shining daughter of the skies, leader of cheerful voices (or hymns),²⁹⁹ has been lauded by the Gotamas. Ushas, thou distributest resources in offspring, men, horses, and kine. 8. Blessed Ushas, thou who, animated by strength, shonest forth with wonderful riches, may I obtain that renowned and solid wealth, which consists in stout sons, numerous slaves, and horses. 9. Directing her eyes towards all creatures, the goddess shines before them far and wide. Rousing into motion every living thing, she notices the voice of every adorer. 10. Born again and again, though ancient, shining with an ever uniform hue, (she goes on) wasting away the life of mortals, carrying it away as a clever gambler the stakes.³⁰⁰ 11. She is perceived revealing the ends of the sky; she chases far away her sister (Night). Wearing out the lives of men, the lady shines with the light of her lover (the sun). [i. 115, 2. The sun follows the shining goddess Ushas, as a man, coming after, approaches a woman. vii. 75, 4. Daughter of the Sky, mistress of the world, food-providing wife of the sun.] i. 92, 12. The bright, and blessed goddess has widely diffused her rays, as if she were driving forth cattle in various directions, or as a river

boldly to men, as a warrior on a chariot goes forth proudly to conquer booty (comp. ix. 96, 20), as a decorated wife in presence of her husband, so Ushas unveils before the eyes of men all her beauty, smiling as it were in the sure consciousness of its overpowering effect." This explanation seems to express well the import of the word *vāśudānā* as interpreted in a previous note.

²⁹⁹ See above, note 285.

³⁰⁰ Sāyana takes *svaghnī* for a "fowler's wife" (*rājāha-strī*), and *vijah* for "birds." See Wilson in loco. Benfey takes *vijah* for "dice," and explains the clause as denoting a cunning gambler who tampers with the dice, by shaving them down. See his note. Bollensen, Orient und Occident, ii. 464, translates: "as a fortunate gamester carries off the gains." The phrase *vijah ivā mināti* occurs again in R.V. ii. 125, where Sāyana takes *vijah* for *udvejakah*, "a vexer." So uncertain are his explanations!

rolling down its floods ; maintaining the ordinances of the gods, she is perceived, made visible by the rays of the sun. 13. Ushas, provider of food, bring us that brilliant fortune whereby we may possess offspring. 14. Ushas, resplendent, awaking cheerful voices (or hymns), dawn richly upon us to-day, bringing cows and horses. 15. Yoke to-day, Ushas, thy ruddy steeds, and then bring us all blessings."

i. 113, 1 (=S.V. ii. 1099; Nir. ii. 19). *Idañ śreshṭhañ jyotishañ jyotir āgāt chitraḥ praketo ajanishṭa vibhvā | yathā prasūtā Savituh savāya eva rātrī Ushase yonim araiḥ [i. 124, 8 Svasā svasre jyā-yasyai yonim araiḥ apaiti asyāḥ pratichakṣya iva]* i. 113, 2 (=S.V. ii. 1100; Nir. ii. 20). *Ruśadvatsā ruśatī śvetyā āgād araiḥ u krishṇa sadanāni asyāḥ | samānabandhū amṛite anūchī dyāvā varṇam̄ charataḥ āmīnane [i. 48, 15. Usho yad adya bhānumānā vi dvārāv ṛīnaro dīvaḥ | ityādi] i. 113, 5. Jihmaśye charitave maghoni ābhogaye iṣṭhaye rāye u tram | dabhrām paśyadbhyāḥ urvīyā vi chakṣhe ushāḥ ajiṣar bhuvanāni viśvā | 6. Kshattrāya trañ śravare tram mahīyai iṣṭhaye tram artham ivo tram iṭyai | visadriṣā jīvitā 'bhiprachakṣhe ushāḥ ajiṣar bhuvanāni viśvā | 7. Eshā dīvo duhitā pratyadarśi vyuchhanītī yuvatiḥ śukravāsaḥ²⁰¹ | viśvasyesānā pārthivaryā vasvah usho adyeha subhago vi uchha | 8. Parāyatnām anu eti pāthaḥ āyatnām prathamā ūśvatnām | vyuchhantī jīvam udīrayantī ushāḥ mṛitañ kañ chana bodhayantī [i. 123, 8. Sadriṣīr adya sadriṣīr id u śvo dirgham̄ sahante Varuṇasya dhāma | anaradvās triñśatañ yojanānī ekaikā kramātūm pari yanti sadyaḥ | 9. Jānatī ahnaḥ prathamasyo nāma ūskrā krishṇād ajanishṭa śvītīḥ | ṛitasya yoshaḥ na mināti dhāma ahar ahar nishkritam ācharantī] i. 113, 9. *Usho yad agniñ samidhō chakartha vi yad āvaś chakshasā sūryasya | yad mānushān yakshyamānān ajiṣas tad deveshu chakrīshe bhadram apraḥ | 10. Kīyati ā tat samayaḥ bhavātī yāḥ vyāshur yāś cha nūnām vyuchhān | anu pūrvvāḥ kripate vāvaśānā pradīdhyanā josham anyābhīr yāti | 11. Īyus te ye pūrvatarām apaśyan vyuchhantīm ushasam martyāsaḥ | asmābhīr u nu praticakṣhyā abhūd ā u te yanti**

²⁰¹ Compare vii. 77, 2: *Viśvam pratīchī saprathīḥ ud asthād ruśad vāso bibhratī śukram asvait.*

ye aparishu paśyān | 12. Yāvayaddveshā ritapāḥ ritejāḥ sumnāvarī sūnṛitā irayanī | sumangalāt̄ bibhrat̄ devavītim ihadya Ushāḥ śrestha-tamā vi uchha | 13. Saśvat purā ushāḥ vi uvāsa devī atho adya idāñ vi āvo maghonī | atho vi uchhād uttarān anu dyūn ajarā 'mṛitā charati svadhābhīḥ | 14. Vi anjibhir divāḥ ātāsu adyaud apa krishnāñ nīrnijām devī ārah | prabodhayantī arunēbhir aśvair ā ushāḥ yāti suyujā Rathena | 15. Āvahantī poshyā vāryāni chitram ketuñ kriṇute chekitānā | īyushinām upamā sāśvatānām vibhātānām prathamā ushāḥ vi aśvait | [i. 124, 2. Aminatī daivyāni vratāni pramīnatī manushyā yugāni | īyushinām upamā sāśvatānām āyatānām prathamā ushāḥ vy adyaunt |] i. 113, 16. Ud īrdhvāñ jivo asur naḥ ḍgād apa prāgāt tamāḥ ā jyotir eti | arāik panthāñ yātave Sūryāya aganma yatra pratirante āyuh | 17. Syūmanā vāchāḥ ud iyartti rahnīḥ stavāno rebhāḥ ushaso vibhātīḥ | adyo tad uchha grīṇate maghoni asme āyur ni didihī prajārāt | 18. Yāḥ gomatīr usha-saḥ sarvavīrāḥ vyuchhanti dāśushe martyāya | vāyor iva sūnṛitāpām udarke tāḥ aśradāḥ aśnavat somasutvā | 19. Mātā decānām Aditer anī-kāñ yajñāya ketur bṛihāt̄ vi bhāhi | praśāntikrid brahmaṇe no vi uchha ā no Jane janaya viśvavāre | 20. Yat chitram apnāḥ ushaso vahanti ījānāya śāśamānāya bhadram | tan no Mitro Varuno māmāhantām Aditiḥ sindhuḥ Prithivī uta Dyauḥ |

“ 1. “This light has arrived, the greatest of all lights ; the glorious and brilliant illumination has been born. Inasmuch as she (Ushas) has been produced for the production of Savitri, the Night has made way for Ushas. [i. 124, 8. The sister (Night) has made way for her elder sister (Ushas) ; and departs, after she has, as it were, looked upon her]. i. 113, 2. The fair and bright Ushas, with her bright child (the Sun) has arrived ; to her the dark (Night) has relinquished her abodes ; kindred to one another, immortal, alternating, Day and Night go on changing colour. 3. The same is the never-ending path of the two sisters, which they travel, commanded by the gods. They strive not, they rest not, the prolific Night and Dawn, concordant, though unlike. 4. The shining Ushas, leader of joyful voices (or hymns), has been perceived ; she has opened for us the doors (of the sky) : setting in motion all moving things, she has revealed to us riches ; Ushas has awakened all creatures. [i. 48, 15. Ushas, as thou hast by thy light opened to us the two doors of heaven, etc.] i. 113, 5. (Arousing) the prostrate sleeper to

move, (impelling) another to enjoyment, to the pursuit of wealth, (enabling) those who see but a little way, to see far; Ushas has awakened all creatures. 6. (Arousing) one to seek royal power, another to follow after fame, another for grand efforts, another to pursue as it were his particular object,—Ushas awakes all creatures to consider their different modes of life. 7. She, the daughter of the sky, has been beheld breaking forth, youthful, clad in shining attire: mistress of all earthly treasures, auspicious Ushas, shine here to-day. 8. Ushas follows the track of the Dawns that are past, and is the first of the unnumbered Dawns that are to come, breaking forth, arousing life, and awaking every one that was dead. [i. 123, 8. Alike to-day, alike to-morrow, they observe the perpetual ordinance of Varuna. Spotless, they each instantaneously shoot forward thirty yojanas, their destined task.³⁰²] 9. Knowing the indication of the earliest day, the bright, the lucid (goddess) has been born from the black (gloom). The female does not transgress the settled ordinance, coming day by day to the appointed place.] i. 113, 9. Inasmuch as thou hast made Agni to be kindled, hast shone forth by the light of the sun, and hast awakened the men who are to offer sacrifice, thou hast done good service to the gods. 10. How great is the interval that lies between³⁰³ the Dawns which have arisen, and those which are yet to arise? Ushas yearns longingly after the former Dawns, and gladly goes on shining with the others (that are to come). 11. Those mortals are gone who saw the earliest Ushas dawning; we shall gaze upon her now; and the men are coming who are to behold her on future morns. 12. Repelling foes, protecting right (or rites), born in right (or rites), imparting joy, stimulating joyful voices (or hymns), bringing good fortune, promoting the feast of the gods, rise on us, Ushas, the best (of all Dawns). 13. Perpetually in former days did the divine Ushas dawn; and now to-day the magnificent goddess beams upon this world: undecaying, immortal, she marches on by her own will. 14. She has shone forth with her splendours on the borders of the sky; the bright goddess has chased away the dark veil of

³⁰² See Böhlingk and Roth, s.v. *kṛatu*.

³⁰³ *samayā* means "near," according to Sūyana. Prof. Müller, Trans. p. 220, considers it to signify "together," "at once." The rendering I have given is that of Professor Autrecht.

night; arousing the world, Ushas advances in her well-yoked car, drawn by ruddy steeds. 15. Bringing with her abundant boons, revealing herself, she displays a brilliant lustre. Ushas has shone forth, the last of the numerous Dawns which are past, and the first of those which are coming. [i. 124, 2. Maintaining the ordinances of the gods, but wasting away the lives of men, Ushas has shone forth, the last of the numerous former dawns, and the first of those that are coming.] i. 113, 16. Arise! our life, our breath, has come; darkness has departed; light arrives; Ushas has opened up a path for the sun to travel: we have reached the point where men prolong their days. 17. The priest, the poet, celebrating the brightening Dawns, arises with the web³⁰⁴ of his hymn; shine therefore, magnificent Ushas, on him who praises thee; gleam on us with life and offspring. 18. May he who offers libations of soma obtain such Dawns as rise upon the liberal mortal, (Dawns) rich in kine, in (sons) all stalwart, and in horses, at the end of his hymns which resound like the wind.³⁰⁵ 19. Mother of the gods, manifestation of Aditi, forerunner of the sacrifice, mighty Ushas, shine forth! Arise, bestowing approbation on our prayer; giver of all boons, increase our progeny.³⁰⁶ 20. May Mitra, Varuna, Aditi, the Ocean, the Earth, and the Sky, bestow upon us those brilliant and excellent resources which the Dawns bring to the man who offers sacrifice and praise."

(2) *Relations of Ushas to the other deities.*

Ushas, as we have seen, is constantly described as the daughter of the Sky (*duhitā Devah*, as in i. 30, 22; i. 48, 1, 8, 9; i. 92, 5, 7; i. 183, 2; iv. 30, 8; vii. 67, 2; viii. 47, 14 f.; *divijāḥ* in vii. 75, 1).³⁰⁷ She is also called the sister of Bhaga and thekinswoman of Varuna, i. 123, 5 (*Bhagasya svasā Varunasya jāmiḥ*). She is also the sister of

³⁰⁴ *Syūmanā* is taken by Säyana as an accusative plural and construed with *vāchāḥ* in the sense of "hymns sewed together," or "connected." Professor Benfey takes it as the instrumental singular of *syūmanā*, and renders, "with the web of the word." Professor Aufrecht confirms this view, referring to R.V. iii. 61, 4.

³⁰⁵ See Benfey *in loco*, and Bohtlingk and Roth, s.v. *udarka*, where *sūnrita* is explained of hymns.

³⁰⁶ Professor Aufrecht proposes to translate *jane ī janaya* by "give us prominence among men." Säyana explains the words by "settle us in the country" (*janapade ābhimukhyena prādurbhāvaya | avasthāpaya*).

³⁰⁷ In i. 46, 1, she is called "the beloved of the Sky" (*priyā Devah*).

Night, i. 113, 2, 3; x. 127, 3, and in i. 124, 8, the elder sister. Night is also in one place, x. 127, 8, called the daughter of the Sky. The two sisters are frequently conjoined in the duals *naktośasā* and *uśasā-naktā* or otherwise, i. 13, 7; i. 90, 7; i. 96, 5; i. 122, 2; i. 186, 4; ii. 2, 2; ii. 3, 6; ii. 31, 5; iv. 55, 3; v. 41, 7; vii. 2, 6; vii. 42, 5; ix. 5, 6; x. 36, 1; x. 70, 6; x. 110, 6. In vii. 2, 6, they are compared to two great celestial females (*yoshane dirye mahī na uśasā-naktā*), and in ii. 31, 5, they are characterized as the two blessed goddesses who are seen alternately³⁰⁸ and impel all moving things (*uta tye devī subhage mithūdrīśā uśasānaktā jagatām apijuvā | stushe |*). Ushas is also, as was to be expected, frequently brought into connection with the Sun. As we have seen above, he is called her lover, i. 92, 11, or if with Roth, *s.v. jūra*, we should understand this of Agni, the Sun is indubitably described as going after Ushas as a man after a woman, in i. 115, 2, quoted above. He is said to follow her track, v. 81, 2 (*savītā anu prayōnam uśaso vi rūjati*); and she is represented as bringing the eye of the gods and leading on the beautiful white horse (the sun), vii. 77, 3. She is declared to be the mistress of the world and the wife of the sun, vii. 75, 5 (*bhūrānasya patnī | vajinīvatī sūryasya yosha*), as the Dawns, in the plural, are said to be in iv. 5, 13 (*kadū no devīr amṛitasya patnīḥ sāro varṇena tatañnañ uśasāḥ*). In iii. 61, 4, Ushas is said to be *svasarasya patnī*, which Sāyana renders wife of the Sun or the Day.³⁰⁹ In vii. 78, 3, the Dawns are even said to generate the sun, sacrifice and Agni (*ajijanan sūryāñ yajnam agnim*). Ushas and Agni are also frequently brought into conjunction, fire being always kindled for sacrificial purposes at dawn. He is called her lover, and is said to appear with, or before the dawn, i. 69, 1; i. 124, 1, 11; iii. 5, 1; iv. 13, 1; iv. 14, 1; vii. 8, 1; vii. 9, 1, 3; vii. 10, 1; vii. 67, 2; vii. 77, 1; vii. 78, 2; viii. 43, 5; x. 1, 1; x. 8, 4; x. 35, 6; x. 122, 7.³¹⁰ In one place he is represented as going to meet her as she comes, and to beg for riches (iii. 61, 6. *āyatim Agne Ushasañ vibhātiñ vānam eshi dravīnam bhikshamānah*). In vii. 6, 5, Agni is said to have

³⁰⁸ So Professor Roth understands *mithūdrīśā*. Sāyana makes it “looking at each other.”

³⁰⁹ Roth, however, Illustr. of Nirukta, p. 56, says *svasara* (neuter) means only customary road, place of abode, court for cattle, but he does not advert to this passage.

³¹⁰ In x. 3, 3 (=S.V. ii. 898), Agni appears to be the lover of his sister, the Night. See Benfey’s trans. of the S.V. ii. 898.

made the Dawns, the spouses of the noble god (*yo aryapalnir ushasas̄ chakāra*), which Sāyana understands of the sun. Ushas is also often connected with the Aśvins, the time of whose manifestation, as we shall hereafter see, is regarded by Yāska as being between midnight and sunrise, i. 44, 2; i. 180, 1; iii. 20, 1; vii. 69, 5; vii. 72, 3, 4; viii. 9, 18; x. 41, 1. They are said to associate with her, i. 183, 2 (*Divo duhitrā Ushasā sachethē*); and she is said to be their friend, iv. 52, 2 (*sakhā 'bhūd Aśvinor Ushāḥ | 3. Uta sakha 'si Aśvinoh*). In viii. 9, 17, she is called upon to awaken them (*pra bodhaya Usho Aśvinā*). Her hymn is said to have awoken them, iii. 58, 1 (*Ushasāḥ stomo Aśvināv ajīgah*). Again, however, we are told that when the Aśvins' car is yoked, the daughter of the sky is born, x. 39, 12 (*yasya yoge duhitā jāyate Divah*). In one place, x. 85, 19, the moon is said to be born again and again, ever new, and to go before Ushas as the herald of the day (*nava navo bharati jāyamāno ahnām ketur ushasām eti agrām*). Indra is said to have created, or lighted up, Ushas, ii. 12, 7 (*yaḥ sūryām yaḥ Ushasām jajāna*); ii. 21, 4; iii. 31, 15; iii. 32, 8; iii. 44, 2 (*haryann ushasam archayaḥ*); vi. 17, 5. He is, however, sometimes represented as assuming a hostile attitude towards her. In ii. 15, 6, he is said to have crushed her chariot with his thunderbolt (*vajrena anaḥ Ushasāḥ sampipesha*). The same thing is repeated in iv. 30, 8 ff. (where the poet, with the want of gallantry which was so characteristic of the ancients, does not hesitate to admire the manliness and heroism of Indra in overcoming a female): *Etad gha id uta vīryam Indra chakartha pauñṣayān | striyām yad durhanāyuvām vadhr̄ duhitaram Divah | 9. Divaś chid gha duhitaram mahān mahiyamānām | Ushasam Indra sam pinak | 10 (= Nirukta, xi. 47). Apa Ushāḥ anasaḥ sarat sampishṭād aha bibhyuski | ni yat sīm śiśnathad vṛiṣhāḥ | 11 (= Nir. xi. 48). Etad asyāḥ anaḥ śaye susampishṭām vīpāśi ā | saśāra sīm parāvataḥ | “ 8. This, Indra, was a deed of might and manliness which thou didst achieve, that thou didst smite the daughter of the sky, a woman who was bent on evil. 9. Thou Indra, a great (god), didst crush Ushas, though the daughter of the sky, who was exalting herself. 10. Ushas fled away in terror from her shattered car, when the vigorous (Indra) had crushed it. 11. This chariot of hers lies broken and dissolved, while she herself has fled afar off.” These verses are translated in his Illustrations of the Nirukta by Roth, who*

adduces R.V. x. 138, 5, as referring to the same myth: *Indrasya vajrād abibhed abhiśnathāḥ prākrāmat śundhyūr ajahād Ushāḥ anāḥ* | “The bright Ushas was afraid of the destructive thunderbolt of Indra ; she departed and abandoned her chariot.” And in x. 73, 6, it is said that Indra destroyed certain foes like the chariot of Ushas (*avāhann Indrāḥ Ushāso yathā anāḥ*).

Soma is said to have made the Dawns bright at their birth, vi. 39, 3, (*śuchijanmanāḥ Ushasāś chakārā*), and to have formed them the wives of a glorious husband, vi. 44, 23 (*ayam akriṇod ushasāḥ supatnīḥ*). Brihaspati is said to have discovered Ushas, the Sun, etc., x. 67, 5, (*Brihaspatir Ushasāñ Sūryāñ gām arkañ vireda*), and to have repelled the darkness by light, x. 68, 9 (*so arkeṇa vi babādhe tamāñsi*).

The early fathers, who were wise and righteous, and companions of the gods in their festivities, are said to have possessed efficacious hymns wherewith they discovered the hidden light, and generated Ushas, vii. 76, 4 (*te id devānāṁ sadhamādāḥ āsann ṛtāvānāḥ kavayaḥ pūrvyāsāḥ | gañham jyotir pitaro anvavindan satyamantrāḥ ajanayann Ushāsam*).

(3) *Epithets, characteristics, and functions of Ushas.*

The Nighantu, i. 8, gives sixteen names of Ushas, which seem to be almost entirely epithets, viz. *vibhāvarī* (the resplendent), *sūnarī* (the beautiful), *bhāsvatī* (the shining), *odatī* (the flowing, gushing, from the root *ud*, according to Professor Roth, s.v.), *chitrāmaghā* (possessed of brilliant riches), *arjunī* (the white), *vājīnī*, *vājinīratī* (the bringer of food), *sumnāvari* (the giver of joy), *ahanā*, *dyotanā* (the bright), *śvetyā* (the fair-coloured), *arushī* (the ruddy), *sūnṛitā*, *sūnṛitāvatī*, *sūnṛitāvarī* (the utterer of pleasant or sacred voices).³¹¹ Some of these epithets

³¹¹ Professor Aufrecht thinks that this word *sūnṛita* is to be explained as follows : He considers it to be a derivative from *nṛit*, “to be in motion,” compounded with *sū*. Its first meaning is ‘movable’ (*sūnṛitā maghāni*, R.V. vii. 57, 6), then ‘brisk,’ ‘alert’ (*sūnṛita*, predicated of Indra, viii. 46, 20; *sūnṛite* of Ushas, iv. 55, 9; i. 123, 5; 124, 10; viii. 9, 17). As a feminine substantive in the plural it means either ‘activity’ or, with a supplied *gīr*, “lively voices” (*sūnṛitānāṁ gīrām*, iii. 31, 18); *netri sūnṛitānām* is Ushas as a stimulator, or rather, leader (*χορηγός*) of joyful voices (of birds, etc.); *sūnṛitā īayanti* is just the same. Professor Aufrecht is of opinion that the words *vāyor iva sūnṛitānām udarke*, in R.V. i. 113, 18, should not be rendered as I have done in p. 190, above, but translated thus: “when fervent voices arise like the rising of the wind (*ortu vocum velut ortu venti*).” *Udarke* he

are of frequent occurrence in the hymns, and there are also many others to be found there, such as *maghonī* (the magnificent), *subhagā* (the fortunate), *arunapsu* (the ruddy), *ritāvari* (the righteous), *ritapā* (the preserver of right or of order), *ritejā* (born in right, or order), *śuchi* (bright), *hiranyavarṇā* (gold-hued), *devī* (the goddess, or the divine), *amṛitā* (the immortal), *rāgarasandrik* (of pleasant aspect), *sudriśikasandrik* (the same), *supratikā* (the brilliant), *satyaśravasī* (possessed of real wealth, or renown), *dānuchitrā* (bringing brilliant gifts), *ghṛitapratikā* (shining like butter), *indrataṁā* (most similar to Indra), i. 30, 20; i. 48, 1, 2, 7, 10; i. 92, 6-9, 14, 15; i. 113, 2, 12, 13; i. 123, 4, 6; i. 134, 4; iii. 61, 2, 5; iv. 55, 9; v. 59, 8; v. 80, 1; vii. 75, 5; vii. 77, 2; vii. 78, 4; vii. 79, 3; vii. 81, 1; viii. 62, 16.

Ushas is borne onward on a shining chariot, of massive construction, richly decorated and spontaneously yoked (*rathena bṛihatā,—supeśasā,—viśvapiśā,—śośuchatā,—jyotishmatā,—svadhyā yujyamānena*), i. 48, 10; i. 49, 2; i. 123, 7; iii. 61, 2; v. 80, 2; vii. 75, 6; vii. 78, 1, 4; from the distant east, i. 92, 1; i. 124, 5. She is also said to arrive on a hundred chariots, i. 48, 7. She is drawn by ruddy horses (*arunebhīr aśvaiḥ*), i. 30, 22; i. 49, 1; i. 92, 15; i. 113, 4; iii. 61, 2; iv. 51, 5; v. 79, 1 ff.; vii. 75, 6, or by cows or bulls of the same colour, *Nighantu* i. 15; R.V. i. 92, 2; i. 124, 11; v. 80, 3; and traverses rapidly a distance of thirty yojanas, i. 123, 8. Like a beautiful young woman dressed by her mother, a richly decked dancing girl, a gaily attired wife appearing before her husband, or a female rising resplendent out of the bath,—smiling, and confiding in the irresistible power of her attractions, she unveils her bosom to the gaze of the beholder, i. 92, 4; i. 123, 10; i. 124, 4 ff.; v. 80, 4, 5; vi. 64, 2. She dispels the darkness, disclosing the treasures it had concealed; she illuminates the world, revealing its most distant extremities. She is the life and breath of all things, causing the birds to fly forth from their nests, visiting every house, and like an active housewife arousing her household, awakening the five races of men, yea all creatures, as if from death, and sending men forth to the pursuit of their several occupations, regards as derived from *ud* and the root *ri*, and as meaning "rising," "motion upward," and compares R.V. iii. 8, 5. *Devayāḥ vipraḥ udīyartti vācham*, "The pious priest raises his voice;" and vi. 47, 3. *Ayam me pītāḥ udīyartti vācham*, "This soma, when drunk, raises my utterance." I note that *sūnṛitā* is invoked as a goddess (*devī*) in R.V. i. 40, 3, and x. 141, 2.

i. 48, 5, 8, 10; i. 49, 4; i. 92, 11; i. 113, 8, 16; i. 123, 4, 6; i. 124, 12; ii. 34, 12; vii. 76, 1; vii. 79, 1 f.; vii. 80, 1, and rendering good service to the gods, by causing all worshippers to awake, and the sacrificial fires to be kindled, i. 113, 9. She is, however, entreated to arouse only the devout and liberal worshipper, and to leave the ungodly niggard to sleep on in unconsciousness, i. 124, 10; iv. 51, 3. She is young, being born anew every day, and yet she is old, nay immortal, and wears out the lives of successive generations, which disappear one after another, while she continues undecaying, i. 92, 9 ff.; i. 113, 13, 15; i. 123, 2; i. 124, 2; vii. 18, 20.

The worshippers, however, sometimes venture to take the credit of being more alert than Ushas, and of awaking her instead of being awakened by her (*prati stomaïr abhutsmahi*, iv. 52, 4; vii. 68, 9; vii. 81, 3; x. 88, 19; and this the Vasishthas claim to have been the first to do by their hymns, vii. 80, 1 (*prati stomebhīr ushasam Vasishthāḥ gīrbhīr vīprāsaḥ prathamāḥ abudhran*); and in one place she is solicited to make no delay, that the sun may not scorch her like a thief or an enemy, v. 79, 9 (*vi uchha duhitar Divo mā chirāñ tanuthāḥ apāḥ | na it tvā stenāñ yathā ripūñ tapāti sūro archishā*). She is prayed to bring the gods to drink the libations of Soma, i. 48, 12. Agni and the gods generally are described as waking with Ushas (*usharbudhah*), i. 14, 9; i. 44, 11; i. 92, 18; iii. 2, 14; iv. 6, 8; vi. 4, 2; vi. 15, 1; ix. 84, 4.

As we have already seen from the hymns which have been translated, she is frequently asked to bring, or dawn (as in former times) on the worshipper with, various sorts of wealth, children, slaves, etc., to afford protection, and to prolong life, i. 30, 22; i. 48, 1 ff., 9, 11, 15; i. 92, 8, 13 ff.; iv. 51, 7; vii. 41, 7; vii. 75, 2; vii. 77, 5; to revolve like a wheel ever new, iii. 61, 3; to confer renown and glory on the liberal benefactors of the poet, v. 79, 6 f. (comp. i. 48, 4); to drive away sleeplessness to Trita Āptya, viii. 47, 14–16.

The worshippers in one place ask that they may obtain from her riches, and stand to her in the relation of sons to a mother (vii. 81, 4: *tasyās te ratnabhājāḥ īmahe vayaṁ syāma mātūr na sūnavāḥ*).

In x. 58, 8, the souls of the departed are said to go to the sun and to Ushas.

Ushas, as represented in the hymns,—a metrical sketch.

In the following verses I have attempted to reproduce the most striking ideas in the hymns to Ushas, which have been quoted above. It will be seen on comparison that there is little in these lines of which the germ will not be found in the originals, though some of the ideas have been expanded and modified.

Hail, Ushas, daughter of the sky,
 Who, borne upon thy shining car
 By ruddy steeds from realms afar,
 And ever lightening, drawest nigh :—

Thou sweetly smilest, goddess fair,
 Disclosing all thy youthful grace,
 Thy bosom bright, thy radiant face,
 And lustre of thy golden hair ;—

(So shines a fond and winning bride,
 Who robes her form in brilliant guise,
 And to her lord's admiring eyes
 Displays her charms with conscious pride ;—

Or virgin by her mother decked,
 Who, glorying in her beauty, shews
 In every glance, her power she knows
 All eyes to fix, all hearts subject ;—

Or actress, who by skill in song
 And dance, and graceful gestures light,
 And many-coloured vestures bright,
 Enchants the eager, gazing throng ;—

Or maid who, wont her limbs to lave
 In some cool stream among the woods,
 Where never vulgar eye intrudes,
 Emerges fairer from the wave) ;—

But closely by the amorous sun
 Pursued, and vanquished in the race,
 Thou soon art locked in his embrace,
 And with him blendest into one.

Fair Ushas, though through years untold
 Thou hast lived on, yet thou art born
 Anew on each succeeding morn,
 And so thou art both young and old.

As in thy fated ceaseless course
 Thou risest on us day by day,
 Thou wearest all our lives away
 With silent, ever-wasting, force.

Their round our generations run :
 The old depart, and in their place
 Springs ever up a younger race,
 Whilst thou, immortal, lookest on.

All those who watched for thee of old
 Are gone, and now 't is we who gaze
 On thy approach ; in future days
 Shall other men thy beams behold.

But 't is not thoughts so grave and sad
 Alone that thou dost with thee bring,
 A shadow o'er our hearts to fling ;—
 Thy beams returning make us glad.

Thy sister, sad and sombre Night
 With stars that in the blue expanse
 Like sleepless eyes mysterious glancé,
 At thy approach is quenched in light ;—

And earthly forms, till now concealed
 Behind her veil of dusky hue,
 Once more come sharply out to view,
 By thine illumining glow revealed.

Thou art the life of all that lives,
 The breath of all that breathes ; the sight
 Of thee makes every countenance bright,
 New strength to ev'ry spirit gives.

When thou dost pierce the murky gloom,
 Birds flutter forth from every brake,
 All sleepers as from death awake,
 And men their myriad tasks resume.

Some, prosperous, wake in listless mood,
 And others every nerve to strain
 The goal of power or wealth to gain,
 Or what they deem the highest good.

But some to holier thoughts aspire,
 In hymns the race celestial praise,
 And light, on human hearths to blaze,
 The heaven-born sacrificial Fire.

And not alone do bard and priest
 Awake;—the gods thy power confess
 By starting into consciousness
 When thy first rays suffuse the east;

And hasting downward from the sky,
 They visit men devout and good,
 Consume their consecrated food,
 And all their longings satisfy.

Bright goddess, let thy genial rays
 To us bring stores of envied wealth
 In kine and steeds, and sons, with health,
 And joy of heart, and length of days.



SECTION XIII^a.

AGNI.

Agni is the god of fire, the Ignis of the Latins,³¹² the Ogni of the Slavonians. He is one of the most prominent deities of the Rig-veda, as the hymns addressed to him far exceed in number those which are devoted to the celebration of any other divinity, with the sole exception of Indra.

(1) *His functions.*

Agni is not like the Greek Hephaistos, or the Latin Vulcan, the artificer of the gods (an office which, as we shall presently see, is in the Veda assigned to Tvashtri), but derives his principal importance from his connection with the ceremonial of sacrifice. He is an immortal (*amrita, amartya*) i. 44, 6; i. 58, 1; ii. 10, 1, 2; iii. 2, 11; iii. 3, 1; iii. 11, 2; iii. 27, 5, 7; vi. 9, 4; vii. 4, 4; viii. 60, 11; x. 79, 1, who has taken up his abode among mortals as their guest (*atithi*), i. 44, 4; i. 58, 6; ii. 4, 1; iii. 2, 2; iv. 1, 20; v. 1, 8; v. 8, 2; v. 18, 1; vi. 2, 7; vi. 15, 1, 4; vii. 8, 4; viii. 73, 1; x. 1, 5; x. 91, 2; x. 92, 1. He is the domestic priest, *purohita, ritvij, hotri, brahman*, who wakes with the dawn (*usharbudh*), or even before the dawn (*ushasah purohitam*) i. 1, 1; i. 12, 1; i. 13, 1, 4; i. 26, 7; i. 36, 3, 5; i. 44, 7, 12; i. 45, 7; i. 58, 1, 6; i. 60, 4; i. 68, 4, (7); i. 76, 2, 4; i. 127, 1; i. 141, 12; i. 149, 4, 5; ii. 5, 1; ii. 6, 6; ii. 9, 1; iii. 7, 9; iii. 10, 2, 7; iii. 11, 1; iii. 14, 1; iii. 19, 1; iv. 1, 8; v. 11, 2; v. 26, 7; vi. 15, 1, 4, 16; vi. 16, 1; vii. 7, 5; vii. 10, 5; vii. 11, 1; vii. 16, 5, 12; viii. 44, 6; viii. 49, 1; ix. 66, 20;³¹³ x. 1, 6; x. 92, 2, appointed

³¹² On the worship of fire among the Greeks and Romans see the volume of M. Fustel de Coulanges, entitled "La Cité Antique," pp. 21 ff.

³¹³ In this verse he is called a rishi, as well as a priest, common to the five races (*pānchajanyaḥ purohitaḥ*). •

both by men and gods, who concentrates in his own person, and exercises in a higher sense, all the various sacrificial offices which the Indian ritual assigned to a number of different human functionaries, the *adhvaryu*, *hotri*, *potri*, *neshtri*, *praśāstri*, etc. (i. 94, 6; ii. 1, 2; ii. 5, 2 ff.; iv. 9, 3, 4; x. 2, 1 (*piprīhi devān usato yavishtha vidvān ritūn ritupate yajeha | ye daivyāḥ ritvijas tebhīr Agne tvañ hotriṇām asi āyajishtah* | “satiate and worship here the longing gods, o most youthful deity, knowing the proper seasons, and along with the divine priests, for thou, Agni, art the most adorable of hotris”); x. 91, 8-11 (*Agniḥ hotāram paribhūtamam matim*, “Agni, the wise; the most eminent of hotris.” He is a sage, the divinest among sages (*asuro vipaśchitām*, iii, 3, 4), intimately acquainted with all the forms of worship, the wise director, the successful accomplisher, and the protector, of all ceremonies, who enables men to serve the gods in a correct and acceptable manner, in cases where this would be beyond their own unaided skill, i. 1, 4 (*Agne yaṁ yajnam adhvaram viśvataḥ paribhūr asi | sa id deveshu gachhati |* “Agni, that sacrifice which thou encompassest on every side goes to the gods”); i. 31, 1 (*tvañ Agne prathamo Angirāḥ rishir devo devānām abhavaḥ śivāḥ sakhaḥ |* “Agni, thou art the first rishi Angiras, a god, the auspicious friend of gods”); iii. 3, 3 (*vidathasya sādhanam |* “The accomplisher of the ceremony”); iii. 21, 3 (*rishiḥ śreshthaḥ samidhyase yajnasya prāvīlā bhara |* “Thou art lighted, a most eminent rishi; protect the sacrifice”); iii. 27, 2 (*vipaśchitaṁ yajnasya sādhanam |* 7. *Purastād eti māyayā vidathāni prachodayan |* 2. “The sage, the accomplisher of the sacrifice. 7. He goes before, by his wondrous power promoting the ceremonies”); vi. 14, 2 (*vedhastamaḥ rishiḥ*); vii. 4, 4 (*kavir akavishu prachetāḥ |* “Wise among the foolish; and intelligent”); x. 2, 4 (*yad vo vayam pramīnāma vratāni vidushām devāḥ avidusharāsuḥ | Agnis tad viśvam ā prināti vidvān yebhir devān ritubhīḥ kalpayāti |* 5. *Yat pākatrā manasā dīnadakshāḥ na yajnasya manvato martyāsaḥ | Agnis tad hotā kratuvid vijānan yajīshīḥo devān rituso yajāti |* 4. “Agni, knowing what seasons to assign to the gods, rectifies all those mistakes which we ignorant men commit against your prescriptions, o ye most wise gods. 5. Those matters relating to the sacrifice which we mortals of feeble intellects, with our imperfect comprehension, do not understand, may Agni, the venerated priest

who knows all these points, adjust, and worship the gods at the proper time"); x. 91, 3 (*Agne kavīḥ kāvyaṇa asi viśvarit*). To him the attention of the worshippers is turned, as men's eyes are to the sun, v. 1, 4 (*Agnim achha devayatām manāṁsi chakshūṁshi iva sūrye saṁ charanti*). He is the father, king, ruler, banner, or outward manifestation,³¹⁴ and superintendent of sacrifices and religious duties (*ketuñ yajnānām | pitā yajnānām | ketur adhvarāñām | rājānam adhavarasya | adhyakshañ dharmañām īnam | iṣe yo viśvasyāḥ devarīloḥ*, iii. 3, 3, 4; iii. 10, 4; iii. 11, 2; iv. 8, 1; vi. 2, 3; viii. 43, 24; x. 1, 5; x. 6, 3). He is also the religious leader or priest of the gods (*sadyo jāto vi amīmita yajnam Agnir devānām abhavat purogāḥ | Agnir devo devānām abhavat purohitaḥ*, x. 110, 11; x. 150, 4). He is a swift (*raghupatvā*,³¹⁵ x. 6, 4) messenger, moving between heaven and earth, commissioned both by gods³¹⁶ and by men to maintain their mutual communications, to announce to the immortals the hymns, and to convey to them the oblations, of their worshippers, or to bring them down from the sky to the place of sacrifice (*sa devān ā iha vakshati | Agniñ dūtañ vrīñīmake | īnam ā su tvam aemākāñ saniñ gāyatrañ naryāñsam Agne deveshu pravochāḥ | devāsas tvā Varuno Mitro Aryama sañ dūtam pratnam indhate | dūlo viśām asī | patir hi adhvarāñām Agne dūlo viśām asī | yad devānām mitramahāḥ purohito 'ntaro yāsi dūtyam | tvāñ dūtam aralīñ haryavāhanā devāḥ akriñvann amṛitasya nābhīm | īmañ no yajnam amṛiteshu dhehi | antar tāye arushā yujāno yushmāñs cha devān viśāḥ a cha martān | tvāñ Agne samidhānañ yavishṭhya devāḥ dūtañ chakrīre haryavāhanam | tvāñ viśe sajoshasāḥ devāśo dūtam akrata | tvām dūtam Agne amṛitāñ yuge yuge dadhire*

³¹⁴ His father begot him (*janitā tvājājāna*) to be the revelation and brilliant banner of all sacrifices. With the phrase, *janitā tvājājāna*, compare the expressions in x. 20, 9, also relating to Agni, and in iv. 17, 4, relating to Indra.

³¹⁵ Compare the *raghuvartanīn ratham* of the Aśvins, R.V. viii. 9, 8.

³¹⁶ Taitt. Sanh. ii. 5, 8, 5. *Agnir devānām dūtaḥ asid Uśanā Kāvya 'surāñām | "Agni was the messenger of the gods Kāvya Uśanas of the asuras."* Ibid. ii. 5, 11, 8. *Agnir devānām dūtaḥ asid Daityo 'surāñām | "Agni was the messenger of the gods, Daivya of the Asuras."* Taitt. Br. ii. 4, 1, 6. *ā tantum Agnir diryāñ tatāna | teāñ nas tantur uta setur Agne | team panthāḥ bhavasi deveyānaḥ | trayā Agne prishthañ vayam īruhema | atha devaiḥ sadhamādām madena | "Agni stretched out the celestial bond; thou art our bond and our bridge, o Agni; thou art the path leading to the gods. By thee may we ascend to the summit of heaven, and live in hilarity among the gods."*

pāyum ugrañ devāsaś cha martāsaś cha jāgrivīñ vibhuñ viśpatiñ namasa
 ni shedire | devān ā sūdayad iha | dūto devānām asi martyānām antar
 mahānś charasi rochanena yañ tvā devāḥ dadhire havyavāham puruspriho
 mānushāso yajatram | i. 12, 1, 2, 4, 8; i. 27, 4; i. 36, 3, 4, 5; i. 44, 2,
 3, 5, 9, 12; i. 58, 1; i. 74, 4, 7; i. 188, 1; ii. 6, 6, 7; ii. 9, 2; ii. 10, 6;
 iii. 5, 2; iii. 6, 5; iii. 9, 8; iii. 11, 2; iii. 17, 4; iii. 21, 1, 5; iv. 1,
 8; iv. 2, 3; iv. 7, 8; iv. 8, 2, 4; v. 8, 6; v. 21, 3; vi. 15, 8–10;
 vii. 11, 4; vii. 16, 4; vii. 17, 6; viii. 19, 21; viii. 23, 18, 19; viii.
 39, 1, 9; viii. 44, 3; x. 4, 2; x. 46, 10; x. 91, 11; x. 122, 7).
 Being acquainted with the innermost recesses of the sky (iv. 8, 2. *Sa*
hi veda vasu-dhitim mahān' ārodhanañ divaḥ | *sa devān ā iha rakshati* |
4. *Sa hotā sa id u dūtyān chikilvān antar iyate* |), he is well fitted to
 act as the herald of men to summon the gods to the sacrifices instituted
 in their honour. He comes with them seated on the same car (iii. 4,
 11; vii. 11, 1, ā *viśvebhīḥ sarathān yāhi devaiḥ*), or in advance of them
 (ā *devānām agrayātā iha yātu* | x. 70, 2); and shares in the reverence
 and adoration which they receive (i. 36, 4; ii. 2, 1). He brings Varuna
 to the ceremony, Indra from the sky, the Maruts from the air (x. 70,
 11, ā *Agne vaha Varuṇam iṣṭhaye naḥ Indrañ divo Maruto antarikshāt*).
 He makes the oblations fragrant, x. 15, 12 = Vāj. S. xix. 66 (*Tvam*
Agne ilito jātavedo avād haryāni surabhīni kṛitvī). Without him
 the gods experience no satisfaction (vii. 11, 1, *na rite tvad amritāḥ*
mādayante). He himself offers them worship (vii. 11, 3; viii. 91,
 16; x. 7, 6). He is sometimes described as the mouth and the
 tongue through which both gods and men participate in the sacri-
 fices (ii. 1, 13. *tvām Agne ādityāsaḥ āśyañ trāñ jihvāñ śuchayaś cha-*
kriye kave | 14. *Tve Agne viśe amritāsaḥ adruhaḥ āśa devāḥ havir adanti*
āhutam | *trayā martāsaḥ svadanto āśutim*). He is elsewhere asked to
 eat the offerings himself (iii. 21, 1 ff.; iii. 28, 1-6. *Agne vihi puroḍasam*
āhutam), and invited to drink the soma-juice (i. 14, 10; i. 19, 9; i.
 21, 1, 3. *Viśvebhīḥ somyam madlu Agne Indreṇa Vāyunā piba*).

The 51st hymn of the tenth book contains a dialogue between Agni
 and the other gods, in which they give utterance to their desire that
 he would come forth from his dark place of concealment in the waters
 and the plants, and seek to persuade him to appear and convey to them
 the customary oblations (verse 5: *ehi manur devayur yajnakāmo aran-*
kṛitya tamasi ksheshi Agne | *sugān pathaḥ kṛinuhi devayānān vaha hav-*

yāni sumanasyamānāḥ). After he has expressed the grounds of his reluctance and apprehension (verses 4, 6),³¹⁷ he is induced by the promise of long life and a share in the sacrifice to accede to their request (verse 6. *Kurmas te āyur ajaraṁ yad Agne yathā yukto jālavedo na rishyāḥ | atha vahāsi sumanasyamāno bhāgaṁ devebhyo harishāḥ sujāta*). In the next following hymn (the 52nd) Agni proclaims himself the master of the ceremonies, declares himself ready to obey the commands of the gods, solicits a share in the sacrifice for himself, and asks how and by what path he can bring them the oblations (verse 1. *Viśve devāḥ śūstana mā yathā iha hotā vrīto manavai yan nishadya | pra me brūta bhāgadheyaṁ yathā vo yena pathā havyaṁ vo vahāni | 2. Ahaṁ hotā ni asidām yajyān viśve maruto mā junanti*). Agni is the lord, protector, and leader of the people, *viśpati, viśān gopā, viśān puructā* (i. 12, 2; i. 26, 7; i. 31, 11; i. 96, 4; ii. 1, 8; iii. 11, 5); the king or monarch of men (*rājā krishṇinām asi mānushinām | rājanām | samrājaṁ charshanānām | viśān rājanām | i. 59, 5 ; ii. 1, 8 ; iii. 10, 1 ; v. 4, 1 ; vi. 7, 1 ; vii. 8, 1 ; viii. 43, 24*). He is also the lord of the house, *grihapati*, dwelling in every abode (*yāḥ pancha charshāñir abhi ni shasāda dame dame kavir grihapatir yuwa | i. 12, 6 ; i. 36, 5 ; i. 60, 4 ; v. 8, 2 ; vii. 15, 2*). He is a brilliant guest in every house; dwells in every wood

³¹⁷ Verse 6 is as follows: *Agnē pūrre bhrātāro artham etām rathīvādhrānam anu āvarīvuḥ | tasmād bhiyā Varuṇa dāram īyam gauro na ks̄hepuor avijye jyāyāḥ |* "Agni's former brothers have sought this goal, as a charioteer passes along a road. But fearing this journey, o Varuna, I went to a distant place, and trembled like a wild bull which quakes at the sound of the huntsman's bowstring." It is clear from verse 7, that Agni means that his brothers had never returned, and that he fears a similar fate. The following passage of the Tait. Saubh., ii. 6, 6, 1, seems to be founded on this verse: *Agnes trayo jyāyānāso bhrātāraḥ īśan | ti devebhyo havyaṁ vahantāḥ prāṇī-yanta | so 'gnir abihel itthān vāva sya ārtim ārishyati iti sa niśayata | so 'paḥ praviśat | tañc devatāḥ praishāna aichhan | tam matsyāḥ prābhārit | tam aśvapad "dhiyādhiyā tu vādhyāsūr yo mā prāvochāḥ" iti | tasmād matsyāṁ dhiyādhiyā ghnanti | śaptāḥ hi | tam anavāindan | tam abruvānn "upā naḥ āvartava havyaṁ no vaha" iti | so 'bravīd "varaṁ vṛīnai yad eva grihitasya āhutasya bahilparidhi skandat tan me bhrātārīnām bhiyādheyan asud" iti |* "Agni had three elder brothers, who died while carrying oblations to the gods. Agni feared lest he should incur the same fate, and accordingly he disappeared, and entered into the waters. The gods sought to discover him. A fish pointed him out. Agni cursed the fish,—"Since thou hast pointed me out, may men slay thee whenever they will.' Men in consequence slay a fish at their pleasure, because it was cursed. (The gods) found Agni, and said to him, 'Come to us and bring us our oblations.' He replied, 'Let me ask a favour; let whatever part of the presented oblations falls outside of the sacred enclosure be the share of my brothers.' "

like a bird; friendly to mankind, he despises no man; kindly disposed to the people, he lives in the midst of every family, x. 91, 2 (*sa darśatāśrīt atīthir grihe grihe vane vane śīśriye takvavir iva | janaṁ janaṁ janyo nātimanyate viśaḥ a ksheti viśyo viśaṁ viśam*). He is a father, mother, brother, son, kinsman, and friend (*ā hi sma sūnave pitā āpir yajati āpaye sakhaḥ sakhye varenyah | tvam pitā 'si nas tvāṁ vayaskrit tava jāmaya vayam | tvāṁ jāmir janānām Agne mitro asi priyah | sakhaḥ sakhibhyaḥ iḍyaḥ | tvāṁ Agne pitaram iṣṭibhir narāḥ tvāṁ bhrātrāyaśāmyā tanūrucham | tvam putro bhavasi yas te 'vidhat | pitā mātā sadam in mānushānām | Agne bhrātāḥ | Agnim manyo pitaram Agnim āpim Agnim bhrātarām sadam it sakhyām | i. 26, 3; i. 31, 10, 14, 16; i. 75, 4; i. 161, 1; ii. 1, 9; vi. 1, 5; v. 4, 2; viii. 43, 16; viii. 64, 16; x. 7, 3); and some of his worshippers claim with him a hereditary friendship (i. 71, 10. *Mū no Agne sakhyā pitryāṇi pra marshishṭhāḥ*). He drives away and destroys Rakshases or Asuras (*bādhasva dvisha rakshaso amīvāḥ | pra Agnaye viśvaśuche dhiyamde asuraghne | Agniḥ rakshāṁsi sedhati | iii. 15, 1; vii. 13, 1; vii. 15, 10; viii. 23, 13; viii. 43, 26; x. 87, 1; x. 187, 3*). In hymn x. 87, he is invoked to protect the sacrifice (verse 9. *tikṣhṇena Agne chakshushā raksha yañnam*), and to consume the Rakshases and Yātudhānas with his iron teeth and by the most terrible manifestations of his fury (verse 2. *Ayodañśhro archiśhā yātu-dhānān upa sprīṣa jātavedaḥ samiddhaḥ |* verse 5. *Agne tvachāṁ yātu-dhanasya bhindhi hiṁsrā 'śanir harasā hantu enam |* verse 14. *Parā śri-ṇīhi tapasā yātudhānān parā 'gno raksho harasā śriṇīhi |*).*

(2) *Agni's births, and triple existence.*

Various, though not necessarily inconsistent, accounts are given in the hymns of the birth of Agni. Sometimes a divine origin is ascribed to him, while at other times his production, or at least his manifestation, is ascribed to the use of the ordinary human appliances. Thus he is said to have at first existed potentially but not actually in the sky, x. 5, 7 (quoted above in p. 51); to have been brought from the sky, or from afar, by Mātarisvan²¹⁸ (*ā anyaṁ [Agnīṁ] divo Mata-*

²¹⁸ In Böhtlingk and Roth's Lexicon, *s.v.* Mātarisvan is said (1) to denote a divine being, who, as the messenger of Vivasvat, brings down from heaven to the Bhrigus Agni, who had before been concealed; and (2) to be a secret name of Agni; and it is remarked that the word cannot be certainly shewn by any text to be in the Vedic

riśvā jahhāra | sa jāyamānah parame vyomani āvir Agnir abharan Mātarisvane | i. 60, 1; i. 93, 6; i. 143, 2; iii. 5, 10; iii. 9, 5; vi. 8, 4); to have been generated by Indra between two clouds or stones (*yo aśmanor antar agniṁ jajāna*, ii. 12, 3); to have been generated by Dyaus, x. 45, 8 (*Agnir amṛito abhavad vayobhir yad enaṁ Dyaur janayat suretāḥ*); to be the son of Dyaus and Prithivī, iii. 2, 2; iii. 25, 1 (*Agne Dival sūnur asi prachetas tanā Prithivyāḥ uta viśvavedāḥ*); x. 1, 2; x. 2, 7 (*yaṁ tvā Dyāvāprihīvi yaṁ tvā āpas Tvaṣṭṛā yaṁ tvā sujā nīmā jajāna*); x. 140, 2; whom he magnified, or delighted, at [or by] his birth, iii. 3, 11 (*ubhā pitārā mahayān ajiyata Agnir Dyāvāprihīvi bhūriretaśā*). His production is also said to be due to the waters (x. 2, 7; x. 91, 6),³¹⁹ and to Tvaṣṭṛi (i. 95, 2; x. 2, 7). He is elsewhere said to have been generated by⁴ the Dawns, vii. 78, 3 ([*Ushaso*] *ajiyanan sūryaṁ Yajnam Agnim*); by Indra and Vishṇu, vii. 99, 4 ([*Indrāvishṇu*] *uruṇ Yajnāya chathathur u lokāṁ janayanta Sūryam Ushasam Agnim*); generated or

hymns, a synonyme of Vāyu. I add some observations on the same subject, which had been made at an earlier period by Professor Roth, in his illustrations of the Nirukta, p. 112, where he is elucidating R.V. vi. 8, 4 ("Mātarisvan, the messenger of Vivasvat, brought Agni Vaishvāra from afar") : "The explanation of Mātarisvan as Vāyu" (which is given by Yāska) "cannot be justified by the Vedic texts, and rests only upon the etymology of the root *sṛas*. The numerous passages where the word is mentioned in the Rig-veda exhibit it in two senses. Sometimes it denotes Agni himself, as in the texts i. 96, 3, 4; iii. 29, 4 (11?); x. 114, 1, etc.; at other times, the being who, as another Prometheus, fetches down from heaven, from the gods, the fire which had vanished from the earth, and brings it to the Bhrigus, i. 60, 1; i. 93, 6; iii. 2, 13; iii. 5, 10; iii. 9, 5. To think of this bringer of fire as a man, as a sage of antiquity, who had laid hold of the lightning, and placed it on the altar and the hearth, is forbidden by those texts which speak of him as bringing it from heaven, not to mention other grounds. As Prometheus belongs to the superhuman class of Titans, and is only by this means enabled to fetch down the spark from heaven, so must Mātarisvan be reckoned as belonging to those races of demigods, who, in the Vedic legends, are sometimes represented as living in the society of the gods, and sometimes as dwelling upon earth. As he brings the fire to the Bhrigus, it is said of these last, that they have communicated fire to men (e.g., in i. 58, 6), and Agni is called the son of Bhrigu (*Bhrigavāṇa*). Mātarisvan also must be reckoned as belonging to this half-divine race." "It may also be mentioned that the same function of bringing down fire is ascribed in one text (vi. 16, 13) to Atharvan, whose name is connected with fire, like that of Mātarisvan; and also that the sisters of Atharvan are called Mātarisvaris in x. 120, 9." See my article on Manu in vol. xx. of the Journ. R.A.S., p. 416, note. In one place (vii. 15, 4) Agni is called the falcon of the sky (*divāḥ īyenāya*).

³¹⁹ A.V. i. 33, 1. *Hiranyavarṇāḥ śuchayāḥ pāvakāḥ yāsu jātāḥ Savitā yāsu Agniḥ | yāḥ Agniṁ garbhām dadhīr̥ suvarṇās tāḥ naḥ āpaḥ śām syonāḥ bhavantu.*

fashioned by the gods, vi. 7, 1 f. (*janayanta devāḥ*); viii. 91, 17 (*tam tvā jananta mātaraḥ karīn devāso angirāḥ*); x. 46, 9 (*devās tatakshur manave yajatram*); as a light to the Ārya, i. 59, 2 (*tam tvā devāso janayanta devām vāsvāra jyotir id āryāya*); or placed by the gods among the descendants of Manu, i. 36, 10; ii. 4, 3 (*Agnīn devāso mānushishu vikshu priyām dhuḥ ksheshyanto na mitram*); vi. 16, 1; viii. 73, 2. Yet although the son, he is also the father of the gods, i. 69, 1 (*bhuvo devānām pitū putraḥ san*). In viii. 19, 33, the superiority of the Fire-god to all other fires is shewn by their being declared to be dependent on him like branches of a tree (*yasya te Agne anyo agnayāḥ upakshito vayāḥ ita*); vii. 1, 14 (*sa id Agnir agnīn ati asti anyān*).

Agni is in some passages represented as having a triple existence, by which may be intended his threefold manifestations, as the sun in heaven, as lightning in the atmosphere, and as ordinary fire in the earth, although the three appearances are elsewhere otherwise explained. In x. 88, we have the following verses:

6 (= Nir. vii. 27). *Mārdhā bhuvo bhavati naktam Agnis tataḥ Suryo jāyate prātar udyan | 8. Sūktavākam prathamam ād id Agnim ād id havir ajanayanta devāḥ | sa eṣhān yajno abhavat tanūpās tam Dyaur veda tam Prithivī tam āpāḥ | 10 (= Nir. vii. 28). Stomena hi divi devāśo Agnim ajājanā śaktibhiḥ rodasiprām | tam ū akrin̄van tredhā bhure kañ sa oshadhibhiḥ pachati viśvarūpāḥ | 11 (= Nir. vii. 29). Yated enam adadlur yajniyāśo divi devāḥ Sūryam āditeyan | yadā charishnū mithunāv abhūtām ād it prāpaśyan bhuvanāni viśvā |*

“6. Agni is by night the head of the earth: then he is born as the Sun rising in the morning.²²⁰ 8. The gods produced first the hymn, then Agni, then the oblation. He was their protecting sacrifice: him Dyaus knows, him Prithivī, him the Waters. 10. With a hymn by their powers the gods generated Agni who fills the worlds: they formed him for a threefold existence: he ripens plants of every kind. 11. When

²²⁰ It appears from Professor Aufrecht's abstract of the contents of the Matsya-purāṇa that, in section 115, the sun is said to enter into Agni during the night, and Agni into the sun by day. Catalogue of Bodl. Sanskrit MSS., p. 41a. The Ait. Br. viii. 28, says: *ādityo vai astām yann Agnim annpraviśati | so'ntardhīyate | . . . Agnīr vai udeūn Vīyum annpraviśati | so'ntardhīyate | . . . Vāyor Agnīr jāyate prāṇād hi balād mathyamāno' dhīyātate | . . . Agner vai ādityo jāyate | “The sun, when setting, enters into Agni and disappears . . . Agni, when blowing upwards, enters Vāyu, and disappears . . . Agni is produced from Vāyu, for when attrition is taking place, he is born from breath as force. The sun is produced from Agni.”*

the adorable gods placed him, Sūrya the son of Aditi, in the sky, when the moving twins came into being, then they (the gods) beheld all creatures.”

According to Yāska (Nir. vii. 27) it is intended in verse 6 to represent the sun as identical with Agni (“*tatuh sūryo jāyate prātar udyan*” *sa eva*). The same writer tells us (Nir. vii. 28) that according to his predecessor Sākapūṇi the threefold existence of Agni, referred to in verse 8, is his abode on earth, in the atmosphere, and in heaven (“*tredha*” *bhāvāya* “*prithivyām antarikṣhe diri*” *iti Sākapūṇih*), and adds that a Brāhmaṇa declares his third manifestation to be the Sun (“*yad asya divi trītyām tad asāv adityāḥ*” *iti hi brāhmaṇam*). The constantly moving twins, mentioned in verse 11, are Ushas and the Sun according to Yāska (Nir. vii. 29. *Sarradā sahachāriṇāv Ushāś cha Adityāś cha*). Agni would thus be identified not only with Sūrya the celestial, but with Indra or Vāyu, the aerial or atmospheric deity, according to passages of the Nirukta vii. 5, already quoted in p. 8; and with Vishṇu, if we adopt the interpretation of that deity’s three steps given by Sākapūṇi in Nir. xii. 19, as expounded by the commentator Dūrgāchārya, viz. that Vishṇu abides on earth as terrestrial fire, in the atmosphere in the form of lightning, and in the sky as the Sun (“*Prithivyām antarikṣhe diri*” *iti Sākapūṇih | pārthivo gnir bhūtvā prithivyām yat kinchid asti tad vikramate tad adhitishthati | antarikṣhe vaidyutāmanā divi Sūryātmanā*).³²¹ In R.V. x. 45, 1, = Vāj. S. xii. 18, (see also verse 2) a threefold origin is ascribed to Agni, the first from the heaven, the second from us (*i.e.* apparently from the earth), and the third from the waters, which may mean the atmosphere³²² (*Divas pari prathamaṁ jajne Agnir asmad dvitīyam pari jātavedāḥ | trītyam apsu*).³²³ The same three abodes of Agni are perhaps referred to³²⁴ in x. 56, 1 = S.V. i. 65 (*idaṁ te ekam paraḥ u te ekam trītyena jyotiṣhā saṁ viśasva*). In iii. 26, 7 (=Vāj.S. xviii. 66), he is called *arkas tridhātuḥ*, a threefold light,³²⁵

³²¹ Quoted in the 4th vol. of this work, p. 56.

³²² See above, p. 39, note 73. See Comm. on Vāj. S. xii. 18.

³²³ A.V. xii. 1, 20. *Agnir divaḥ ā tapati Agnir devasya uru antariksham | Agnim martusaḥ indhate haryavahaṁ ghrītapriyam |* “Agni glows from the sky; to Agni belongs the broad air; men kindle Agni, the bearer of oblations, the lover of butter.” Compare A.V. xiii. 3, 21, and xviii. 4, 11.

³²⁴ So the Scholiast on the Sama-veda understands the verse, as I learn from Professor Benfey’s note to his translation, p. 216.

³²⁵ Compare A.V. viii. 39, 9.

in v. 4, 8 *trishadhashtha* (according to Sāyaṇa= *trishu divyādīshu sthāneshu sthita*), occupying three abodes, and in viii. 39, 8 *tripasthya*, having three homes. In i. 95, 3, he is said to have three births, one in the ocean, another in the sky, and a third in the waters (*triṇi jānā paribhūshanti asya samudre ekam divi ekam apsu*), which Sāyaṇa understands 1st of the submarine fire (*vadavānala*), 2nd of the sun, and 3rd of the lightning. He is elsewhere called *divjanman*, having two births, i. 60, 1; i. 140, 2; i. 149, 2, 3, which Sāyaṇa explains either as born of the Heaven and Earth, or from two sticks, or because he has one birth from the sticks and a second when he is formally consecrated; but is said in one of these passages to dwell in the three lights (*abhi . . . tri rochanāni . . . asthāt*).

In ii. 9, 3, two places of birth only are mentioned—an upper (*parame janman*), and a lower (*avare sadasthe*)—which Sāyaṇa interprets of the sky and the atmosphere; and in viii. 43, 28, in like manner, only two are alluded to, the celestial, and that in the waters (*yad Agne dirijāḥ asi apsujāḥ rā*).

In x. 91, 6, as we have already seen, his generation is ascribed only to the waters, the mothers. (Compare iii. 1, 3; iii. 9, 4.)

In A.V. iv. 39, 2, the earth is said to be a cow, and Agni her calf (*Pṛithivī dhenus tasyāḥ Agnir vatsah*). In verses 4 and 6, Vāyu is said to be the calf of the air, and Sūrya of the sky.

In different passages the process of friction,³²⁶ by which the god is

³²⁶ See Aitareya Brāhmaṇa, i. 16, and Professor Haug's translation, pp. 35 ff. I add here a sentence or two from this work (Ait. Br. i. 16) to illustrate what the texts above quoted say of the power of Agni to hallow all sacrifices, although in the present case a special rite is referred to: *sā eshā svargyā īhutir yad Agnyāhutiḥ | yadi ha vai opy abrāhmaṇyokto yadi duruktoko yajate atha ha eshā īhutir gachhaty eva devān na pūpmānā kāñcīrijyate |* “The Agni oblation is that which conducts to heaven. Even if a man who called a no-Brāhmaṇ, or a person of bad reputation, perform it, still this oblation goes to the gods, and is unaffected by the sin (of the performer).” See Professor Haug's translation, p. 38, note 17. The Sātapatha Brāhmaṇa, ii. 3, 3, 1, relates that Agni, when created by Prajāpati, began to burn everything, and threw the world into confusion. Thereupon the creatures who then existed sought to crush him. Not being able to bear this, he came to a man and said, “I cannot endure this; let me enter into thee. Having generated me, nurse me; and if thou wilt do this for me in this world, I will do the same for thee in the next. The man agreed (*sa yatra Agnim sasrije sa idānī jātuḥ sarvam eva dagdhūn dadhre | ity eva āvilam eva | tāḥ yās tarhi prajāḥ āsus tāḥ ha enām sampeshīṣūn dadhrire | so 'titikshamāṇoh purusham eva abhycyāya | 2. Sa ha uvācha “na vai aham idām titikshe hanta tvā pravisāni | tam mā janayitvā bibhrīhi | sa yathaiva mām tvam amin loke jana-*

any generated by his worshippers, is described or alluded to. In iii. 29, 1 ff., it is said : *astidam adhimanthanam asti prajananañ kritam | etāñ viśpatnīm ābhara Agnim manthāma pūrvathā |* 2. (=S.V. i. 79) *Aranyor nihito jātacedaḥ garbhaḥ iva sudhito garbhīṇishu | dove dive idyo jāgrivadbhir havishmadbhir manushyebhir Agniḥ |* 3. (=Vaj. S. xxxiv. 14) *Uttanāyām ava bhara chikītvān sadyaḥ pravīta vṛishanāñ jajāna |* “This process of friction, of generation, has begun; bring this mistress of the people (the lower *arani*, or wood for friction); let us rub out Agni as heretofore.”²²⁷ 2. This god is deposited in the two pieces of

yitvā bharishyasi evam eva ahām tvām amushmin lake janayitvā bharishyāmī” *iti | tathā*” *iti tam janayitvā abhibhāt*). Herodotus, iii. 16, tells us what the Egyptians thought of Agni : *Αἴγυπτοισα δὲ νενόμισται τὸ πῦρ θρίσιν εἶναι ἔμψυχον, πάντα δὲ αὐτῷ καρεσθέων τῷ περ ἄν λάβη, πλησθέν δὲ αὐτῷ τῆς βορῆς συναποθήσεται τῷ κατέσθιμονφ.*

²²⁷ Hence, perhaps, it is that he is called *dri-mātā*, born of two parents (i. 31, 2). As regards *dvi-jāmā* having a double birth (i. 60, 1; i. 140, 2; i. 149, 4, 5), see above. He is also called *bhūrijāmā*, having many births (x. 5, 1). In R.V. i. 95, 2, he is said to be produced by the ten young women, i.e. the ten fingers (*daśa imāñ trashṭur jānyanta garbham atāndūsa yuvatayat*). See Roth, Illustrations of Nirukta, p. 120; Bentley's Orient and Occident, ii. 510; and Roth's Lexicon, s.v. *tvashtri* and *yuvati*. In iii. 29, 3, he is called the son of *Iā*, whatever sense we ascribe to this word. In regard to the persons or families by whom the sacrificial fire is supposed to have been first kindled, and the rites of Aryan worship introduced, viz., Manu, Angiras, Bhrigu, Atharvan, Dadhyanch, etc., see my paper on “Manu, the progenitor of the Aryans,” in vol. xx. Journ. R.A.S., pp. 410-416. I subjoin some of the passages there quoted : i. 36, 19. *Ni tvām Agne manur dadhe jyotiḥ janāya śāscate |* “Manu has placed thee (here) light to all (generations of) men.” vii. 2, 3. *Manushvad Agnim Manunā samiddhāñ sam adhvareya sadam in mahema |* “Let us, like Manu, even attract to the sacrifice Agni, who was kindled by Manu.” x. 63, 7. *Yebhyo hotrām prathamām āye Manur samiddhāgnir manasā saptō hotribhīḥ | te Ādityāḥ abhayañ ūarma yachatu |* “O ye Adityas, to whom Manu, when he had lighted Agni, presented, in company with seven hotri priests, with his heart, the first oblation, bestow on us secure protection.” x. 69, 3. *Yat te Manur yad anikāñ Sumitraḥ samidhie Agne tad idūm navīyaḥ |* “That lustre of thine, o Agni, which Manu, which Sumitra kindled, is the same which is now renewed.” viii. 43, 13. *Uta tvā Bhrigurat sucē Manushvad Agne āhute | Angiras-vad harāmahe |* “Like Bhrigu, like Manush, like Angiras, we invoke thee who hast been summoned to blaze.” vi. 16, 13. *Trām Agne pushkarid adhi Atharvā nir amanthata |* 14. *Tam u tvā Dadhyāñ rishih putrah idhe Atharvanah |* 13. “Agni, Atharvan drew thee forth from the lotus leaf. 14. Thee, Dadhyanch, the son of Atharvan, kindled.” x. 21, 5. *Agnir jāto Atharvanā vidad viśvāni kāryā | bhuvad dūto Vivasvataḥ |* “Agni, produced by Atharvan, knows all sciences. He has become the messenger of Vivasvat.” i. 58, 6. *Dadhush tvā Bhrigavo mānuheshu ā |* “The Bhrigus have placed thee among men.” x. 46, 2. *Imāñ vīdhanto apāñ saāsthe paśūm na nashām padair anu gman | guhā chatantam u'ijo namobhir iehkanto dhīrak Bhrigavo avindan |* “Worshipping, and desiring him with obeisances,

wood, as the embryo in pregnant women. Agni is daily to be lauded by men bringing oblations and awaking (early). 3. Skilled [in the process], bring [the upper piece of wood] into contact with the lower, lying recumbent: being impregnated, she speedily brings forth the vigorous (Agni)."³²⁸ Compare R.V. i. 68, 2, where it is noticed as remarkable that a living being should spring out of dry wood (*śushkād yad dera īvo janishthāḥ*); iii. 23, 2, 3; vii. 1, 1; x. 49, 15; x. 7, 5. He is produced from the two sticks as a new-born infant, v. 9, 3 (*uta sma yañ śiśūñ yathā navañ janishtha arañ*); viii. 23, 25 (*sūnuñ vanas-patiñām*). Strange to say, cries the poet, addressing himself to both worlds, the child, as soon as born, begins with unnatural voracity to consume his parents, and is altogether beyond his mortal worshipper's comprehension, x. 79, 4 (*tad vām ritāñ rodasi prabrahīmi jāyamāno mātarā garbho atti | nāhañ devasya martyaś chiketa*). But when born he is like the wriggling brood of serpents, difficult to catch, v. 9, 4 (*uta sma durgrībhīyase putro na hvāryānām*). Wonderful is his growth, and his immediate activity as a messenger, seeing he is born of a mother who cannot suckle him, x. 115, 1 (*chitraḥ it śiśos tarunasya rakshatho na yo mātarāv apyeti dhūtave | anūdhāḥ yadi jījanad adha cha nu varaksha sadya mahi dūtyañ charan*); but he is nourished and developed by the oblations of clarified butter which are poured into his mouth, and which he consumes, iii. 21, 1 (*stokānām agne medaso ghritasya hotāḥ prāśāna |* "Agni, invoker of the gods, eat these portions of fat and butter;" see also verses 2 and 3); v. 11, 3 (*ghritenā tvā avardhayān*); v. 14, 6; viii. 39, 3 (*Agne manmāni tubhyañ kām ghrītañ na juhve āśāni*); viii. 43, 10, 22; x. 69, 1 f.; x. 118, 4, 6, and A.V. i. 7, 2 (*Agne tailasya prāśāna*).

In iii. 26, 7, he himself exclaims "butter is my eye" (*ghritāñ mo chakshuh*).

the wise and longing Bhrigus have followed him with their steps, like a lost animal, and have found him concealed in the receptacle of the waters." In viii. 23, 17. Kārya Usānas is said to have established Agni to be a priest for men (*Usānā Kāvyas tvā ni hotāram asidayat | āyajīm tvā manave jātavedasam*).

³²⁸ The ancient Indians regarded the upper piece of wood as the male, and the lower as the female, factors in the generation of Agni. See the 3rd vol. of this work, p. 46, note 52.

(3) *His epithets and characteristics.*

His epithets are various, and for the most part descriptive of his physical characteristics. He is *sarpirāsuti*, *ghṛitānna*, butter-fed (ii. 7, 6; vii. 3, 1; x. 69, 2); *ghṛita-nirṇik*, butter-formed (iii. 17, 1; iii. 27, 5; x. 122, 2); *ghṛita-keśa*, butter-haired (vii. 49, 2); *ghṛita-prishṭha*, butter-backed (v. 4, 3; v. 37, 1; vii. 2, 4; x. 122, 4); *ghṛita-pratīka*, gleaming with butter (iii. 1, 18; v. 11, 1; x. 21, 7); *ghṛita-yoni*, issuing from butter (v. 8, 6, compare ii. 3, 11); *drvanna*, fed by wood (ii. 7, 6); *dhūma-ketu*, having smoke for his mark, signal, or ensign (i. 27, 11; i. 44, 3; i. 94, 10; v. 11, 3; viii. 43, 4; viii. 44, 10; x. 4, 5; x. 12, 2); he sends up his smoke like a pillar to the sky, iv. 6, 2 (*metā īra dhūmañ stahāyad upa dyām*); vii. 2, 1 (*upa spriṣā diryañ sānu stūpaik*); vii. 3, 3; vii. 16, 3 (*ud dhūmāso arushāso dīvispriṣāḥ [asthuḥ]*); his smoke is waving, his flame cannot be seized, viii. 23, 1 (*charishūḍhūmam agribhītaśochisham*); he is driven by the wind, and rushes through the woods like a bull lording it over a herd of cows, i. 58, 4, 5 (*cane ā vātachodito yūthe na sūhvān ara rāti vañisagah*); i. 65, 8. He is a destroyer of darkness, i. 140, 1 (*tamohan*), and sces through the gloom of the night, i. 94, 7 (*rātryāś chid andho ati deva paśyasi*). The world, which had been swallowed up and enveloped in darkness, and the heavens, are manifested at his appearance, and the gods, the sky, the earth, the waters, the plants rejoice in his friendship, x. 88, 2 (*gīrṇam bhuvanañ tamasā 'pagūlham āvih svar abhavat jāte Agnau | tasya devāḥ prithivī dyaur utāpo aravaṇān oshadhīḥ sakhye asya*). He is *chitra-bhānu*, *chitra-śochīḥ*, of brilliant lustre or blaze (i. 27, 6; ii. 10, 2; v. 26, 2; vi. 10, 3; vii. 9, 3; vii. 12, 1; viii. 19, 2), *ārdhva-śochis*, upward-flaming (vi. 15, 2), *śukra-śochīḥ*, bright-flaming (vii. 15, 10; viii. 23, 20), *pāvaka-śochis*,³²⁹ with clear flames (viii. 43, 31), *śukra-varṇa*, *śuchi-varṇa*, bright coloured (i. 140, 1; v. 2, 3), *śochishkeśa*, with blazing hair

³²⁹ Agni is also styled *śīraśochis* in viii. 60, 10 (=S.V. ii. 904), 14 (=S.V. i. 49), and *śīra* in viii. 43, 31. On the last place Sāyana explains *śīra* as sleeping or lying in the sacrifices (*yajneshu ṣayanayaśilum*). On viii. 60, 10, he makes the compound word = *śāna-śīla-jālām*, "he whose flame pervades." On the 14th verse he takes it as = *śayana-svabhāva-rochishkum*, "he whose brilliance has the character of lying or sleeping." In both places Professor Benfey renders it "gleaming like lightning." Professor Roth, Illustr. of Nir., p. 42, thinks *śīra* may mean "piercing."

(i. 45, 6; iii. 14, 1; iii. 17, 1; iii. 27, 4; v. 8, 2; v. 41, 10), *hari-keśa*, with tawny hair (iii. 2, 13), golden-formed (iv. 3, 1; x. 20, 9, *hiranya-rūpaṁ janitā jajāna*), and *kiri-śmaśru*, with golden beard (v. 7, 7). He carries sharp weapons, *tigmaheti*, *tigmabhrishṭi* (iv. 4, 4; iv. 5, 3), he has sharp teeth, *tigmajambha* (i. 79, 6; i. 143, 5; iv. 5, 4; iv. 15, 5; viii. 19, 22), burning teeth, *tapurjambha* (i. 58, 5; viii. 23, 4), brilliant teeth, *śuchidant* (v. 7, 7), golden teeth, *hiranyadant* (v. 2, 3), iron grinders, *ayodañshṭra* (x. 87, 2), and sharp and consuming jaws (viii. 49, 13; x. 79, 1 (*tigmāḥ asya hanavaḥ | nānā hanū vibhṛite sam bharete asinvatī bapsatī bhūri attaḥ*). According to one passage, he is footless and headless (*apād aśrshā*, iv. 1, 11), and yet he is elsewhere said to have a burning head, *tapurmūrdhā* (vii. 3, 1), three heads and seven rays, *trimūrdhānañ saptaraśmīm* (i. 146, 1; ii. 5, 2), to be four-eyed, *chaturaksha* (i. 31, 13), thousand-eyed, *sahasrāksha* (i. 79, 12), and thousand-horned, *sahasraśringa* (v. 1, 8).³³⁰ He is *kṛishṇādhvan*, *kṛishṇavarttani*, *kṛishṇa-pavi*, i.e. his path and his wheels are marked by blackness (ii. 4, 6; vi. 10, 4; vii. 8, 2; viii. 23, 19); he envelopes the woods, consumes and blackens them with his tongue (i. 143, 5; v. 41, 10; vi. 60, 10, *archishā vanā viśvā parishvajat | kṛishṇā karoti jihvayā*); x. 79, 2, *asinvann atti jihvayā vanāni*); he is all-devouring, *viśvād* (viii. 44, 26); driven by the wind, he invades the forests, and shears the hairs of the earth, i. 65, 4 (*ibhyān na rājū vanāni atti | yad vātajāto vanā vi asthād Agnī ha dāti romā prīthivjāḥ*), like a barber shaving a beard, x. 142, 4 (*yadā te vāto anuvāti śochir vapteva śmaśru vapasi pra bhūma*). He causes terror, like an army let loose, i. 66, 8 (*seneva sriṣṭā amāñ dadhāti*); i. 143, 5; x. 142, 4 (*yad udvato nivato yāni bapsat prīthag eshi pragardhiniiva senā*). His flames roar like the waves of the sea, i. 44, 12 (*yad devānām mitramahaḥ purohitao antaro yāci dūlyam | sindhor iva prasvanitāsah ūrmayo Agner bhrājante archayāḥ*). He sounds like thunder, vii. 3, 6 (*divo na te tanyatur eti śushmaḥ*); x. 45, 4 (*akrandad Agnīḥ stanayonn iva Dyauḥ*³³¹); viii. 91, 5; he roars like

³³⁰ In one place (viii. 19, 32) Agni is called *sahasra-muṣhka*, which the commentator explains by *balu-tejaska*, having many flames. The same epithet is, as we have seen, applied in R.V. vi. 46, 3, to Indra, where Sūyāna makes it equivalent to *sahasra-śepha*, mille membra genitalia habens.

³³¹ It is to be observed that in this passage Dyaus, and not Indra, is described as the thunderer. See above p. 118 f., the reference to the question whether Dyaus had been superseded by Indra.

the wind, *ibid.* (*hūvē vātāsvanāṁ kavim Parjanya-krandyaṁ sahāḥ | Agniṁ samudravāsasam*³³²); like a lion, iii. 2, 11 (*nānadan na siṁhah*); and when he has yoked his red, wind-driven horses to his car, he bellows like a bull, and invades the forest-trees with his flames; the birds are terrified at the noise when his grass-devouring sparks arise, i. 94, 10 (*yad ayuklhāḥ arushā rohitā rathe vātajūta vṛishabhasyera te ravaḥ | ād invasi vanino dhūmaketūnā |* 11. *Adha svanād uta bibhyuh patatrīṇo drapsāḥ yat te yavasādo vi asthiran*). He is resistless as the resounding Maruts, and as the lightnings of heaven, i. 143, 5 (*na yo varāya Marutām iva svanāḥ seneva śrīshṭā diryā yathā 'śaniḥ*). He has a hundred manifestations, and shines like the sun, i. 149, 3 (*sūro na rurukrān śatātmā*); vii. 3, 6. His lustre is like the rays of the dawn and the sun, x. 91, 4 (*ā te chikilte ushasām iva etayah arepasāḥ sūryasya yeva raśmayāḥ*), and like the lightnings of the rain-cloud, *ibid.* 5 (=S.V. ii. 332, *tava śriyo varshyasye vidyutāḥ*); and he is borne on a chariot of lightning, iii. 14, 1 (*vidyudratha*), on a luminous car, i. 140, 1 (*jyoti-ratha*),³³³ i. 141, 12 (*chandraratha*); iii. 5, 3; v. 1. 11 (*ā adya ratham bhānumo bhānumantam Agne tishṭha*); on a brilliant, x. 1, 5 (*chitraratha*), golden, iv. 1, 8 (*hiranyaratha*), on an excellent or beautiful car, iii. 3, 9 (*sumadratha*); iv. 2, 4 (*suratha*). This chariot is drawn by horses or mares characterized as butter-backed (*ghritaprishtā*), wind-impelled (*vātajūta*), beautiful (*svaśva*), ruddy (*rohiḥ*), tawny (*arusha*), active (*jirāśva*), assuming all forms (*viśvarūpa*), and mind-yoked (*manoyuj*), and by other epithets (i. 14, 6, 12; i. 45, 2; i. 94, 10; i. 141, 12; ii. 4, 2; ii. 10, 2; iv. 1, 8; iv. 2, 2, 4; iv. 6, 9 (*rījumūshka!*); vi. 16, 43; vii. 16, 2; viii. 43, 16; x. 7, 4; x. 70, 2 f.), which he yokes in order to summon the gods, i. 14, 12 (*tābhīr devān ihāvaha*); iii. 6, 6 (*ritasya vā keśinā yogyābhīr ghritis-nuvā rohitā dhuri dhishva | athāvaha devān deva vidvān |* 9. *Ā ebbīr [devaiḥ] Agne sarathāḥ yāhi arvān*); viii. 64, 1 (*yukṣha hi devahūta-mān asvān Agne rathīr iva*).

³³² Here it will be noted, he is also said “to be clothed with, or enveloped by, the ocean.” The same epithet had also occurred in the preceding verse (=S.V. i. 18), where the rishi is also said to invoke the bright god, as did Aurya, Bhrigu, and Apnavāna (*Aurvabhṛiguvat suchin Apnavāna-vad ā hūvē Agniṁ samudra-vāsasam*).

³³³ The same epithet is applied to the gods in general in x. 63, 4.

(4) *High divine functions assigned to him.*

The highest divine functions are ascribed to Agni. He is called the divine monarch (*samrājō asurasya*), and declared to be strong as Indra, vii. 6, 1 (*Indrasyeva pra tarasas kritāni vande*). Although (as we have seen above) he is described in some passages as the offspring of heaven and earth, he is said in other places to have stretched them out, iii. 6, 5 (*tara kratvā rodasī ā tatantha*); vii. 5, 4; to have spread out the two worlds like two skins, vi. 8, 3 (*vi charmaṇīva dhishane avarayat*); to have produced them, i. 96 4 (*janitū rodasyoḥ*); vii. 5, 6 (*bhuranā janayan*); to have, like the unborn, supported the earth and sky with true hymns, i. 67, 3 (*ajo na kshām dadhāra prithivīṁ tas-tumbha dyām mantrebhiḥ satyaiḥ*); to have, by his flame, held aloft the heaven, iii. 5, 10 (*ud astambhit samidhā nākam rishvah*); to have kept asunder the two worlds, vi. 8, 3 (*vi astabhnād rodasī mitro adbhutah*); to have formed the mundane regions and the luminaries of heaven, vi. 7, 7 (*vi yo rajānī amimīta sukratur vaiścānaro vi divo rochanā kariḥ*); vi. 8, 2; to have begotten Mitra, x. 8, 4 (*janayan Mitram*), and caused the sun, the imperishable orb, to ascend the sky, x. 156, 4 (*Agne nakshatram ajaram ā sūryaṁ rohayo diri*); to have made all that flies, or walks, or stands, or moves, x. 88, 4³³⁴ (*sa patatri itvaraṁ sthāḥ jagad yat śātāram agnir akriṇod jātaredah*); to adorn the heaven with stars, i. 68, 5 (*pipeśa nākām stribhir damināḥ*). He is the head (*mārddhā*) and summit (*kakud*) of the sky, the centre (*nābhi*) of the earth (i. 59, 2); compare verse 1; vi. 7, 1; viii. 44, 16; x. 88, 5; he props up men like a pillar, i. 59, 1 (*sthāneva janān upamid yayanthā*); iv. 5, 1 (*anūnena bṛihatā rakshathena upa stabhāyad upamin na rodhaḥ*). His greatness exceeds that of heaven and all the worlds, i. 59, 5 (*Divaś chit te brihato jātaredo rāiśvānara pra ririche mahitram*); iii. 3, 10 (*Jātah āpriṇo bhucanāni rodasī Agne tā viśvā paribhār asi tmanā*); iii. 6, 2.³³⁵ He, the destroyer of cities, has achieved famous exploits

³³⁴ This half verse (x. 88, 4) is quoted in Nirukta, v. 3. Durga, the commentator on the Nirukta, explains the words by saying that Agni subjects all things to himself at the time of the mundane dissolution. The gods are said in the same hymn (x. 88, 7.) to have thrown into Agni an oblation accompanied by a hymn, and in verse 9, this oblation is said to have consisted of all creatures or all worlds (*bhucanāni viśvā*).

³³⁵ Epithets of this description may have been originally applied to some other god to whom they were more suitable than to Agni, and subsequently transferred to him by his worshippers in emulation of the praises lavished on other deities.

of old, vii. 6, 2 (*purandarasya gîrbhir ā virâse Agner vratâni pûrryâ mahâni*). Men tremble at his mighty deeds, and his ordinances and designs cannot be resisted, ii. 8, 3 (*yasya vratañ na mîyate*); ii. 9, 1= Vâj. S. xi. 36 (*adabdhavrata-pramatir . . . Agnilî*); vi. 7, 5; viii. 41, 25; viii. 92, 3 (*yasmâd rejante kriṣṭayaś charkrîlyâni kriṇvataḥ*). Earth and heaven and all beings present and future obey his commands; vii. 5, 4 (*tava tridhâtu prithivî uta dyaur eaiśvânara vratañ Agne sachanta*); A.V. iv. 23, 7 (*yasya idam pradiśi yad rochale yaj jâtâñ janitaryañ cha kevalam | staumî Agnîñ nâthito joharîmî*). He conquered wealth, or space, for the gods in battle, i. 59, 5 (*yudhâ devebhyo varîraś chakartha*); and delivered them from calamity, vii. 13, 2 (*tvam devân abhiśaster amunhuḥ*). He is the conqueror of thousands (*sahâsrajjit*), i. 188, 1. All the gods fear and do homage to him when he abides in darkness, vi. 9, 7 (*cîśe devâḥ anamasyan bhiyânâs tvâm Agne tamasi tasthivâñsam*). He is celebrated and worshipped by Varuna, Mitra, the Maruts, and all the 3,339 gods, iii. 9, 9 (*triñ śatâ trî sahasrâni Agnîñ triñśach cha devâḥ nava châsaparyan*); iii. 14, 4 (*Mitraś cha tubhyañ Varuṇâḥ sahasvo Agne viśve Maruṭâḥ sumnam archan*); x. 69, 9 (*devâś chit te amritâḥ jâtavedo mahimânañ Vâdhryaśva pra rochan*). It is through him that Varuna, Mitra, and Aryaman triumph, i. 141, 9 (*trayâ hi Agne Varuno dhrîlarrato Mitraḥ śiśadre Aryamâ sudânarâḥ*). He knows and sees all worlds, or creatures, iii. 55, 10 (*Agnis tâ viśvâ bhuvanâni veda*); x. 187, 4 (*yo viśvâ bhîpaśyatî bhuvanâ sañ cha pâsyati*).³³⁶ He knows the recesses of heaven, iv. 8, 2, 4 (*vidvân ârodhanañ divâḥ*), the divine ordinances and the races or births of of gods and men, i. 70, 1, 3 (*ā dairyâni vrata chikitrâñ ā mânushasya janasya janma | etâ chikitro bhûmâ ni pâhi devânâni janma martâñś cha vidvân*); iii. 4, 11; vi. 15, 13; the secrets of mortals, viii. 39, 6 (*Agnir jâtâ devânâm Agnir veda martâñam apîchayam*); and hears the invocations which are addressed to him, viii. 43, 23 (*tañ te rayâñ havâmahe srinvantañ jâtavedasam*). He is *asura*, “the divine,” iv. 2, 5; v. 12, 1; v. 15, 1; vii. 2, 3; vii. 6, 1.

³³⁶ These same words are in iii. 62, 9, applied to Pûshan. See above, p. 172.

(5) *Agni's relations to his worshippers.*

The votaries of Agni prosper, they are wealthy and live long, vi. 2, 4, 5 (*samidhā yas te āhutiṁ niśitīm martyo naśat | vayāvantāṁ sa pushyati kshayam Agne śatāyusham*); vi. 5, 5 (*yas te yajnena samidhā yaḥ ukthair arkebhīḥ sūro sahaso dadāśat | sa martyeshu amṛita prachetāḥ rāyā dyumnenā śravasā vi bhāti*); vi. 10, 3; vi. 13, 4; vi. 15, 11; vii. 11, 2; viii. 19, 5, 6; viii. 44, 15; viii. 73, 9. He is the deliverer (compare viii. 49, 5) and friend of the man who comes to him with fine horses and gold, and a chariot full of riches, and delights to entertain him as a guest, iv. 4, 10 (*yas tvā svāsvah suhiranyo Agne upayāti vasumatū Rathena | tasya trātā bhavasi sakha yas te ālīhyam ānushag jujoshat*); and grants protection to the devoted worshipper who sweats to bring him fuel,³³⁷ or wearies his head to serve him, iv. 2, 6 (*yas te idhmaṁ jabharat sishvidāno mūrdhānam vā tatapate tvāyā | bhuvas tasya svatavān pāyur Agne*). He watches with a thousand eyes over the man who brings him food and nourishes him with oblations, x. 79, 5 (*yo asmai annāñ trishu ādadāhāti ajñair gṛhitair juhoti pushyati | tasmai sahāsram akshabbhir vi chakṣe*). He bestows on his servant a renowned, devout, excellent, incomparable son, who confers fame upon his father,³³⁸ v. 25, 5 (*Agnis tuviśravastamañ tuvibrahmāṇam ultamam | atūrlāñ śrāvayatpatim putrañ dadāti dūsushe*). He gives riches, which he abundantly commands, i. 1, 3 (*Agninā rayim aśnavat*); i. 31, 10 (*tvam Agne pramatis tvam pitā' si nas tvām vayaskrit tata jāmāyo vayam | saṁ tvā rāyāḥ śatinaḥ saṁ sahasrināḥ suvīrañ yanti vrataपām adābhya*); i. 36, 4 (*viśrām so Agne jayati tvayā dhanañ yas te daidāśa martyaḥ*). The man whom he protects and inspires in battle conquers abundant food, and can never be overcome, i. 27, 7 f.=S.V. ii. 765 f. (*yam Agne prītu martyam avāh vājeshu yañ junāḥ | sa yantā śāśvatir ishāḥ | 8. Nakir asya sahanya paryetā kayasya chit*). No mortal enemy can by any wondrous power gain the mastery over him who sacrifices to this god,

³³⁷ In viii. 91, 19 f. the rishi informs Agni that he has no cow which would yield butter for oblations, and no axe to cut wood withal, and that therefore his offering is such as the god sees: and he begs him to accept any sorts of wood we may throw into him (*na hi me asti agnyāḥ na svadhitiś vananvati | atha etādṛig bharāmi te | 20. Yad Agne kūni kūni chid ī te dāriṇī dadhmasi tā jushasva yavishṭhya*).

³³⁸ Such is the sense assigned by Śāṅkara to the epithet śrāvayat-patim.

viii. 23, 15 (*na tasya māyayā chana ripur iśita martyah | yo Agnayo dadāśa haryadatibhiḥ*). He also confers, and is the guardian and lord of, immortality, i. 31, 7 (*tvañ tam Agne amṛitavte uttame marītañ dadhāśi*) ; vii. 7, 7 (*amṛitasya rakṣitā*) ; vii. 4, 6 (*iśe hi Agne amṛitasya bhūreḥ*). He was made by the gods the centre of immortality, iii. 17, 4 (*amṛitasya nābhīḥ*). His worshippers seek him with glad hearts, viii. 43, 31 (*hṛidbhīr mandrebhīr īmāhe*). In a funeral hymn Agni is supplicated to warm with his heat the unborn part³³⁹ of the deceased, and in his auspicious form to carry it to the world of the righteous, x. 16, 4 (*ajo bhāgas tapasā tam tapasva tam te śochis tapatu tam te archih | yās te śivās tanvo jātavedas tābhīr vahainām sukrītam u lokam*).³⁴⁰ He carries

³³⁹ Professor Aufrecht thinks that this is not the sense of the words, and that they mean : "The goat (with whose skin the dead is covered) is thy share ; that consume with thy heat ; that be consumed with thy flash and flame," etc. ; and compares Aśvalāyanas Grīhya Sūtras iv. 2, 4; 3, 20; and Kūtyūyanas Srauta Sūtras, xxv. 7, 34. I gather from the fact that this passage is cited in the Lexicon of Messrs. Böhltingk and Roth under aja 1, σ (where the sense of goat is assigned to the word), that they are of the same opinion as Professor Aufrecht. I think, however, that the rendering I have followed is more agreeable to the context. In the preceding verses 1 and 2, Agni had been besought not so to burn the body of the deceased as to destroy it (compare R.V. i. 162, 20), but after having sufficiently "cooked" the man (*yadā śrītāñ krīneuh*), to send him to the Fathers. In verse 3, the different elements of which the body, when living, was composed, are commanded to return to the sources from which they were at first derived ; and then in the verse before us (as I understand it), the god is besought to warm the man's unborn part, and convey it to the world of the righteous. In the text there is no word answering to "thy," which has, therefore, to be supplied by those who understand aja of a goat. It is more natural to suppose that it is the soul of the departed man than that of a goat which is to be conveyed to the world of the righteous ; (although I am aware that Manu, v. 42, declares that cattle which are sacrificed go to heaven, and the same is said of the sacrificial horse in R.V. i. 162, 21, and i. 163, 12 f.) ; and in the following verse (x. 16, 5) it is evidently the man who is said to have been offered to Agni, and whom Agni is besought to dismiss to the Fathers. My rendering has the support of Professor Müller (Journ. of Germ. Or. Soc., vol. ix. p. xv.), who translates *ajo bhāgaḥ* by "daa ew'ge Theil," the eternal part, and of M. Langlois, who renders it "une portion immortelle." These verses, x. 16, 1-5, will be found quoted at length in the section on Yama.

³⁴⁰ Some further verses of this hymn will be quoted in the section on Yama. In verse 9, the *kravyād Agni*, the consumer of carrion, or of the dead, is spoken of as an object to be repelled. In the Vīj. S. i. 17, Agni is prayed to drive away two of his own forms, the *āmād* and the *kravyād*, and to bring the sacrificial fire (*apa Agne Agnim āmādāñ jahi nish kravyādām sedha | ā devayajāñ vaha*), where the commentator says that three Agnis are mentioned, the one which devours raw flesh (*āmād*) which is the common culinary fire (*laukiko 'gnih*), the second the funeral (*kravyāt* | *śavatāhe kravyam mōṁsam atti iti kravyāt chitognih*), and the third the

men across calamities, as in a ship over the sea, or preserves from them, iii. 20, 4 (*parshad viśvā'ti durilā grinantam*); v. 4, 9 (*viśvāni no durgahā jātaredaḥ sindhvū na nārā duritā'ti parshi*); vii. 12, 2 (*sa mahnā viśvā duritāni sahṛān | sa no rakshishad duritād avadyāt*). All blessings issue from him as branches from a tree, vi. 13, 1 (*tvañ viśvā subhaga saubhagāni Agne vi yanti vanino na rayāḥ*). He is like a water-trough in a desert, x. 4, 1 (*dhanvanī iva prapā ari Agne*). All treasures are congregated in him, x. 6, 6 (*sañ yasmin viśvā vasūni jagmūḥ*); he commands all the riches in the earth, the upper and lower oceans, the atmosphere, and the sky, vii. 6, 7 (*ā devo dade budhnyā vasūni vaśvānaraḥ uditā sūryasya | ā samudrād avarād ā parasmād ā Agnir divāḥ ā prithivyāḥ*); x. 91, 3 (*vasur vasūnām kshayasi tvam ekaḥ id dyāvā cha yāni prithivī cha pushyataḥ*). He is, in consequence, continually supplicated for all kinds of boons, riches, food, deliverance from enemies and demons, poverty, nakedness, reproach, childlessness, hunger, i. 12, 8, 9; i. 36, 12 ff.; i. 58, 8, 9; ii. 4, 8; ii. 7, 2, 3; ii. 9, 5; iii. 1, 21; iii. 13, 7; iii. 16, 5; iv. 2, 20; iv. 3, 14; iv. 11, 6; v. 3, 11; vi. 1, 12 f.; vi. 4, 8; vi. 5, 7; vi. 6, 7; vii. 1, 5, 13, 19. He is besought to protect his worshippers with a hundred iron walls, vi. 48, 8; vii. 3, 7 (*śatam pūrbhir āyasibhir ni pāhi*); vii. 16, 10; to be himself such a fortification with a hundred surrounding walls, vii. 15, 14 (*adha mahī naḥ ayasī anādhriśhto nrīpitaye | pīr bhava śatābhujīḥ*); i. 189, 2; to consume their enemies like dry bushes, iv. 4, 4 (*ni amitrān oshatāt tigmahete | yo no arātiṁ samidhāna chakre nīchā tañ dhakshi atasañ na śushkam*); to strike down the malevolent as a tree is destroyed by lighting, vi. 8, 5 (*pavyeva rājann aghaśaṁsam ajara nīchā ni vrīścha vanināñ na tejasā*). Compare A.V. iii. 1, 1; iii. 2, 1; vi. 120, 1. He is invoked in battle, viii. 43, 21 (*samatsu tvā havāmahe*), in which he leads the van, viii. 73, 8 (*purovāvānam ājishu*). He is prayed to forgive whatever sin the worshipper may have committed through folly, and to make him guiltless towards Aditi, iv. 12, 4 (*yat chid hi te purushutrā yavishtha achittibhiś chakrima kach chid āgaḥ | kridhi su asmān Aditer anāgān vi enānsi śisratho vishvag Agne*); vii. 93, 7 (*yat sīm āgaś chakrima tat su mṛila tad Aryamā*

sacrificial (*yāgagayogyaḥ*). Compare Vaj. Sanh. xviii. 51 f. The Taitt. Sanh. ii. 5, 8, 6, mentions another threefold division of fire: *Trayo vai agnayo havyavāhano devānām kavyavāhanaḥ pitṛīnām saharukshōḥ asurōnām*.

Aditiḥ śisrathantu; see above pp. 46 and 47); and to avert Varuna's wrath, iv. 1, 4 (*trañ no Agne Varunasya vidvān devasya helo ava yāsiś-shtahāḥ*).

In two passages, as we have already seen (p. 108, note), the worshipper naively says to Agni (as Indra's votary says to *hūma*), viii. 41, 23, "If I were thou, and thou, Agni, wert I, thy aspirations should be fulfilled;" and viii. 19, 25 f., "If, Agni, thou wert a mortal, and I, o thou who art rich in friends, were an immortal, (26) I would not abandon thee to wrong or to penury. My worshipper should not be poor, nor distressed, nor miserable."

In viii. 92, 2, Agni called Daivodāsa (*Daivodāso 'gnih*), from which it would appear that king Divodāsa claimed him especially as his tutelary god.* In the same way he is called in viii. 19, 32 (*samrājāñ Trāśudasyaram*), and in x. 69, 1 ff., he is called Agni Badhryasya, apparently because a sage of that name had kindled him. Compare the epithet Kauśika applied to Indra in R.V. i. 10, 11, and the first vol. of this work, pp. 317 ff.

Agni is occasionally identified with other gods and different goddesses, Indra, Vishnu, Varuṇa, Mitra, Aryaman, Anśa, Tvashṭri, Rudra, Pūshan, Savitṛi, Bhaga, Aditi, Hotrā, Bhāratī, Ilā, Sarasvatī, ii. 1, 3-7, and 11 (*trañ Agne Indro vrishabhaḥ satām usi trañ Viśvār urugāyo namanyāḥ*, etc.); iii. 5, 4; v. 3, 1; vii. 12, 3; x. 8, 5.³⁴¹ All gods are comprehended in him, v. 3, 1 (*tre viśe sahasas putra devāḥ*); he surrounds them as the circumference of a wheel does the spokes, v. 13, 6 (*Agne nemir arāñ iuu trañ devān paribhūr asī*); compare i. 141, 9. Varuṇa is in one place spoken of as his brother, iv. 1, 2 (*sa bhrātaram Varuṇam Agne ā varvitsva*).

Agni is associated with Indra³⁴² in different hymns, as i. 108 and 109; iii. 12; vi. 59 and 60; vii. 93 and 94; viii. 38 and 40. The two

³⁴¹ Another verse where Agni is identified with other gods is i. 164, 46. *Indram Mitrañ Varuṇam Agnīm īhur atho diryāḥ sa supargo garutmān | ekañ sad viprīḥ bahudhā vadanti Agnīm Yānam Mātarikānam īhuḥ |* "They call him Indra, Mitra, Varuṇa, Agni; then there is that celestial, well-winged bird. Sages name variously that which is but one; they call it Agni, Yama, Mātarīśvan." Compare A.V. xiii. 8, 13: *sa Varuṇāḥ sāyam Agnī bhavati sa Mitro bhavati prātar udyau | sa Savitā bhūtvā antariikṣheṇa yāti sa Indro bhūtvā tapati madhyato diram |* "Agni becomes Varuṇa in the evening; rising in the morning he is Mitra; becoming Savitṛi he moves through the air; becoming Indra he glows in the middle of the sky."

³⁴² See Müller's Lectures on Language. Second series, pp. 495 ff.

gods are said to be twin brothers, having the same father, and having their mothers here and there,³⁴³ vi. 59, 2 (see above, pp. 14 and 81), to be both thunderers (*vajrīnā*), slayers of Vṛittra or of foes (*vṛittrahanā*), and shakers of cities, iii. 12, 4, 6 (*Indrāgnī navatim puro dāsapatnīr adhunutam ! sākam ekena karmāṇā*); vi. 59, 3; vi. 60, 3; vii. 93, 1, 4; viii. 38, 2.³⁴⁴ They are also invited together to come and drink soma (vii. 93, 6; viii. 38, 4, 7-9), and are together invoked for help, vii. 94, 7 (*Indrāgnī avasā ā gatam asmabhyāṁ charshāñsahā*). In one place, i. 109, 4, they are called *āśinā*, “horsemen.” (See Müller, as quoted at the foot of the page). Agni is elsewhere said to exercise alone the function usually assigned to Indra, and to slay Vṛittra and destroy cities, i. 59, 6 (*Vaiśvānaro dasyum Agnir jaghaneū adhūnot kashthāḥ ava Sambaram bhet*); i. 78, 4 (*tam u tvā vṛittrahantam yo dasyūn avadhānushe ! dyumnair abhi pra nonumah*); vi. 16, 14, 39, 48 (*vṛittrahanām purandaram | Agne puro rwojitha*); vii. 5, 3; vii. 6, 2; viii. 63, 4. He is also described as driving away the Dasyus from the house, thus creating a large light for the Ārya, vii. 5, 6 (*tvañ dasyūn okasaḥ ājāḥ uru jyotir janayann āryāya*, compare i. 59, 2, and x. 69, 6), as the promoter of the Ārya, viii. 92, 1 (*āryasya vardhanam Agnim*), and as the vanquisher of the irreligious Panis, vii. 6, 3 (*ni akratūn grathino mvidhavāchāḥ paññān aśrūddhān aśridhān ayajnān | pra pra tān dasyūn Agnir vivāya pūrvāś chakāra aparān ayajyūn*),—although it is Indra who is most frequently represented in the hymns as the patron and helper of the sacred race, and the destroyer of their enemies. On the other hand, in viii. 38, 1, where the two gods are called two priests (*yajnesya ritivijā*), Indra is made to share in the character peculiar to Agni.³⁴⁵ In hymn i. 93, Agni and Soma are celebrated in company.

³⁴³ The word so rendered is *ikhamitavā*. Sūyāna says it means that their mother Aditi is here and there, *i.e.* everywhere. Roth, *s.v.* understands it to mean that the mother of the one is here, of the other there, *i.e.* in different places. Compare *īkha jōte* R.V. v. 47, 5. See Müller's Lectures on Language ii. 495.

³⁴⁴ Compare A.V. iv. 23, 5; vii. 110, 1 f.

³⁴⁵ Compare the words attributed to Indra in x. 119, 13 above, p. 91.

(6) *Agni,—a metrical sketch.*

Great Agni, though thine essence be but one,
 Thy forms are three; as fire thou blazest here,
 As lightning flashest in the atmosphere,
 In heaven thou flamest as the golden sun.

It was in heaven thou hadst thy primal birth;
 By art of sages skilled in sacred lore.
 Thou wast drawn down to human hearths of yore,
 And thou abid'st a denizen of earth.

Spring from the mystic pair,³¹⁶ by priestly hands
 In wedlock joined, forth flashes Agni bright;
 But,—o ye Heavens and Earth, I tell you right,—
 The unnatural child devours the parent brands.

But Agni is a god: we must not deem
 That he can err, or dare to reprehend
 His acts, which far our reason's grasp transcend:
 He best can judge what deeds a god beseem.

And yet this orphaned god himself survives:
 Although his hapless mother soon expires,
 And cannot nurse the babe, as babe requires,—
 Great Agni, wondrous infant, grows and thrives.

Smoke-bannered Agni, god with crackling voice
 And flaming hair, when thou dost pierce the gloom
 At early morn, and all the world illume,
 Both Heaven and Earth and gods and men rejoice.

In every home thou art a welcome guest;
 The household's tutelary lord; a son,
 A father, mother, brother, all in one;
 A friend by whom thy faithful friends are blest.

³¹⁶ The two pieces of fuel by the attrition of which fire is produced, which, as we have seen above, are represented as husband and wife.

A swift-winged messenger, thou callest down
 From heaven, to crowd our hearths, the race divine,
 To taste our food, our hymns to hear, benign,
 And all our fondest aspirations crown.

Thou, Agni, art our priest, divinely wise,
 In holy science versed; thy skill detects
 The faults that mar our rites, mistakes corrects,
 And all our acts completes and sanctifies.

Thou art the cord that stretches to the skies,
 The bridge that spans the chasm, profound and vast,
 Dividing Earth from Heaven, o'er which at last
 The good shall safely pass to Paradise.

But when, great god, thine awful anger glows,
 And thou revealest thy destroying force,
 All creatures flee before thy furious course,
 As hosts are chased by overpowering foes.

Thou levellest all thou touchest; forests vast
 Thou shear'st like beards which barber's razor shaves,
 Thy wind-driven flames roar loud as ocean-waves,
 And all thy track is black when thou hast past.

But thou, great Agni, dost not always wear
 That direful form; thou rather lov'st to shine
 Upon our hearths with milder flame benign,
 And cheer the homes where thou art nursed with care.

Yes, thou delightest all those men to bless,
 Who toil, unweared, to supply the food
 Which thou so lovest, logs of well-dried wood,
 And heaps of butter bring,—thy favourite mess.

Though I no cow possess, and have no store
 Of butter,—nor an axe fresh wood to cleave,
 Thou, gracious god, wilt my poor gift receive,—
 These few dry sticks I bring; I have no more.

Preserve us, lord, thy faithful servants save
From all the ills by which our bliss is marred ;
Tower like an iron wall our homes to guard,
And all the boons bestow our hearts can crave.

And when away our brief existence wanes,
When we at length our earthly homes must quit,
And our freed souls to worlds unknown shall flit,
Do thou deal gently with our cold remains ;

And then thy gracious form assuming, guide
Our unborn part across the dark abyss
Aloft to realms serene of light and bliss,
Where righteous men among the gods abide.

SECTION XIV.

TVASHTRI.

This god, who in the later mythology is regarded as one of the Adityas,³⁴⁷ but as we have seen (in the section on those deities) does not bear that character in the hymns of the Rig-veda, is the Hephaistos, or Vulcan, of the Indian pantheon, the ideal artist, the divine artizan, the most skilful of workmen, who is versed in all wonderful and admirable contrivances, x. 53, 9 (*Tvashṭā māyāḥ red apasām apastamah*). He sharpens the iron axe of Brahmanaspati, ibid. (*śisitō nūnam paraśūm svāyasaṁ yena vrīśchād etaśo Brahmanaspatibh*); and forges the thunderbolts of Indra,³⁴⁸ i. 32, 2 (*Tvashṭā asmai vajraṁ svaryān tataksha*); i. 52, 7; i. 61, 6; i. 85, 9; v. 31, 4; vi. 17, 10; x. 48, 3; which are described as golden (*hiranyaya*) i. 85, 9, or of iron (*ayasa*) x. 48, 3, with a thousand points (*sahasrabhrishhti*) and a hundred edges (*satūṣṭri*), i. 85, 9; vi. 17, 10 (see above, p. 86). He is styled *supāṇi*, *sugabhasti*, the beautiful-, or skilful-handed, iii. 54, 12; vi. 49, 9; *scapas*, *sukrit*, the skilful worker, i. 85, 9; iii. 54, 12; *viśvarūpa*,³⁴⁹ the omniform, or archetype, of all forms, i. 18, 10; iii. 55, 19;³⁵⁰ x. 10, 5; and *savitri*, the vivifier, iii. 55, 19; x. 10, 5. He imparts generative power and bestows offspring,³⁵¹ i. 142, 10 (*tan nas turīpam adbhitam yuru vā*

³⁴⁷ See the 4th vol. of this work, pp. 103 ff.

³⁴⁸ According to R.V. i. 121, 3, Indra himself (?) is said to have fashioned the thunderbolt (*takshad vajram*).

³⁴⁹ In iii. 38, 4, the epithet *viśvarūpa* is applied to another god,—Indra according to Sāyaṇa.

³⁵⁰ Quoted in Nirukta x. 34. See Roth's illustrations of that work, p. 144, where the word *savitri* is said to be an epithet of Tvashtri.

³⁵¹ In A.V. vi. 81, 3, Tvashtri is said to have bound the amulet which Aditi wore when she was desirous of offspring, on the arm of a female, in order that she might bear a son (*yam parihastam abibhar Aditih putrakānyā | Tvashṭā taṁ asyāḥ ā badhūñd yathā putraṁ janāñ iti*). In A.V. xi. 1, 1, Aditi is said to have cooked a brahmaudana oblation when desirous of sons (*Aditir nāthitā tyam brahmaudanam puchati putrakāmā*). See the 1st vol. of this work, p. 26.

aram puru tmanā | Tvashṭā poshāya vi syatu rāye nābhā no asma-yuh; iii. 4, 9 = vii. 2, 9 (*tan nas turīpam adha poshayitnu deva Tvashṭar vi rarāṇah syasva | yato vīraḥ karmanyaḥ sudaksho yukta-grāvā jāyate devakāmaḥ*); vii. 34, 20 (*ā yan naḥ patnir gamanti achha Tvashṭā supāṇir dadhātu vīrān*); compare Vāj. Sanh. xxi. 20; xxii. 20; xxvii. 20; and A.V. ii. 29, 2. He forms husband and wife for each other, even from the womb, R.V. x. 10, 5 (*garbhe nu nau janitā dampatī kar deras Tvashṭā saritā viśvarūpah*); A.V. vi. 78, 3 (*Tvashṭā jāyām ajanayat Tvashṭā asyai tvām patim*). He develops the seminal germ in the womb, and is the shaper of all forms, human and animal, R.V. i. 188, 9 (*Tvashṭā rūpāṇi hi prabhuḥ paśūṇi viśvān samānaje*); viii. 91, 8 (*Tvashṭā rūpava tak-shyā*); x 184, 1 (*Vishnur yonim kalpayatu Tvashṭā rūpāṇi pūṁśatu*); A.V. ii. 26, 1; v. 26, 8; ix. 4, 6 (*Tvashṭā rūpāṇām janitā paśūnām*); Vāj. S. xxxi. 17; Taitt. Sāṁh. i. 5, 9, 1, 2; i. 6, 4, 4; vi. p. 65a (of India Office MS. *Tvashṭā vai retasah siktasya rūpāṇi vikaroti | tam eva vṛishanām palniśhv apisirijate so 'smi rūpāṇi vikaroti*); Śatapatha Br. i. 9, 2, 10 (*Tvashṭā vai siktām reto vikaroti*); xiii. 1, 8, 7. Compare ii. 2, 3, 4; iii. 7, 3, 11. He has produced and nourishes a great variety of creatures; all worlds (or beings) are his, and are known to him; he has given to the heaven and earth and to all things their forms, iii. 55, 19 (*devas Tvashṭā saritā viścarūpah puposha prajāḥ purudhā jajāna | imū cha viśvā bhuvanāni asya*); iv. 42, 3 (*Tvashṭera viśvā bhuvanāni vidvān*); x. 110, 9 (*yaḥ imā dyārāprithīr janitri rūpair apīṁśad bhuvanāni viśvā*). The Vāj. S. xxix. 9, says: *Tvashṭā vīraṁ devakāmaṁ* (comp. R.V. iii. 4, 9, quoted above) *jajāna Tvashṭur arvā jāyate āsur aścaḥ | Tvashṭedāṁ viśvam bhuvanaṁ jajāna |* “Tvashṭri has generated a strong man, a lover of the gods. From Tvashṭri is produced a swift horse. Tvashṭri has created the whole world.” He bestows long life, R.V. x. 18, 6 (*iha Tvashṭā sujanimū sajoshāḥ dirgham āyuh karati jīvase vah*); A.V. vi. 78, 3 (*Tvashṭā sahasram āyūṁshi dirgham āyur karotu rām*). He puts speed into the legs of a horse, Vāj. S. ix. 8 = A.V. vi. 92, 1 (*ā te Tvashṭā patsu javaṁ dadhātu*). In ii. 23, 17, he is said to be skilled in all Sāma-texts and to have created Brahmanaspati above all creatures (*viśvebhyo hi tvā bhuvanebhyas pari Tvashṭā 'janat sāmpaḥ sāmnāḥ kavīḥ*), and is said, along with heaven and earth, the waters, and the Bhṛigus, to have generated Agni, x. 2,

7; x. 46, 9 (*Dyāvā ām Agnim pīvīthū janishṭām āpas Trashtā Bhṛigavo yaṁ sahobhiḥ*); compare i. 95, 2.³³² He is master of the universe (*bhucanasya sakṣaṇī*), ii. 31, 4; a first-born protector and leader, ix. 5, 9 (*Trashtāram agrajām gopām puroyāvānam ā huve*); compare i. 13, 10. He is a companion of the Angirases, x. 70, 9 (*yad Angirasām abhūraḥ sachābhūḥ*), and knows the region of the gods (*devānām pāthāḥ upa pra vidvā uśan yakṣi*). He is supplicated to nourish the worshipper and protect his sacrifice. He is *dravīnoda*, the bestower of blessings, and *suratna*, possessed of abundant wealth, x. 70, 9, and x. 92, 11; and is asked, like other gods, to take pleasure in the hymns of his worshippers, and to grant them riches, vii. 31, 21 f. (*prati naḥ stomaṁ Trashtā jusheta | Trashtā sudātro vi dadhātu rāyah*).

Tvashtri is in several passages connected with the Ribhus, who, like him, are celebrated as skilful workmen (see Böhtlingk and Roth's Lexicon, s.v.), who fashioned Indra's chariot and horses, made their own parents young, etc., i. 111, 1 (*takshān rathām surītam vidmanā 'pasas takshān hari Indravāhā vrishançasū | takshān pitribhyām Ribhavo yuvad rayaḥ*), i. 161, 7; iv. 33, 3; iv. 35, 5; iv. 36, 3; and are spoken of by Sāyaṇa (on i. 20, 6) as Tvashtri's pupils (*takshana-vyāpāra-kuśalasya Trashtyā śishyāḥ Ribhavaḥ*). These Ribhus are said to have made into four a single new sacrificial cup which Tvashtri had formed (i. 20, 6. *uta tyaṁ chamasām navaṁ Trashtur devasya nishkrītam | akartta chaturaḥ punaḥ* | i. 110, 3). This exhibition of skill is said to have been performed by command of the gods, and in consequence of a promise that its accomplishment should be rewarded by their exaltation to divine honours, i. 161, 1–5, (verse 2, *yadi eva karishyatha eākaṁ devair yajñiyāśo bhavishyatha*). Tvashtri is in this passage represented as becoming ashamed and hiding himself among the goddesses when he saw this alteration of his work, verse 4 (*yadā 'vākhyat chamasām chaturaḥ kṛitān ad it Trashtā gnāsu antar ni ānajē*), and as resenting this change in his own manufacture as a slight to himself, and as having in consequence sought to slay his rivals, verse 5 (*hanāma enān iti Trashtā yad abravīt chamasām ye devapānam anindishuh*). In another place (iv. 33, 5, 6), on the contrary, he is said to have applauded

³³² Who is the being who claims, in x. 125, 1 f. to sustain Tvashtri and other gods (*aham somam īhanasam bibharmi ahaṁ Trashtāram*)?

their design, and admired the brilliant results of their skill (*vibhrāja-mānāṁs chamasān ahū īva avenat Tvashṭu chاتuro dadṛiśvān*).³³³

In x. 66, 10, the Ribhus are spoken of as the supporters of the sky (*dhartāro dīvah Ribhavaḥ suhastāḥ*).

In ii. 1, 5, Agni is identified with Tvashṭri, as he is also, however, with many other gods in other verses of the same hymn. In i. 95, 5, Agni appears to be designated by the word Tvashṭri. In vi. 47, 19, where Tvashṭri is spoken of as yoking his horses and shining resplendently (*yunjāno haritā ralhe bhūri Tvashṭeha rājati*), the commentator supposes that Indra is referred to.³³⁴

(2) *Tvashṭri's daughter and her wedding.*

In x. 17, 1 f. Tvashṭri is said to have given his daughter Saranyū in marriage to Vivasvat: “*Trashṭa duhitre vahatuñ kṛiṇoti*” iti idāñ viś-ram bhuvanam sameti | Yamasya mātā paryuhyanānā maho jayā Vivas-
vato nanāśa | apagūhanā amṛitām martyebhyāḥ kṛitvā savarnām adadur
Vivasvate | utāśvināv abharad yat tad āśid ajahād u drā mithunā Saran-
yāḥ | “Tvashṭri makes a wedding for his daughter. (Hearing) this the whole world assembles. The mother of Yama, the wedded wife of the great Vivasvat, disappeared. 2. They concealed the immortal (bride) from mortals. Making (another) of like appearance, they gave her to Vivasvat. Saranyū bore the two Aśvins, and when she had done so, she deserted the two twins.” These two verses are quoted in the Nirukta, xii. 10 f., where the following illustrative story is told : *Tatra itihāsam āchakshate | Tvashṭri Saranyūr Vivasvataḥ Ādityād yamau mithunau janayānchakāra | sā savarnām anyām pratinidhāya*

³³³ See the Aitareya Brāhmaṇa, iii. 30, pp. 210 f. of Professor Haug's translation. The Ribhus had by their austere fervour, it is there said, conquered for themselves a right to partake in the soma libations among the gods (*Ribhavo rai deveshu tapasā somepītham abhyarjanayān*), which, however, they were only allowed to do along with Savitṛ (=Tvashṭri?), to whom Prajāpati had said, These are thy pupils; do thou alone drink with them; *tava vai īne anterāśās tvaṁ eva ebhīḥ sumpibave*; and with Prajāpati. The gods, however, it is said, loathed these deified mortals on account of their human smell (*tebhyo rai devāḥ apa eva abībhatsanta manushya-gandhal*); and accordingly placed two Dhāyyūs (particular verses) between themselves and the Ribhus.

³³⁴ On the obscure passage, i. 84, 15, where the name of Tvashṭri is mentioned, the reader may consult Wilson's translation and note, Professor Roth's explanation in his Illustrations of the Nirukta, p. 49, and Professor Bensley's version in his Orient and Occident, ii. 245 f.

āścañ rupañ kritvā pradadrāva | sa Vivasvān Ādityah āśram eva rūpañ kritvā tām anusṛitya sambabbhūva | tato 'śinau jajnāto savarnāyām Manuḥ | “Saranyū, the daughter of Tvashtri, bore twins to Vivasvat, the son of Aditi. She then substituted for herself another female of similar appearance, and fled in the form of a mare. Vivasvat in like manner assumed the shape of a horse, and followed her. From their intercourse sprang two Aświns, while Manu was the offspring of Savarnā (or the female of like appearance).” See Roth’s interpretation of R.V. x. 17, 1 ff. and remarks thereon, in the Journal of the German Oriental Society, iv. 124 f.; and the same writer’s translation, in his Illustrations of the Nirukta, p. 161, of a passage of the Brīhaddevatā, quoted by Sūyana on R.V. vii. 72, 2, relating the same story about Vivasvat and Saranyū which is given in the Nirukta. That passage is as follows: *Abhavat mithunam Teashṭuḥ Saranyūs Triśirāḥ saha | sa vai Saranyūm prāyachhat svayam eva Vivasvate | tataḥ Saranyūn jāte te Yamayamyau Vivasvataḥ | tāv apy ubhau yamāv eva hy āstām Yamyā cha rai Yamaḥ | Śrīshṭvā bhartruḥ parokṣaṇ tu Saranyūḥ sadṛiṣīm striyam | nikshipya mithunau tasyām aśvā bhūtvā prachakrame | avijnānād Vivasvāns tu tasyām ojanayad Manum | rājarshir āśit sa Manur Vivasvān iva tejasā | sa vijñāya apakrāntām Saranyām ḍamarapinīm | Trāshṭrēm prati jagāmāśu eviḥ bhūtvā saīakṣaṇaḥ | Saranyūs tu Vivasvantaṁ vijñāya hayarūpiṇam | maithunāyopachakrāma tān sa tatrāru-roha saḥ | tatas tayos tu vegena śukraṇi tad apatad bhuri | upajīghrat cha sā tv aśvā tat śukraṇi garbha-kāmyayā | āghrāṇa-mātrat̄ śukraṇi tat kumārau sambabbhūvatuḥ | Nāsatyaś chaiva Dasraś cha yau stutāv aśvināv api |* “Tvashtri had twin children, (a daughter) Saranyū, and (a son) Triśiras. He gave Saranyū in marriage to Vivasvat, to whom she bore Yama and Yamī, who also were twins. Creating a female like herself without her husband’s knowledge, and making the twins over in charge to her, Saranyū took the form of a mare, and departed. Vivasvat, in ignorance, begot, on the female who was left, Manu, a royal rishi, who resembled his father in glory. But discovering that the real Saranyū, Tvashtri’s daughter, had gone away, Vivasvat followed her quickly, taking the shape of a horse of the same species as she. Recognizing him in that form she approached him with the desire of sexual connection, which he gratified. In their haste his seed fell on the ground, and she, being desirous of offspring, smelled it. From

this act sprang the two Kumāras (youths) Nāsatya and Dasra, who are lauded as Aśvins (sprung from a horse)."

In R.V. viii. 26, 21 f., as we have already seen, p. 144, Vāyu also is spoken of as Tvashṭri's son-in-law. Whether Vāyu's wife was different from Saranyū, or whether there is a discrepancy between this story and the one just referred to about Vivasvat, does not appear.

Tvashṭri is represented as having for his most frequent attendants the wives of the gods, i. 22, 9 (*Agne patnīr iha ā rahu devānām uśatir upa | Tcashṭarañ somapitaye*); ii. 31, 4; ii. 36, 3; vi. 50, 13; vii. 35, 6; x. 64, 10; x. 66, 3. This, according to Professor Roth, *s.v.*, results from the fact that it is in the wombs of females that his creative action is principally manifested.

In x. 49, 10, he is spoken of as if he were a deity of some importance, though inferior to Indra, since the latter is said to place in the rivers a lucid element, which even Tvashṭri, though a god, could not do (*ahañ tad āsu dhārayañ yad āsu na devaś chana Tvashṭa adhārayad ruśat*).

(3) *Hostility of Indra and Tvashṭri.*

Indra is occasionally represented as in a state of hostility with Tvashṭri and his son.³⁵³ Thus in iii. 48, 1, it is said that Indra overcame him, and carried off his soma-juice, which he drank from the cups (*Tvashṭaram Indro janushā 'bhibhūya āmushya somam apibat cha-mūshu*), and in iv. 18, 3, that the same god drank off the soma in his house (*Tvashṭur grihe apibat somam Indrah*). In explanation of these allusions, the commentator, who in his note on iii. 48, 4, calls Tvashṭri an Asura (*Tvashṭrināmakam asuram*), refers to the Taittirīya Sanhitā, ii. 4, 12, 1, where it is related that Tvashṭri, whose son had been slain by Indra, began to perform a soma-sacrifice in the absence of the latter, and refused, on the ground of his homicide, to allow him to assist at the ceremony; when Indra interrupted the celebration, and drank off the soma by force (*Tvashṭa hataputro vīndrañ somam āharat | tasminn Indrah upahavam aicchata | tañ na upāhvayata “putram me*

³⁵³ In i. 80, 14 (see above, p. 96), it is said that even Tvashṭri trembles at Indra's wrath when he thunders. But this trait is merely introduced to indicate the terrific grandeur of Indra's manifestations. In Vāj. Sanh. xx. 44, Tvashṭri is said to have imparted vigour to Indra (*Tvashṭa dudhat śushman Indrāya vrishye*).

'vadhir' *ili* | *sa yajna-reśasam kritvā prāsahā somam apibat* | These words are repeated in ii. 5, 2, 1). Compare Satapatha Brāhmaṇa, i. 6, 3, 6 ff.; v. 5, 4, 7 ff.; xii. 7, 1, 1; xii. 8, 3, 1 ff.

The son of Tvashtri is mentioned in two passages of the Rig-veda. In x. 8, 8, it is said: *Sa pitryāni ayudhāni vidrān indreshitah Āptyo abhy ayudhyat* | *triśirshānam saptaraśmin jaghanvān Tvashtrasya chin niḥ sasrije Trito gāḥ* | 9. *Bhāri id Indraḥ udinakshantam ojo avābhīnat satpatir manyamānam* | *Tvashtrasya chid Viśvarūpasya gonām āchakrūnas trīgī śirshā parā vark* | “This Trita Āptya, knowing his paternal weapons, and impelled by Indra, fought against the three-headed and seven-rayed (monster), and slaying him, he carried off the cows even of the son of Tvashtri. 9. Indra, the lord of the good, pierced this arrogant being, who boasted of his great force; seizing the cows, he struck off the three heads even of Viśvarūpa the son of Tvashtri (or of the omniform son of Tvashtri).” (Compare ii. 11, 19). A loud-shouting monster with three heads and six eyes, perhaps identical with the son of Tvashtri, is also mentioned in x. 99, 6, as having been overcome by Indra or Trita (*sa id dāsañ tuviravam patir dan shalakshañ triśirshānam damanyat* | *asya Trito nu ojasā vridhāno vipā varāham ayoagrayā han*).

Viśvarūpa is frequently mentioned in later works.

According to the Taittiriya Sanhitā, ii. 5, 1, 1 ff., he was the priest of the gods, while he was sister's son (no further genealogy is given) of the Asuras.³⁵⁶ He had three heads, called respectively the soma-

³⁵⁶ I subjoin a passage from the same Sanhitā, vi. 4, 10, 1 (p. 49 of India Office MS., No. 1702), relating to the gods and Asuras, their original equality in goodness and power, and their respective priests. *Bṛihaspati devānām purohitah* *āśit śaudāmarkāv asurāñnam* | *brahmaṇavanto devāḥ āśan brahmaṇavanto 'surāḥ* | *te 'nyonyām nāśaknurāv abhibhavitum* | *te devāḥ śaudāmarkāv upāmantrayanta* | *tāv abrūtām "varām eriñāvai grahāv eva nāñ atripi grihyetām"* *iti* | *tāhyām etau śukrāmanthinau agrihṇan* | *tato devāḥ devāḥ abhuvan parā 'surāḥ* | *yasyaivam vidushāḥ śukrāmanthinau grihyete bhavat� atmane parā asyā bhrātṛivyo bhavatी* | *tau devāḥ apanudyā atmana Indrāyājuhuvaḥ* | *ityādi* | “Bṛihaspati was the priest of the gods, S’anda and Marka the priests of the Asuras. The gods were devout and so were the Asuras. Neither could overcome the other. The gods invited S’anda and Marka, who said, ‘Let us ask a favour; let draughts also be offered to us.’ The gods, in consequence, allowed to them the śukra and manthini draughts, and by doing so became gods, and the Asuras were worsted. The man who knows this and acts accordingly prospers himself and his enemy succumbs. The gods sent away S’anda and Marka and offered up themselves to Indra.” Compare the Sat. Br. iv. 2, 1, 4 ff. According to the Kāṭhaka 25, 7, quoted in Indische Studien

drinker, the wine-drinker, and the food-eater. He declared in public that the sacrifices should be shared by the gods only, while he privately recommended that they should be offered to the Asuras. For, as the author of the Brähmana remarks, it is customary for people in public to promise every one a share, whereas it is only those to whom the promise is privately made who obtain its fulfilment. Indra was alarmed lest his dominion should by this procedure of Viśvarūpa be overturned, and he accordingly smote off his heads with a thunderbolt. The three heads were turned into birds, the one called Soma-drinker became a Kapinjala (or Francoline partridge), the Wine-drinker a Kalavinka (or sparrow), and the Food-eater a Tittiri (or partridge), etc. (*Viśvarūpa vai Tvāshṭraḥ purohito devānām āśit svārīyo 'surāṇām | tasya trīśirshāny āśan somapānām surāpānam annādanām | sa prat-yakṣham̄ devebhyo bhāgam aradat parokṣham asurebhyah | sarvasmai pratyakṣham bhāgam vadanti | yusmai eva parokṣham vadanti tasya bhāgaḥ uditaḥ | tasmād Indro 'bibhed idṛiñ eai rāshṭram paryāvarttayati iti tasya vajram ādāya śirshāny achihiṇat | yat somapānām āśit sa kapin-jalo 'bhavat | yat surāpānām sa kalavinkah | yad annādanām sa tittiriḥ*). The Satapatha Brähmana tells the story in some respects at greater length, i. 6, 3, 1 ff. : *Tvāshṭur ha vai pultras triśirshāḥ shadakshāḥ āśa | tasya trīṇy eva mukhāny āśus tad yad evaṁrūpah āśa tasmād Viśvarūpo nāma | 2. Tasya somapānām eva ekaṁ mukham āśa | surāpānām ekam | anyasmai aśanāya ekam | tam Indro didvesha tasya tāni śirshāni prachichcheda | 3. Sa yat somapānām āśa tataḥ kapinjalaḥ samabhavat | tasmāt sa babhrukaḥ iva babhrur iva hi somo rājā | 4. Atha yat surā-pānām āśa tataḥ kalavinkah samabhavat | so 'bhimādyatkaḥ iva vadati | abhimādyann iva hi surām pītvā vadati | 5. Atha yad anyasmai aśanāya āśa tatas tittiriḥ samabhavat | tasmāt sa viśvarūpatamaḥ iva | santi eva gṛhitastokāḥ iva tvad madhustokāḥ iva tvat parṇeshv āśchutilāḥ | evaṁ-rūpam hi sa tena aśanam āvayat | 6. Sa Tvāshṭa chukrodha “kuvin me putram avadhū” iti so 'pendram eva somam ājahre | sa yathā 'yāṁ sonah prasutah evam apendrah eva āśa | 7. Indro ha vai īkshānchakraḥ*

iii. 467 (compare Aśv. Srauta Sūtras, i. 4, 9), the gods had four hotṛi priests, Bhūpati, Bhuvanapati, Bhūtānāmpati, and Bhūta, of whom the first three died from discharging their duty, when the fourth became afraid and fled, etc. Professor Weber compares the story about Agni, quoted above, p. 203, from the Taitt. S. On the original equality of the gods and Asuras see the 4th vol. of this work, pp. 61 ff., and note 22, p. 15, above.

“idañ vai mā somād antaryanti” iti | sa yathā balyān abalyasah evam
 anupahūtaḥ eva yo dronakalaśe śukraḥ āsa tam bhakshayānchakāra | sa ha
 enām jihīnā | so ‘sya viśvāñ era prānebhyo dudrāva mukhād ha eva asya
 atha surcebhyo’nyebhyah prānebhyah | 8. Sa Tvashṭā chukrodha “kuvid me
 ‘nupahūtaḥ somam abhakshad” iti | sa svayam eva yajnaveśasām chakre |
 sa yo dronakalaśe śukraḥ pariśiṣṭah āsa tanū pravarttayānchakara
 “Indra-śatrus vārdhasva” iti . . . | 10. Atha yad abravīd Indra-śatrus
 vārdhasva” iti tasmād u ha enām Indraḥ eva jaghāna | atha yad ha
 śāśvad arakshad “Indrasya śatrus vārdhasva” iti śāśvad u ha sa eva
 Indram ahaniṣyat | “Tvashṭri had a son with three heads and six
 eyes, who had three mouths; and hence was called Viśvarūpa (Omni-
 form). 2. One of his mouths was the Soma-drinker, the second the
 Wine-drinker, and the third was destined for consuming other things.
 Indra hated this Viśvarūpa, and cut off his three heads. 3. From the
 Soma-drinker sprang a Kapinjala (Francoline partridge); and hence
 this bird is brown, because king Soma is of that colour. 4. From the
 Wine-drinker sprang a Kalavinka (sparrow); and in consequence this
 bird utters sounds like a drunkard, just as a person does who has drunk
 wine. 5. From the third mouth sprang a Tittiri (common partridge),
 which in consequence has the greatest variety of colours, for drops of
 ghee and of honey seem to be sprinkled in different places on its wings:
 for by this mouth he (Viśvarūpa) received such sorts of food. 6.
 Tvashṭri was incensed; and saying “He has killed my son,” he offered
 a libation of soma to the gods, excluding Indra. 7. Indra perceived
 that he was excluded from partaking the soma, and as a stronger acts
 towards a weaker being, he without invitation drank off the purified
 soma in the vessel. But it affected him injuriously; it issued from his
 mouth and then from all the other outlets of his body. 8. Tvashṭri was
 angry that Indra had drunk the soma without invitation; and himself
 broke off the sacrifice, employing the soma which was left in the vessel
 (in another rite) using the formula ‘Thou of whom Indra is the enemy,
 flourish!’ 10. As he used the words accented so as to produce this
 sense, Indra slew him. Had he said ‘Flourish, enemy of Indra’ he
 would have slain Indra, instead of Indra slaying him.”

The version of the same legend from the Kāṭhaka, 12, 10, in Indische Studien, iii. 464, gives some other particulars; Indra was afraid that Viśvarūpa was going to become everything (“all this”: *sa Indro man-*

yata “ayañ vāra idam bhavishyati), and he accordingly prevailed on a carpenter to run and cut off his heads, which the artizan accordingly did with his axe (*sa takshāñāñ tishṭhantam abravīd “ādhara asya imāni śirshāñi chhindhi” | tasya takshā upadrutya paraśunā śirshāny achhinat*).

Compare the Satapatha Brāhmaṇa, i. 6, 3, 1 ff.; v. 5, 4, 2 ff.; and the Mahābhārata, Udyoga Parva, 228 ff.

In the Mārkandeya Purāṇa, section 77, Tvashtri is identified with Viśvakarman and Prajāpati. Compare verses 1, 10, 15, 16, 34, 36, 38, and 41. Professor Weber (Omina und Portenta, p. 391 f.) refers to a passage of the Adbhutādhyāya of the Kauśika Sūtras, where Tvashtri is identified with Savitri and Prajāpati.

SECTION XV.

THE ASVINS.

(1) *The character and parentage of the Asvins, their relations to Surya, their attributes and accompaniments.*

The Asvins seem to have been a puzzle even to the oldest Indian commentators. Yâska thus refers to them in the Nirukta, xii. 1 :

Atha ato dyusthânâḥ devatâḥ | tâsâm Aśvinâu prathamâgâminau bhavataḥ | Aśvinâu yad vyaśnuvâle sarvañ rasena anyo jyotishâ anyâḥ | “Aśvair aśinâv” ity Aurnabhâvâḥ | tat kâv Aśvinâu | “Dyâvâprithîhiyâv” ity eke | “ahorâtrâv” ity eke | “Sûryâchandramasâv” ity eke | “râjânau punyakritâv” ity aitihâsikâḥ | tayoh kâlah ürdhham ürdhvarâtrâtr prakâshibhâvasya anuvishhântambham anu | tamobhôgo hi madhyamo jyotirbhâgah âdityâḥ | 5. Tayoh kâlah sûryodayaparyantaḥ |

“Next in order are the deities whose sphere is the heaven; of these the Asvins are the first to arrive. They are called Asvins because they pervade (*vyaśnuvâle*) everything, the one with moisture, the other with light. Aurnabhâva says they are called Asvins, from the horses (*aśvaiḥ*, on which they ride). Who, then, are these Asvins? ‘Heaven and Earth,’³⁵⁷ say some; ‘Day and Night,’ say others; ‘The Sun and Moon,’ say others; ‘Two kings, performers of holy acts,’ say the legendary writers. Their time is subsequent to midnight, whilst the manifestation of light is delayed; [and ends with the rising of the sun, *ibid. xii. 5*]. The dark portion [of this time] denotes the intermediate (god = Indra?), the light portion Âditya (the Sun).”³⁵⁸

³⁵⁷ Compare S. P. Br. iv. 1, 5, 16, *Atha yad “Aśinâv” iti ime ha vai dyâvâ-prithivî pratyaksham aśvinâu | ine hi iduñ narvam üśinuvâtâm |* “The Heaven and Earth are manifestly the Asvins, for they (Heaven and Earth) have pervaded everything.”

³⁵⁸ See the different interpretation given by Professor Goldstücker, at the close of this section. The words are obscure.

Professor Roth, on the strength of this passage, considers that Yāska identifies the two Aśvins with Indra and the Sun (Illustrations of Nirukta, p. 159).³⁵⁹

In the Journal of the German Oriental Society, iv. 425, the same author thus speaks of these gods: "The two Aśvins, though, like the ancient interpreters of the Veda, we are by no means agreed as to the conception of their character, hold, nevertheless, a perfectly distinct position in the entire body of the Vedic deities of light. They are the earliest bringers of light in the morning sky, who in their chariot hasten onward before the dawn, and prepare the way for her."³⁶⁰

In a passage of the R.V., x. 17, 2 (quoted above in the section on Tvaṣṭṛi, p. 227), the Aśvins are represented as the twin sons of Vi-vasvat and Saranyū. They are also called the sons of the sky (*divo napātā*) in R.V. i. 182, 1; i. 184, 1;³⁶¹ x. 61, 4; and in i. 46, 2, *sindhumātarā*, the offspring of the Ocean³⁶² (whether aerial or terrestrial).

The Taitt. S. vii. 2, 7, 2, says that the Aśvins are the youngest of the gods (*aśvinau vai devānām ānnjāvarau*).

In i. 180, 2, the sister of the Asvins is mentioned, by whom the commentator naturally understands Ushas (*svasrīsthāniyā svayāmśarinī vā ushāḥ*). In vii. 71, 1, and elsewhere (see above, p. 188, 191), Ushas is called the sister of Night, whilst in i. 123, 5, she is said to be the sister of Bhaga and Varuṇa.

The Aśvins are in many parts of the Rig-veda connected with Sūryā, the youthful daughter of the sun (called also Urjānī in one

³⁵⁹ R.V. i. 181, 4, is, according to Roth, quoted by Yāska in illustration of his view: "Born here and there these two have striven forward (?) with spotless bodies according to their respective characters. One of you, a conqueror and a sage, [is the son] of the strong one (?); the other is born onward, the son of the sky" (*ihehajātā samavāśitām arepasā tanvā nāmabhīḥ svātiḥ | jishqur vām anyāḥ sumakhasya śūrī divo anyāḥ subhagāḥ putraḥ ühe*). Compare Roth's transl. in Illustrations of Nirukta, p. 159.

³⁶⁰ For some speculations of Professor Müller and Weber, on the Aśvins, see the lectures of the former, 2nd series, p. 489 f., and the Indische Studien of the latter, vol. v. p. 234.

³⁶¹ In i. 181, 4, only one of them is said to be the son of the sky. See note 369, above.

³⁶² On this the commentator remarks that, although it is the Sun and Moon that are sprung from the sea, yet the same epithet applies equally to the Aśvins who, in the opinion of some, are identical with the former (*yadyapi sūrya-chandramasāv eva samudrajau tathāpy Aśvinoḥ keshānchit mate tadrūpatvāt tathātvam*).

place, i. 119, 2, as Sāyana understands it, *sūryasya duhitā*),³⁶³ who is represented as having, for the sake of acquiring friends, chosen them for her two husbands, i. 119, 5 (*ā vām patitevān sakhyāya jagmushī yoshaḥ erinīta jenyā yuvām patī*); iv. 43, 6 (*tad u shu vām ajirañ cheti yānañ yena patī bhavatheḥ Sūryāyāḥ*); vii. 69, 3 (*vi vām ratho vadhvā yādāmāṇgh antān divo bādhate varitanibhyām*); x. 39, 11, *na tañ rājānāv Ādite kutaś chana na amīhaḥ aśnoti duritañ nakir bhayam | yan Aśvinā suhavā rudravarttā purorathañ kṛinuthaḥ patnyā saha |* “Neither distress, nor calamity, nor fear from any quarter assails the man whom ye Aśvins, along with [your] wife, cause to lead the van in his car,”³⁶⁴ and as loving to ascend their chariot, i. 34, 5; i. 116, 17; i. 117, 13 (*yuro rathañ duhitā sūryasya saha śriyā Nāsatyā erinīta*); i. 118, 5 (*ā vām rathañ yuvatis tishṭhad atra jushṭvi narā duhitā Sūryasya*); iv. 43, 2; v. 73, 5 (*ā yad vām Sūryā rathañ tishṭhat, etc.*); vi. 63, 5 f.; vii. 68, 3; vii. 69, 4; viii. 8, 10; viii. 22, 1; viii. 29, 8.³⁶⁵

R.V. i. 116, 17, is as follows: *ā vām rathañ duhitā sūryasya kārshnevātisṭhad arvatā jayanti | viśe devāḥ anv amanyanta hṛidbhīḥ “saṁ śriyā Nāsatyā sachetho” |* “The daughter of the sun stood upon your chariot, attaining first the goal, as if with a race horse. All the gods regarded this with approbation in their hearts (exclaiming) ‘Ye, o Nāsatyas, associate yourselves with good fortune.’” On this passage Sāyana remarks as follows: *Savitā sca-duhitarañ Sūryākhyām Somāya rājne pradātum aichhat | tāñ Sūryām sarve devāḥ varayāmāsuḥ | te anyonyam učchur “Ādityam avadhiñ kṛitvā ējīñ dhāvāma yo asmākam ujjeshyati tasya iyam bhavishyati” iti | tatra Aśvināv udajayatām | sā cha Sūryā jitavatas tayoh ratham āruroha | “atra Prajāpatir vai somāya rājne duhitaram prāyachhad” ityādikam brāhmaṇam anusandheyam |* “Savitrī had destined his daughter Sūryā to be the wife of king Soma. But all the gods were anxious to obtain her hand, and resolved that the victor in a race which they agreed to run, with the sun for their goal, should get her. She was accordingly won by the Aśvins, and ascended their chariot.” Sāyana goes on to quote the commen-

³⁶³ Professor Roth, *a.e.*, takes the word for a personification of *ūrja*, “nourishment.”

³⁶⁴ The construction of the words *patnyā saha*, “with wife,” is not however very clear, as they may perhaps refer to the wife of the worshipper.

³⁶⁵ See also A.V. vi. 82, 2.

ment of the story, as told in the Brāhmaṇa. The words agree with those which introduce a reference to Sūryā's marriage to Soma in Ait. Br. iv. 7, but the story there told (of which an abstract will be found in a note further on) does not coincide with that of which the commentator gives a summary.

Allusion is also made to Sūryā in connection with the Aśvins in x. 85, 9, where, however, they no longer appear as her husbands,—a fact which seems to involve a contradiction between the passages cited above, and this: 9. *Somo vadhyur abhavat Aśvinā 'stām ubhā varū | Sūryāñ yat patyo śānsantim manasā Savitā 'dadat |* 14. *Yad Aśvinā prīchhamānāv ayātāñ trichakraṇa valatuñ Sūryāyāḥ | viśe devāḥ anu tad vām ajānay putraḥ pitarāv arīñīta Pūshā |* “Soma was the wooer, the Aśvins were the two friends of the bridegroom,³⁶⁶ when Savitri gave to her husband Sūryā, consenting in her mind. 14. When ye came, Aśvins, to the marriage procession of Sūryā, to make enquiries, all the gods approved, and Pūshan,³⁶⁷ as a son, chose you for his parents.”

The daughter of the Sun is connected with the Soma plant in ix. 1, 6 (*punāti te parisrūtañ somāñ sūryasya duhitā |* “The Daughter of the Sun purifies thy distilled soma,” etc.; and in ix. 113, 3, she is said to have brought it after it had been expanded by the rain (*parjanyariddham mahishañ tañ sūryasya duhita”bhārat*).

If we look on Soma as the plant of that name, the connection between him and Sūryā is not very clear; but if Soma be taken for the moon, as he evidently appears to be in x. 85, 3 (“When they crush the plant, he who drinks fancies that he has drunk Soma, but no one tastes of him whom the priests know to be Soma;”)³⁶⁸ it is not unnatural, from the relation of the two luminaries, that he should have been regarded as son-in-law of the sun.

The Aśvins are described as coming from afar, from the sky or from the lower air, and are besought to allow no other worshippers to stop

³⁶⁶ Compare A.V. xi. 8, 1, “When Manyu brought his bride from the house of Sankalpa, who were the bridegroom's friends?” etc. (*yad Manyur jāyām āvahat Sankalpasya grihāā adhi | ke iṣan janyāḥ ke varāḥ kāḥ u iyeshtavarō bhāvat*).

³⁶⁷ Weber asks (Ind. S. v. 183, 187,) whether Pūshan here is not meant to designate Soma, the bridegroom. In vi. 58, 4, the gods are said to have given Pūshan to Sūryā. See above p. 179.

³⁶⁸ See at the close of the next section on Soma, and Weber's Ind. Stud. v. 179.

them, i. 22, 2 (*divisprīśā*); i. 44, 5 (*ā no yātañ divo achha prithivyāḥ mā vām anye ni yaman devayantah*); viii. 5, 30 (*tena no vājīnīvasū parāvataś chid āgatam*); viii. 8, 3, 4, 7 (4. *Ā no yātañ divas pari antarikshāt*); viii. 9, 2; viii. 10, 1; viii. 26, 17; or as being in, or arriving from, different unknown quarters, whether above or below, far or near, and among different races of men, i. 184, 1; v. 73, 1 (*yad adya sthā parāvati yad arrāvati*); v. 74, 10 (*āśrinā yad ha karhi chit śuṣṇyātām īmañ haram*); vii. 70, 3; vii. 72, 5 (*ā paśchātād nāsatyā ā purastād ā āśrinā yātam adharād udaktat | ā viśeatah*); viii. 10, 5 (*yad adya āśrināv apāg yat prāk sthā vājīnīvasū | yad Druhyavi Anavi Turāśe Yadau huve vām atha mā āgatam*); viii. 62, 5. Sometimes the worshipper enquires after their locality, v. 74, 2, 3; vi. 63, 1; viii. 62, 4 (*kuha sthā kuha jagmathuḥ kuha syeneva petathuḥ*). In one place (viii. 8, 23,) they are said to have three stations (*trīni padāni Āśvinor ātiḥ santi guhā paraḥ*). The time of their appearance is properly the early dawn, when they yoke their horses to their car and descend to earth to receive the adorations and offerings of their votaries, i. 22, 1 (*prātaryujā vi bodhayāśvinau*); i. 184, 1; iv. 45, 2; vii. 67, 2; vii. 69, 5; vii. 71, 1-3; vii. 72, 4; vii. 73, 1; viii. 5, 1, 2; viii. 9, 17; x. 39, 12; x. 40, 1, 3; x. 41, 1, 2; x. 61, 4). I cite a few of these texts: vii. 67, 2. *Aśochi Agniḥ samidhāno asme upo adriśrān tamasaś chid antāḥ | acheti ketur uśhashuḥ purastāt śriye divo duhitur jāyamānah | 3. Abhi vāñ nānam āśrinā suhotū stomaḥ sishakti nāsatyā vivak-vāñ |* “Agni, being kindled, has shone upon us; even the remotest ends of the darkness have been seen; the light in front of Ushas, the daughter of the sky, has been perceived, springing up for the illumination (of all things). 3. Now, Aśvins, the priest invokes you with his hymns,” etc.

viii. 5, 1. *Dūrād ihera yat sati arunapeur aśisritat | vi bhānuñ viśvadhā 'tanat | 2. Nṛivad dasrā manoyujā rathena prithupājasā | sachethe Āśrinā Ushasam |* “When the rosy-hued Dawn, though far away, gleams as if she were near at hand, she spreads the light in all directions. 2. Ye, wonder-working Aśvins, like men, follow after Ushas in your car which is yoked by your will, and shines afar.”

viii. 9, 17. *Pra bodhaya Ushaḥ Āśvinā |* “Wake, o great and divine Ushas, the Aśvins,” etc.

x. 39, 12. *Ā tena yātañ manaso javiyasā ratkāñ yañ vām Ribhavaś*

chakrur Aśvinā | yasya yoge duhitā jāyate Divaḥ ubho ahanī sudine vivasvataḥ | “Come, Asvins, with that car swifter than thought which the Ribhus fashioned for you, at the yoking of which the daughter of the sky (Ushas) is born, and day and night become propitious to the worshipper.”

x. 61, 4. *Kṛiṣṇā yad gosu aruṇiśhu sīdād Divo napātāv Aśvinā huve rām |* “When the dark [night] stands among the tawny cows (rays of dawn), I invoke you, Asvins, sons of the Sky.”

In i. 34, 10, Savitṛi is said to set their shining car in motion before the dawn (*yuvor hi pūrvam̄ Savitā ushaso ratham ritāya chitrañ gṛhitavantam ishyati*).

In other passages their time is not so well defined. Thus, in i. 157, 1, it is said : *abodhi Agnir jmaḥ udeti sūryo vi Ushāś chandrā mahī aśo archishā | ayukshatām aśvinā yātave ratham prāsāvid derah Savitā jagat prithak |* “Agni has awoke; the sun rises from the earth; the great and bright Ushas has dawned with her light; the Asvins have yoked their car to go; the divine Savitṛi has enlivened every part of the world,” where both the break of dawn and the appearance of the Asvins appear to be made simultaneous with the rising of the sun. The same is the case in vii. 72, 4 : *vi cha id uchhanti aśvinā ushasaḥ pra vām brahmāṇi kāravo bharante | īrdhvam bhānuñ Savitā devo aśred brihad agnayāḥ samidhā jarante |* “The Dawns break, Asvins; poets offer to you prayers; the divine Savitṛi has assumed his lofty brilliance; fires crackle mightily, (fed by) fuel.”

In v. 76, 3, the Asvins are invited to come at different times, at morning, mid-day, and sunset (*uta ā yātam sangave prātar ahno madhyandine uditā sūryasya*); and in viii. 22, 14, it is similarly said that they are invoked in the evening as well as at dawn. It need not, however, surprise us that they should be invited to attend the different ceremonies of the worshippers, and therefore conceived to appear at hours distinct from the supposed natural periods of their manifestation.

It may seem unaccountable that two deities of a character so little defined, and so difficult to identify, as the Asvins, should have been the object of so enthusiastic a worship as appears from the numerous hymns dedicated to them in the R.V. to have been paid to them in ancient times. The reason may have been that they were hailed as the precursors of returning day, after the darkness and dangers of

the night. In some passages (viii. 35, 16 ff.) they are represented as being, like Agni, the chasers away of evil spirits (*hatañ rakshāñsi*); vii. 73, 4 (*rakshohana*).

The Asvins are said to be young, *yurānā* (vii. 67, 10), ancient, *pratnā* (vi. 62, 5), beautiful, *ralgū* (vi. 62, 5; vi. 63, 1), honey-hued, *madhuvarṇā* (viii. 26, 6), lords of lustre, *śubhas patī* (viii. 22, 14; x. 93, 6), bright, *śubhrā* (vii. 68, 1), of a golden brilliantey, *hiranya-peśasā* (viii. 8, 2), agile, *nritā* (vi. 63, 5), fleet as thought, *manojavasā* (viii. 22, 16) swift as young falcons, *śyenasya chij javasā nūtanena ā gachhatam* (v. 78, 4), possessing many forms, *puru varpāñsi Aśinā dadhānā* (i. 117, 9), wearing lotus garlands, *pushkarasrajā* (x. 184, 2, and A.V. iii. 22, 4, Satap. Br. iv. 1, 5, 16), strong, *śakrā* (x. 24, 4), mighty, *puruśakatamā* (vi. 62, 5), terrible, *rudrā* (v. 75, 3; x. 93, 7), possessed of wondrous powers, *māyinā* or *māyāvinā* (vi. 63, 5; x. 24, 4), and profound in wisdom, *gambhirachetasā* (viii. 8, 2). They rush onward excitedly, *madachyutā*³⁶⁹ (viii. 22, 16; viii. 35, 19), and traverse a golden, *hiranyavartant*, or terrible, *rudravartant*, path (v. 75, 3; viii. 5, 11; viii. 8, 1; viii. 22, 1, 14; x. 39, 11).³⁷⁰

The car, golden, or sunlike, in all its various parts and appurtenances, wheels, fellies, axle, pole, reins, etc., i. 180, 1 (*hiranyayāḥ rām parayāḥ*); iv. 44, 4, 5 (*hiranyayena rathena*); v. 77, 3 (*hiranyatvāñ rathāḥ*); viii. 5, 28, 29, 35 (*rathañ hiranyavandhurañ hiranyābhīsum Aśinā* | ā hi sthāto divispriśam | 29. *hiranyayī vāñ rabhir iṣhā aksho hiranyayāḥ* | ubhā chakrā hiranyayā); viii. 8, 2 (*rathena sūryatvachā*); viii. 22, 9, on which they ride, flying as on bird's wings, i. 183, 1 (*yenopayāthāḥ sukṛito duraññā tridhātunā putatho vir na parṇaiḥ*), was formed by the Ribhus, x. 39, 12 (see above, p. 238), and is singular in its formation, being three-wheeled (*trichakra*), and triple in some

³⁶⁹ Professor Roth, *s.v.*, renders this epithet by "moving in excitement," etc., and Professor Müller, Trans. of R.V. i. p. 118, translates it, when applied to Indra, his horses, or the Asvins, by "furiously or wildly moving about."

³⁷⁰ Two epithets very commonly applied to them are *dasrū* and *nāsatyā*. The former term is explained by Sāyanā to signify destroyers of enemies, or of diseases (note on i. 3, 3), or beautiful (on viii. 75, 1). Professor Roth, *s.v.*, understands it to signify workers. The second word, *nāsatyā*, is regarded by Sāyanā, following one of the etymologies given by Yāska (vi. 13), as equivalent to *satiā*, truthful. If this is the sense, *Nāsatyā* itself might as well have been used. In the later literature Dasra and Nāsatya were regarded as the separate names of the two Asvins. See Müller's Lectures, 2nd series, p. 491.

other parts of its construction, its fellies, supports, etc. (*trivrit | trivandhura | trayah pavayah | trayah skambhāsaḥ skabhitāsaḥ īrabhe*),³⁷¹ i. 34, 2, 9; i. 47, 2; i. 118, 1, 2; i. 157, 3; vii. 71, 4; viii. 74, 8; x. 41, 1.

This car moves lightly (*raghuvarttani*), viii. 9, 8, and is swifter than thought (*manaso javiyān rathah*), i. 117, 2; i. 118, 1; v. 77, 3; vi. 63, 7; x. 39, 12, or than the twinkling of an eye (*nimishaś chij javiyasā Rathena*), viii. 62, 2. It is decked with a thousand ornaments and banners (*sahasra-ketu, sahasra-nirṇij*), i. 119, 1; viii. 8, 11, 14, and has golden reins, viii. 22, 5. It is sometimes said to be drawn by a single ass, as the word *rāsabha*³⁷² is, in one place at least, i. 34, 9, expressly explained by the commentator (*asvasthānīyasya gardubhavya*),³⁷³ i. 34, 9; i. 116, 2; viii. 74, 7; but more frequently by birds, or bird-like, fleet-winged, golden-winged, falcon-like, swan-like horses, i. 46, 3 (*yad vāṁ Ratho vibhiḥ patat*); i. 117, 2 (*rathaḥ sraṣṭuḥ*); i. 118, 4 (*ā vāṁ śyenāś aśvinū vahantu Ratho yuktaśo aśvaraḥ patangāḥ*); i. 180, 1 (*suyamāsaḥ aśrāḥ*); i. 181, 2 (*ā vāṁ aścāsaḥ śuchayāḥ . . . vahantu*); iv. 45, 4 (*hañśāśo ye vāṁ madhumanto asridho hiranyakaparṇāḥ*); v. 74, 9; v. 75, 5 (*vibhiś Chyavānam Aścinā ni yāthah*); vi. 63, 6, 7 (*ā vāṁ rayah*

³⁷¹ The word *vandhura* is variously explained by Sāyāna as *uḍubandhanādharabhuṭam* (on i. 34, 9), *umatiṇaturūpa-bandhana-kushtham* (on i. 47, 2), *reshṭhitam sāratheḥ sthānam* (on i. 118, 1), *sārathyūṣraya-sthānam* (on i. 157, 3), *sārathy-adhiṣṭhāna-khānam* (on vii. 71, 4), and *trivandhura* as *triphalukāsunghaṭitema* (on viii. 74, 8). The epithet would thus mean either (1) having three perpendicular pieces of wood, or (2) having a triple standing place or seat for the charioteer. In i. 34, 2, the chariot is said to have three props fixed in it to lay hold of (*trayah skambhāsaḥ skabhitāsaḥ īrabhe*), which the commentator says were meant to secure the rider against the fear of falling when the chariot was moving rapidly. This explanation would coincide with one of the senses assigned to *vandhura*. In i. 181, 3, their chariot is called *śriputra-vandhuraḥ*, which, according to the commentator, is = *vistīraṇa-purobhīgah*, "having a wide fore-part."

³⁷² See the legend in the Aitareya Brahmana, p. 270 273 of Dr. Haug's translation. It is there related, iv. 7 9, that at the marriage of Soma and Sūryā, the gods ran a race to determine to which of them the aśvinaśastra should belong. The Aśvins gained it, though some other deities gained a share. Agni ran the race in a car, drawn by mules (*āśvatariṇi-rathena Agnīr ājīm adhvāt*), Ushas in one drawn by ruddy bulls (*gobhir arunair Ushāḥ ājīm adhvāt*), Indra in one drawn by horses (*āśvarathena Indrah ājīm adhvāt*), while the Aśvins carried off the prize in a car drawn by asses (*gardabha-rathena Aśvinā udajayatām*). Compare R.V. i. 116, 2, where the ass is said to have won.

³⁷³ Prof. Benfey in a note on i. 116, 2, while agreeing in this sense, refers also to iii. 53, 5, where as well as in viii. 74, 3, Sāyāna explains the word as meaning a neighing or snorting horse.

aśrāso rahishṭhāḥ abhi prayo nāsatyā vahantu); vii. 69, 7; viii. 5, 7, 22, 33, 35 (tūyaṁ śyenebhīr aśubhiḥ | yātam aśevehīr Aśinā | yad vām ratho vibhīsh patāt | ā iha vām prusilitapsavo vayo vahantu parṇi-nāḥ | dravatpāṇibhīr aśvaiḥ); x. 143, 5. They carry a honied whip (*kaśā madhumati*), i. 122, 3; i. 157, 4,³⁷⁴ and their car traverses the regions (*pra vām ratho manojavāḥ iyartti tiro rajāmsi*), vii. 68, 3.

The Aśvins are fancifully represented in i. 34, 1 ff. as doing, or as being requested to do, a variety of acts thrice over, viz. to move thrice by night and thrice by day, (verse 2) to bestow nourishment thrice at even and at dawn, (verse 3) to bestow wealth thrice, (verse 5) to aid the devotions of the worshippers thrice, (ibid.) to bestow celestial medicaments thrice, and earthly thrice (verse 6), etc.

They are elsewhere (ii. 39, 1 ff.) compared to different twin objects; to two vultures on a tree, to two priests reciting hymns (verse 1), to two goats, to two beautiful women (*mene iva tanvā śumbhamāne*), to husband and wife (verse 2), to two ducks, *chakravākā* (verse 3), to two ships which transport men, to two protecting dogs (verse 4), to two eyes, two hands, two feet (verse 5), to two sweetly-speaking lips, two breasts yielding nourishment, two nostrils, two ears (verse 6), to two swans, two falcons, two deer, two buffaloes, two wings of one bird (*sākāñyñā śakunasyeva pakṣhā*), etc., etc., v. 78, 1-3; viii. 35, 7-9; x. 106, 2 ff.

They are the guardians of the slow and the hindmost, and of the female who is growing old unmarried; they are physicians³⁷⁵ and restore the blind, the lame, the emaciated, and the sick, to sight, power of locomotion, health, and strength, i. 34, 6; i. 116, 16; i. 157, 6; viii. 9, 6, 15; viii. 18, 8; viii. 22, 10; viii. 75, 1; x. 39, 3, 5 (*amājuraś chid bhavatlo yurām bhago anaśoś chid avilārā apamasya chit | andhasya chit nāsatyā kriśasya chid yurām id āhur bhishajā rutasya chit*); x. 40, 8. See also A.V. vii. 53, 1, where it is said that the Aśvins are the physicians of the gods, and warded off death from the wor-

³⁷⁴ See below the section on the "progress of the Vedic religion, etc." Indra has a golden whip, viii. 33, 11.

³⁷⁵ In Taitt. Br. iii. 1, 2, 11, the Aśvins are called the physicians of the gods, the bearers of oblations, the messengers of the universe, the guardians of immortality (*yau āvānām bhishajau havyavāhau viśvasya dūtāv amṛitasya gopau*); and in that and the preceding paragraph (10) they are connected with their own asterism (*nak-shatra*), the Aśvayuj.

shipper (*pratyauhatām aśvinā mrityum asmad devānām Agne bhishajā śachibhiḥ*).

They place the productive germ in all creatures, and generate fire, water and trees, i. 157, 5 (*yuvāñ ha garbhāñ jagatishu dhatto yuvāñ viśeshv bhuvaneshu antah | yuvāñ Agniñ cha vrishaqāv apaś cha vanaspatin aśvināv airayethām*). They are connected with marriage, procreation, and love, x. 184, 2 (= A.V. v. 25, 3: *garbhāñ te aśvinau devā ā dhattām pushkarasrajā*); x. 85, 26 (*aśvinā tvā pravahatāñ rathena | grihāñ gachha grihapatnī yathā 'sah*); A.V. ii. 30, 2 (*sāñ chen nayātho aśvinā kāminā sāñ cha vakshathah* | “When, ye, Aśvins, bring together two lovers,” etc.); vi. 102, 1; xiv. 1, 35 f.; xiv. 2, 5. See Weber's *Indische Studien* v. 218, 227, 231.

(2) *Legends regarding various persons delivered or favoured by the Aśvins.*

The following are a few of the modes in which the divine power of the Aśvins is declared in different hymns to have been manifested for the deliverance of their votaries.

When the sage Chyavāna had grown old, and had been forsaken, they divested him of his decrepit body, prolonged his life, and restored him to youth, making him acceptable to his wife, and the husband of maidens, i. 116, 10 (*jujurusho nāsatyā uta vavrim prāmunchatañ drāpiñ iva Chyavānat | prātiratañ jahitasyāyur dasrū ād it patim akriñutam kanīnām*); i. 117, 13 (*yuvāñ Chyavānam Aśvinā jarantam punar yuvāñ chakrathuh śachibhiḥ*); i. 118, 6; v. 74, 5 (*pra Chyavānāj jujurusho vavrim atkāñ na munchatrah | yuvāñ yadi kṛithah punar ā kāmam riñve vadhvah*); vii. 68, 6; vii. 71, 5; x. 39, 4.

This legend is related at length in the Satapatha Brāhmaṇa in a passage which will be cited further on.

In the same way they renewed the youth of Kali³⁷⁶ after he had grown old, x. 39, 8 (*yuvāñ vīprasya jarāñ upeyushah punah Kaler akriñutam yuvad vayaḥ*); compare i. 112, 15, where they are said to have befriended him after he had married a wife (*Kaliñ yābhīr vittajāniñ duvasyathah*).

³⁷⁶ The family of the Kalis is mentioned, viii. 55, 15.

They brought on a car to the youthful Vimada³⁷⁷ a bride named Kamadyū, who seems to have been the beautiful wife of Purumitra, i. 112, 19 (*yābhīḥ patnīr Vimadāya nyūhatuḥ* | here wives are mentioned in the plural); i. 116, 1 (*yā arbhagāya Vimadāya jāyāṁ senājuvā nyūhatuḥ*); x. 65, 12 (*Kamadyucam Vimadāya īhatuḥ*); i. 117, 20 (*yuvāṁ śachibhiḥ Vimadāya jāyāṁ ni īhatuḥ Purumitrasya yosham*); x. 39, 7 (*yuvāṁ rathena Vimadāya śundhyuraṁ ni īhatuḥ Purumitrasya yosham*). Sāyana, on i. 117, 20, makes *yosham* = *kumārīm*, by which he appears to intend the daughter of Purumitra, who he says was a king. But *yosha* seems more frequently to denote a wife.

They restored Vishṇipū, like a lost animal, to the sight of Viśvaka, son of Kṛiṣṇa, their worshipper, who, according to the commentator, was his father, i. 116, 23 (*arasyate stuvate kṛiṣṇiyāya rījūyate nāsatyā śachibhiḥ | paśūṁ na nashat̄ iva darśanāya Vishṇāpravāṁ dadathur Viśrakāya*); i. 117, 7; x. 65, 12.

The names both of Viśvaka and Vishṇipū occur in R.V. viii. 75, 1–3, a hymn addressed to the Aśvins; and the commentator (as one explanation of the passage) connects the reference there made to the former with the legend before us (on which, however, the hymn itself throws no light).

Another act recorded of the Aśvins is their intervention in favour of Bhujyu, the son of Tugra, which is obscurely described in the following verses in R.V. i. 116, 3 ff. (*Tugro ha Bhujyum Aśvinā udameghe rayīṁ na kaśchit mamṛicān avāhāḥ | tam īhatuḥ naubhir ātmanvatibhir antarikshaprudbhīr apodakābhiḥ* | 4. *Tīrāḥ kshapas trīr ahā ativrajadbhir nāsatyā Bhujyum īhatuḥ patangaiḥ | sanudrasya dhanvann ārdrasya pāre tribhiḥ rathaiḥ śutapadbhīḥ shalaśtaīḥ* | 5. *Anārambhane tad avirayethām anāsthāne agrabhane samudre | yad aśvinā īhuthur Bhujyum astam salūritrām nāvam ītasthivāṁsam* | “Tugra abandoned Bhujyu in the water-cloud, as any dead man leaves his property. Ye, Aśvins, bore him in animated water-tight ships, which traversed the air. 4. Three nights and three days did ye convey him in three flying cars, with a hundred feet and six horses, which crossed over to the dry land beyond the liquid ocean. 5. Ye put forth your vigour in the ocean, which offers no stay, or standing-place, or support, when ye

³⁷⁷ A rishi of this name is mentioned, R.V. viii. 9, 15; x. 20, 10; x. 23, 7; and a family of Vimadas in x. 23, 6.

bore Bhujyu to his home, standing on a ship propelled by a hundred oars." R.V. i. 117, 14 f. (*yuvam Bhujyum arnaso niḥ samudrād vibhir ūhathur rījrebhir aśvaiḥ* | 15. *Ajohavīd aśvinā Taugryo vām prolhāḥ samudram ayyathir jagānām* | *nish ṭam ūhathuḥ suyujā ratheṇa manojāvāsā vrishanā svasti* | "Ye conveyed Bhujyu out of the liquid ocean with your headlong flying horses. 15. The son of Tugra invoked you, Aśvins. Borne forward, he moved without distress over the sea. Ye brought him out with your well-yoked chariot swift as thought." Again in i. 182, 5 ff. it is said : *yuram etāṁ chakratuḥ sindhusu plavam ātmanvantām pakshinām Taugryāya kam* | 6. *Avaviddhaṁ Taugryam apsu antar anārambhano taurasi pravidham* | *chatasro nāvō jāthālasya jushṭāḥ ud aśvibhgām ishītāḥ pārayanti* | 7. *Kaḥ svid vṛiksho nishṭhito madhye arṇaso yañ Taugryo nādhitaḥ paryashvajat* | *pārnā mṛigasya pataror ivārabhe ul aśvinā ūkathuḥ śromatiāya kam* | "Ye (Aśvins) made this animated, winged, boat for the son of Tugra among the waters 6. Four ships,³⁷⁸ eagerly desired, impelled by the Aśvins, convey to the shore Tugra, who had been plunged in the waters, and sunk in bottomless darkness. 7. What was that log, placed in the midst of the waves, which, in his straits, the son of Tugra embraced, as the wings of a flying creature, for support?" In vii. 68, 7, Bhujyu is said to have been abandoned by his malevolent companions in the middle of the sea (*uta tyam Bhujyum Aśvinā sakhyāyo madhye jahur durevāsaḥ samudre*). The story is also alluded to in i. 112, 6, 20; i. 118, 6; i. 119, 4; i. 158, 3; vi. 62, 6; vii. 69, 7; viii. 5, 22; x. 39, 4; x. 40, 7; x. 65, 12; x. 143, 5.

Again, when Viśpalā's leg had been cut off in battle, like the wing of a bird, the Aśvins are said to have given her an iron one instead, R.V. i. 112, 10; i. 116, 15 (*charitram hi ver ivāchhedi parnam aja Khelasya paritakmyāyām* | *sadyo janghūm ayaśīn Viśpalayai dhane hite sartave praty adhāttam*); i. 117, 11; i. 118, 8; x. 39, 8.³⁷⁹

They restored sight to Rijrāśva, who had been made blind by his cruel father, for slaughtering one hundred and one sheep, and giving them to a she-wolf to eat, the she-wolf having supplicated the Aśvins on behalf of her blind benefactor, i. 116, 16; i. 117, 17 f. (*śatam meshān vṛikye māmāhānaṁ tamāḥ pranītam aśivena pitrā* | *ā akshī*

³⁷⁸ The sense of *jathāḥ* is not clear.

³⁷⁹ Compare the word *viśpalāvusū* in R.V. i. 182, 1,

rījrāśe aśvināḥ adhattāṁ jyotir andhāya chakrathur vichakṣhe | 18.
Sūnam andhāya bharam ahvayat sā vrīkir aśvinā “vrīshanā narā” iti |
jāraḥ kanīnah ita chakshadānah Rījrāśvah śatam ekañ cha meshān). A person called Rījrāśva is mentioned with others in i. 100, 17, as praising Indra.

They restored Parāvṛij (or an outcast), who was blind and lame, to sight and the power of walking, i. 112, 8 (*yābhiḥ śacibhir vrīshanā Purāvṛijam pra andhāṁ sronāṁ chakshase etave kṛithah*). Parāvṛij is connected with Indra in ii. 13, 12, and ii. 15, 7.

The rishi Rebha has been hidden by the malignant, bound, overwhelmed in the waters (a well, according to the commentator,) for ten nights and nine days, and abandoned till he was nearly, if not entirely, dead. The Aśvins drew him up as soma-juice is raised with a ladle, i. 112, 5 (*yābhiḥ Rebham nirṛitaṁ sitam adbhyāḥ ud Vandānam airayataṁ svar dṛīśe*); i. 116, 24 (*daśa rātrīr aśivena nava dyūn avanaddhaṁ śnathitam apsu antaḥ | vīprutaṁ Rebham udani prāvṛiktaṁ un nīyathuḥ somam ita srūvena* | Compare i. 117, 12); i. 117, 4 (*aśraṁ na gūlham Aśvinā durecūr rīshīm narā vrīshanā Rebham apsu | taṁ saṁ riṇītho vīprutaṁ daṁsobhiḥ*); i. 118, 6; i. 119, 6; x. 39, 9 (*yuvāṁ ha Rebham vrīshanā guhā hitam ud airayatam mamṛivāṁsam Aśinā*).

Vandana also was delivered by them from some calamity, the nature of which does not very clearly appear from most of the texts, and restored to the light of the sun, i. 112, 5; i. 116, 11; i. 117, 5; i. 118, 6. In x. 39, 8, they are said to have raised him out of a pit³⁸⁰ (*yuvāṁ Vandānam riśyadād ud īpāthuḥ*). According to i. 119, 6, 7, however, he would appear to have been restored from decrepitude, as a chariot is repaired by an artizan (*pra dirghena Vandanas tāri āyushā* | 7. *Yuvāṁ Vandānam nirṛitaṁ jaranyayā rathāṁ na dasrā karaṇā samin-rathah*).

So, too, the Aśvins bestowed wisdom on their worshipper Kakshīvat, of the family of Pajra; and performed the notable miracle of causing a hundred jars of wine and honied liquor to flow forth from the hoof of their horse as from a sieve, i. 116, 7 (*Yuvāṁ narā stuvate Pajriyāya kakshīvate aradatam purandhim | kārolarāt śaphād aśvasya vrīshnāḥ*

³⁸⁰ The word *risyada* is explained by Messrs Böhtlingk and Roth, s.v., as a pit or snaring deer.

śataṁ kumbhān asinchataṁ surāyāḥ); i. 117, 6 (tad vāṁ nara śāṁsyam Pajriyena kakshīvatā nāsatyā pariṣṭan | śaphād aśvasya vājino janāya śataṁ kumbhān asinchatam madhūnām).

When invoked by the popular sage Atri Saptavadhri, who, with his companions, had been plunged by the malice and arts of evil spirits into a gloomy and burning abyss,²⁸¹ they speedily came to his assistance, mitigated the heat with cold, and supplied him with nutriment so that his situation became tolerable, if not agreeable, till they eventually extricated him from his perilous position, i. 112, 7; i. 116, 8 (*himenāgnīṁ ghrañsam avārayethām pitumatiṁ ūrjam asmai adattam | ribise Atrim aśvinā 'vanītam unninyathuḥ sarvagāṇāṁ svasti*); i. 117, 3 (*rishiṁ narāv ḡñhasaḥ pāñchajanyam ribisad atrim munchatō ganena | minantā dasyor aśvasya māyāḥ*); i. 118, 7; i. 119, 6; v. 78, 4-6 (*Atrir yad vāṁ avarohann ribisam ajoharīd nādhamāneva yosū | śyenasya chij javasā nūtanena āgachhatam aśvinā śantamena*); vii. 71, 5; viii. 62, 3, 7-9; x. 39, 9 (*yuvam ribisam uta taptam Atraye omanvantāṁ chakrathuḥ Saptavadhrye*). In x. 80, 3, the deliverance of Atri is ascribed to Agni (*Agnir Atriṁ gharne urushyad antah*).

They listened to the invocation of the wise Vadhrimati, and gave her a son called Hiranyahasta, i. 116, 13; i. 117, 24 (*Hiranyahastam Aśvinā rarāṇa putraṁ nara Vadhrimatyai adattam*); vi. 62, 7; x. 39, 7.

They gave a husband to Ghoshā when she was growing old in her father's house, i. 117, 7 (*Ghoshayai chit pitrishade durone patiṁ juryantyai aśvināv adattam*); x. 39, 3, 6; x. 40, 5; and, according to the commentator on i. 117, 7, cured her of the leprosy with which she had been afflicted.

They caused the cow of Sayu, which had left off bearing, to yield milk, i. 116, 22; i. 117, 20 (*adhenuṁ dasrā staryāṁ vishaktāṁ apinavatāṁ śayave Aśvinā gam*); i. 118, 8; i. 119, 6; x. 39, 13.

They gave to Pedu a strong, swift, white horse, animated by Indra, and of incomparable Indra-like prowess, which overcame all his enemies, and conquered for him unbounded spoils, i. 116, 6; i. 117, 9 (*purū varpāṁsi Aśvinā dadhānā ni Pedave ūhathur aśum aścam | sahaerasāṁ vājinam apratitam ahīhanāṁ śravasyāṁ tarutram*); i. 118,

²⁸¹ See Professor Roth's explanation of the words *ribisa* and *gharma*, s.vv., and his illustrations of Nirukta, vi. 36.

9 (*yurañ śvetam Pedave Indrajūtam ahīhanam Aśvinā 'dattam aśvam*); i. 119, 10 (*Indram ita charshāñisaham*); vii. 71, 5; x. 39, 10.

Finally, to say nothing of the succours rendered to numerous other persons (i. 112, 116, 117, 118, 119,) the Aśvins did not confine their benevolence to human beings, but are also celebrated as having rescued from the jaws of a wolf a quail by which they were invoked (i. 116, 14; i. 117, 16; i. 118, 8; x. 39, 13 (*vrikasya chid vārtikām antar āsyād yurañ śachibhir grāsītām amunchatam*).

The deliverances of Rebha, Vandana, Parāvrij, Bhujyu, Chyavāna, and others are explained by Professor Benfey (following Dr. Kuhn and Professor Müller), in the notes to his translations of the hymns in which they are mentioned, as referring to certain physical phenomena with which the Aśvins are supposed by these scholars to be connected. But this allegorical method of interpretation seems unlikely to be correct, as it is difficult to suppose that the phenomena in question should have been alluded to under such a variety of names and circumstances. It appears, therefore, to be more probable that the rishis merely refer to certain legends which were popularly current of interventions of the Aśvins in behalf of the persons whose names are mentioned. The word Parāvrij (in i. 112, 8), which is taken by the commentator for a proper name, and is explained by Professors Müller³⁸² and Benfey as the returning, or the setting, sun, is interpreted by Professor Roth in his Lexicon, s.v., as an outcast.

(3) Connection of the Aśvins with other deities.

In viii. 26, 8, the Aśvins are invoked along with Indra (*Indranāśatyā*), with whom they are also connected in x. 73, 4, and on whose car they are in one place said to ride, while at other times they accompany Vāyu, or the Ādityas, or the Ribhus, or participate in the strides of Vishṇu, viii. 9, 12 (*yad Indrena sarathañ yātho Aśvinā yad vā Vāyuna bhavathāḥ samokaraḥ | yad Ādityebhir Ribhubhir yad vā Vishnor vikramaneshu tishṭhathāḥ*). In i. 182, 2, they are said to possess strongly the qualities of Indra (*Indratamā*) and of the Maruts

³⁸² Lectures on Language, second series, p. 512.

(*Maruttamā*). In x. 131, 4, 5, they are described as assisting Indra in his conflict with the Asura Namuchi (see above, p. 93 f., note), and as vigorous slayers of Vṛittu, or of enemies, *vṛitrahantamā* (viii. 8, 22). They are eagerly longed for (?) by the other gods when they arrive, x. 24, 5 (*viśve devāḥ akṛipanta samīchyor nishpatantyoh*).

(4) *Relations of the Asvins to their worshippers.*

The Asvins are worshipped with uplifted hands, vi. 63, 3 (*uttāna-hasto yuvayur vavanda*), and supplicated for a variety of blessings, for long life and deliverance from calamities, i. 157, 4 (*prāyus tāriṣṭāñ niḥ rapāñsi mṛikshatam*); for offspring, wealth, victory, destruction of enemies, preservation of the worshippers themselves, of their houses and cattle, vii. 67, 6; viii. 8, 13, 15, 17; viii. 9, 11, 13; viii. 26, 7; viii. 35, 10 ff. They are exhorted to overwhelm and destroy the niggard who offers no oblations, and to create light for the wise man who praises them, i. 182, 3 (*kim alva darrā kṛinūthāḥ kim āśāthe jāno yāḥ kaścid ahavir mahiyate | ati kramiṣṭāñ juratam pañer asūm jyotir viprāya kṛinūtañ vachasyare*).

No calamity or alarm from any quarter can touch the man whose chariot they place in the van, x. 39, 11²⁸³ (*na tañ rājānāv adito kutaś-chana na añho aśnoti duritañ nakir bhayam | yam āśvinā suhavā rudravartani purorathañ kṛinūthāḥ patnyā saha*). The rishi addresses them as a son his parents, vii. 67, 1 (*sūnur na pitarā vivakmi*). In x. 39, 6, a female suppliant, who represents herself as friendless and destitute, calls on them to treat her as parents do their children, and rescue her from her misfortunes (*iyañ vām alva śrinutañ me Āśvinā putrāyeva pitarā mahyañ sīkshatam | anāpir ajñā asajātyā amatih purā tasyāḥ abhiśaster ava spritam*). In another place, viii. 62, 11, they seem to be reproached with being as tardy as two old men to respond to the summons of their worshipper (*kim idāñ vām purāqavaj jarator ivā śayate | “Why is this praise addressed to you as if you were old men and worn out?”*). In vii. 72, 2, the rishi represents himself as having

²⁸³ Compare the request preferred to Indra to bring forward the chariot of his worshipper from the rear to the front (viii. 69, 4 f.).

hereditary claims on their consideration, and a common bond of union³⁹⁴ (*yucor hi naḥ sakhyā pitryāni samāno bandhur uta tasya vittam*).

The Aśvins are described as being, like the other gods, fond of the soma-juice (iii. 58, 7, 9; iv. 45, 1, 3; viii. 8, 5; viii. 35, 7-9), and are invited to drink it with Ushas and Sūrya, viii. 35, 1 ff.

(5) *Legend of Chyavana and the Aśvins, according to the Satapatha Brähmana and the Mahābhārata.*

The following version of the legend relating to the cure of Chyavana by the Aśvins (to which allusion is made in the passage of the R.V. quoted above) is found in the Satapatha Brähmana, iv. 1, 5, 1 ff. :

1. *Yatra vai Bhṛigavo vā Āngiraso vā svargaṁ lokān̄ samāśnuvata tat Chyavano vā Bhārgarāś Chyavano vā Āngirasaś tad eva jīrnīḥ kṛityārūpo jahe |* 2. *Sāryāto ha vai idam Mānavo grāmena chachāra | sa tad eva prativeśo nivisi | tasya kumārāḥ kṛiḍantah imān̄ jīrnīm kṛityārūpam anarthyam manyamānāḥ loṣṭair vīpiṇishuh |* 3. *Sa Sāryāte-bhyaś chukrodha | tebhyo 'sanjnām̄ chakāra pitā eva putrena yuyudhe bhrātā bhrātrā |* 4. *Sāryāto ha īkshānchakre yat "kim akaraṇ̄ tasmād idam āpadi" iti | sa gopālān̄s cha avipālān̄s cha sañhvayitvai uvācha |* 5. *Sa ha uvācha "ko vo adya iha kinchid adrākshid" iti | te ha uchuḥ "purushāḥ eva ayān̄ jīrnīḥ kṛityārūpāḥ šete | tam anarthyam manyamānāḥ kumārāḥ loṣṭair vyapikshann" iti | sa vidānchakāra "sa vai Chyavanaḥ" iti |* 6. *Sa rathaṇ̄ yuktvā Sukanyām̄ Sāryātīm upādhāya prasikhyaanda | sa ājagāma yatra riṣhir āśa tat |* 7. *Sa ha uvācha "riṣhe namaś te | yan na aravedisham̄ tena ahīnsisham | iyaṇ̄ Sukanyā | tayā te apaknuve | sanjānītām me grāmaḥ" iti | tasya ha tataḥ eva grāmaḥ sanjāne | sa ha tataḥ eva Sāryāto Mānavah udyyuyyo "na id aparaṇ̄ hināsāni" iti |* 8. *Aśvinau ha vai idam bhishajyantau cheratuḥ | tau Sukanyām upeyatuh | tasyām mithunam iṣhāte | tan na jajnau |* 9. *Tau ha učhatuh "Sukanye kam imān̄ jīrnīm kṛityārūpam upaśeṣe | āvām anuprehi" iti | sū ha uvācha "yasmai mām pitā adād na tam*

³⁹⁴ The commentator explains this of a common ancestry by saying, in accordance with later tradition, that Vivasvat and Varuna were both sons of Kaśyapa and Aditi, and that Vivasvat was the father of the Aśvins, while Varuna was father of Vasishtha, the rishi of the hymn. See the 1st volume of this work, pp. 329 f., note 114.

gvantaṁ häsyāmi" iti | tad ha ayam rishir ajajnau | 10. Sa ha uvācha "Sukanye kiñ tvā etad avochatām" iti | tasmai etad vyāchachakshe | sa ha vyākhyātaḥ uvācha "yadi tvā etat punar bruvataḥ sā tvaṁ brūtād 'na vai susarvā iea stho na susamṛiddhāv iva atha me patīm nindathāḥ" iti | tau yadi tvā bruvataḥ "kena āvam asarvau svāḥ kena asamṛiddhāv" iti | sā tvaṁ brūtād 'patīm nu me punar yuvānañ kurutam atha vāñ vakshyāmi' iti" | tām punar upeyatus tām ha etad eva učhatuḥ | 11. Sū ha uvācha "na vai susarvā iea stho na susamṛiddhāv iva atha me patīm nindathāḥ" iti | tau ha učhatuḥ "kena āvam asarvau svāḥ kena asamṛiddhāv" iti | sā ha uvācha "patīm nu me punar yuvānañ kurutam atha vāñ vakshyāmi' iti" | 12. Tau ha učhatur "etañ hradam abhyavahara | sa yena vayasā kamishyate tena udaishyati" iti | tām hradam abhyavajahāra | sa yena vayasā chakame tena udeyāya | 13. Tau ha učhatuḥ "Sukanye kena āvam asarvau svāḥ kena asamṛiddhāv" iti | tau ha rishir eva pratyuvācha "kurukshetre amī devāḥ yajnañ tanvate | te vāñ yajnād antaryaniś | tena asarvau sthas tena asamṛiddhāv" iti | tau ha tataḥ eva Aśvinau preyatuh | tāv ājagmatur devān yajnañ tunvānāt stute bahishparamāne | 14. Tau ha učhatur "upa nau hvayadhvam" iti | te ha devāḥ učhur "na vām upahavayishyāmahe | bahu manushyeshu sañṣrīshlam achārishtam bhishajyantāv" iti | 15. Tau ha učhatur viśrshnā vai yajnena yajadhvē" iti | "kathañ viśrshnā" iti | "upa nau hvayadhvam atha vo vakshyāvāḥ" iti | "tathā" iti | tā upahvayantaḥ tābhyaṁ etam āśvinañ graham agrihnañś tāv adhvaryū yajnasya abharatām | tāv etad yajnasya śiraḥ pratyadhattām |

"When the Bhṛigus or the Angirases had reached the heavenly world, Chyavana of the race of Bhṛigu, or Chyavana of the race of Angiras, having magically assumed a shrivelled form, was abandoned. Saryāta, the descendant of Manu, wandered over this [world] with his tribe. He settled down in the neighbourhood [of Chyavana]. His youths, while playing, fancied this shrivelled magical body to be worthless, and pounded it with clods. Chyavana was incensed at the sons of Saryāta. He created discord among them, so that father fought with son, and brother with brother. Saryāta bethought him, 'what have I done, in consequence of which this calamity has befallen us?' He ordered the cowherds and shepherds to be called, and said, 'Which of you has seen anything here to-day?' They replied, 'This shrivelled

magical body which lies there is a man. Fancying it was something worthless, the youths pounded it with clods.' Suryāta knew then that it was Chyavana. He yoked his chariot, and taking his daughter Sukanyā, drove off, and arrived at the place where the rishi was. He said, 'Reverence to thee, rishi; I injured thee because I did not know. This is Sukanyā, with her I appease thee. Let my tribe be reconciled.' His tribe was in consequence reconciled; and Saryāta of the race of Manu departed thence "lest," said he, "I might do him some other injury." Now the Aśvins used to wander over this world, performing cures. They approached Sukanyā, and wished to seduce her; but she would not consent. They said to her, 'Sukanyā, what shrivelled magical body is this by which thou liest? follow us.' She replied, 'I will not abandon, while he lives, the man to whom my father gave me.' The rishi became aware of this. He said, 'Sukanyā, what was this that they said to thee?' She told it to him. When informed, he said, 'If they address thee thus again, say to them, 'Ye are neither complete nor perfect, and yet ye speak contemptuously of my husband!'' and if they ask, 'In what respect are we incomplete and imperfect?' then reply, 'Make my husband young again, and I will tell you.' Accordingly they came again to her, and said the same thing. She answered, "Ye are neither complete nor perfect, and yet ye talk contemptuously of my husband!" They enquired, 'In what respect are we incomplete and imperfect?' She rejoined, 'Make my husband young again, and I will tell you.' They replied, 'Take him to this pond, and he shall come forth with any age which he shall desire.' She took him to the pond, and he came forth with the age that he desired. The Aśvins then asked, 'Sukanyā, in what respect are we incomplete and imperfect?' To this the rishi replied, 'The other gods celebrate a sacrifice in Kurukshetra, and exclude you two from it. That is the respect in which ye are incomplete and imperfect.' The Aśvins then departed and came to the gods who were celebrating a sacrifice, when the Bahishpavamāna²⁸⁵ text had been recited. They said, 'Invite us to join you.' The gods replied, 'We will not invite you, for ye have wandered about very familiarly among men,²⁸⁶ per-

²⁸⁵ See Haug's Ait. Br. ii. p. 120, note 13.

²⁸⁶ In the Mahābhārata, Sāntip. v. 7589 f. it is said that the Aśvins are the Sūdras of the god-, the Angirases being the Brahmans, the Adityas the Kshatriyas,

forming cures.' The Aśvins rejoined, 'Ye worship with a headless sacrifice.' They asked, 'How [do we worship] with a headless [sacrifice]?' The Aśvins answered, 'Invite us to join you, and we will tell you.' The gods consented, and invited them. They received this Āśvina draught (*graha*) for the Aśvins, who became the two adhvaryu priests³⁵⁷ of the sacrifices, and restored the head of the sacrifice." As regards the cutting off of the head of the sacrifice see the passages quoted in the 4th volume of this work, pp. 109 ff.

The Taittiriya Sanhitā vi. 4, 9, 1, gives the following brief notice of the story of the Aśvins replacing the head of the sacrifice, with an addition not found in the Satap. Br. :

*Yajnasya śiro 'chhidyata | te derāḥ aśvināḥ abrūraṇ “bhishajau rai
sthah | idam yajnasya śirah pratidhattam” iti | tāv abrātām “varaṇ
erīnārahāi grāhah eva nāv atrāpi grihyatām” iti | tābhyaṁ etam
āśvinam agrihnān | tato vai tau yajnasya śirah pratyadhattām | yadāśvino
grihyate yajnasya nishkrityai tau devāḥ abruvān “apūtau rai imau
manushyacharau bhishajāv” iti | tasmād brāhmaṇena bheshajān na kār-
yam | apūto hy esho 'medhyo yo bhishah | tau bahishpavamānena pava-
yitvā tabhyām etam aśvinam agrihnān ;*

"The head of the sacrifice was cut off. The gods said to the Aśvins, 'You are physicians; replace this head of the sacrifice.' The Aśvins replied, 'Let us ask a favour: allow a libation for us also to be received in this ceremony.' They, in consequence, received for them this Āśvina oblation, when they replaced the head of the sacrifice. When this Āśvina libation had been received for the sake of rectifying the sacrifice, the gods said of the Aśvins, 'These two are unclean, going among men as they do, as physicians.' Hence, no Brāhmaṇ must act as a physician, since a person so acting is unclean and unfit to sacrifice. They purified the Aśvins by the Bahishpavamāna; and then received for them the Āśvina libation." Compare the Ait. Br. i. 18, pp. 41 ff. of Professor Haug's translation.

A story, varying in some particulars, is narrated in the Mahābhārata,

and the Maruts the Vais'yas. With the objection made against the Aśvins of too great familiarity with mortals, compare the numerous instances of help rendered to their worshippers, which have been quoted above from the R.V., and which may have given rise to this idea.

³⁵⁷ Compare S. P. Br. viii. 2, 1, 3.

Vanaparva, 10,316 ff. The original text is too lengthy to be cited, but I shall give its substance. We are there told that the body of Chyavana, when performing austerity in a certain place, became encrusted with an ant-hill; that king Saryāti came thither to the spot with his 4000 wives and his single daughter Sukanyā; that the rishi, seeing her, became enamoured of her and endeavoured to gain her affections, but without eliciting from her any reply. Seeing, however, the sage's eyes gleaming out from the ant-hill, and not knowing what they were, the princess pierced them with a sharp instrument, whereupon Chyavana became incensed, and afflicted the king's army with a stoppage of urine and of the other necessary function. When the king found out the cause of the infliction, and supplicated the rishi for its removal, the latter insisted on receiving the king's daughter to wife, as the sole condition of his forgiveness. Sukanyā accordingly lived with the rishi as his spouse. One day, however, she was seen by the Aśvins, who endeavoured, but without effect, to persuade her to desert her decrepit husband, and choose one of them in his place. They then told her they were the physicians of the gods, and would restore her husband to youth and beauty, when she could make her choice between him and one of them. Chyavana and his wife consented to this proposal; and, at the suggestion of the Aśvins, he entered with them into a neighbouring pond, when the three came forth of like celestial beauty, and each asked her to be his bride. She, however, recognized and chose her own husband. Chyavana, in gratitude for his restoration to youth, then offered to compel Indra to admit the Aśvins to a participation in the Soma ceremonial, and fulfilled his promise in the course of a sacrifice which he performed for king Saryāti. On that occasion Indra objected to such an honour being extended to the Aśvins, on the ground that they wandered about among men as physicians, changing their forms at will; but Chyavana refused to listen to the objection, and carried out his intention, staying the arm of Indra when he was about to launch a thunderbolt, and creating a terrific demon, who was on the point of devouring the king of the gods, and was only prevented by the timely submission of the latter.³⁸⁸

³⁸⁸ See the similar account of Chyavana's power in the passage from the *Anuśāsana* parva quoted in the 1st vol. of this work, second edition, p. 470 f.

(6) *Remarks on the Aśvins by Professor Goldstücker.*

I have been favoured by Professor Goldstücker with the following note on the Aśvins:—

The myth of the Aśvins is, in my opinion, one of that class of myths in which two distinct elements, the cosmical and the human or historical, have gradually become blended into one. It seems necessary, therefore, to separate these two elements in order to arrive at an understanding of the myth. The historical or human element in it, I believe, is represented by those legends which refer to the wonderful cures effected by the Aśvins, and to their performances of a kindred sort; the cosmical element is that relating to their luminous nature. The link which connects both seems to be the mysteriousness of the nature and effects of the phenomena of light, and of the healing art at a remote antiquity. That there might have been some horsemen or warriors of great renown who inspired their contemporaries with awe by their wonderful deeds, and more especially by their medical skill, appears to have been also the opinion of some old commentators mentioned by Yāska, for some “legendary writers,” he says, took them for “two kings, performers of holy acts;” and this view seems likewise borne out by the legend in which it is narrated that the gods refused the Aśvins admittance to a sacrifice on the ground that they had been on too familiar terms with men. It would appear then that these Aśvins, like the Ribhus, were originally renowned mortals, who, in the course of time, were translated into the companionship of the gods; and it may be a matter of importance to investigate whether, besides this *a priori* view, there are further grounds of a linguistic or grammatical character for assuming that the hymns containing the legends relating to these human Aśvins are posterior or otherwise to those descriptive of the cosmical gods of the same name.

The luminous character of the latter can scarcely be matter of doubt, for the view of some commentators—recorded by Yāska,—according to which they were identified with “heaven and earth,” appears not to be countenanced by any of the passages known to us. Their very name, it would seem, settles this point, since *asva*, the horse, literally, “the pervader,” is always the symbol of the luminous deities, especially of the sun. The difficulty, however, is to determine their position

amongst these deities and to harmonize with it the other myths connected with them. I may here, however, first observe that, though Yāska records opinions which identify the Aśvins with "day and night," and "sun and moon," the passage relied upon by Professor Roth to prove that Yāska himself identified them with Indra and Āditya (the sun), does not bear out any such conclusion. For the passage in question, as I understand it, means: "their time is after the (latter) half of the night when the (space's) becoming light is resisted (by darkness); for the middlemost Aśvin (between darkness and light) shares in darkness, whilst (the other), who is of a solar nature (āditya), shares in light." There is this verse relating to them: "In nights,"²⁹⁹ etc. Nor does Durga, the commentator on Yāska, attribute to the latter the view which Professor Roth ascribes to him. His words, as I interpret them, are: "'their time is after the (latter) half of the night when the (space's) becoming light is resisted,' (means) when, after the (latter) half of the night, darkness intersected by light makes an effort against light, that is the time of the Aśvins. . . . Then the nature of the middlemost (between them) is a share in that darkness which penetrates into light; and the solar one (āditya) assumes that nature which is a share in the light penetrating into darkness. These two are the middlemost and the uppermost: this is the teacher's (*i.e.* Yāska's) own opinion, for, in order to substantiate it, he gives as an instance the verse '*Vasatishu sma*',"³⁰⁰ etc.

²⁹⁹ Nir. xii. 1, *tayoh kālaḥ ॒ūrdhvam ardharātrāt् prākūśibhāvayāñnuvishṭambham* *anu* (the last word is omitted in Durga MS. I. O. L., No. 206) *tanobhāgo hi madhyamāyo jyotirbhīga ādityah*; *tayor esā bhavati Vasatishu sma*, etc.

³⁰⁰ Durga I. O. L., No. 206: *Tayoh kāla ॒ūrdhvam ardharātrāt् prakāśibhāvayāñnu* *vishṭambham | jyotiṣhā ryati�hīgāvāñnam ॒ūrdhvam ardharātrāt् tamo yadā jyotiṣ* *anu vishṭabhāvātī so 'kvinoh kālaḥ | [tataḥ prabhr̄iti sandhistotram, purodayād* āśvinam, *udite sauryāṇgi]* | *tatra yat tano 'nuvishṭam* (the MS. of Professor Müller, Lect. 2nd series, p. 490, reads '*nupravishṭam*') *jyotiṣhi tadbhāgo madhyamasya rūpam* (the MS. of Prof. M. ibid.: *tadbhāgo madhyamāḥ* | *tan madhyamasya rūpam*): *yaj jyotiṣ tamasy anuvishṭam* (the same, ibid. *anupravishṭam*) *tadbhāgam tadrūpam ādityah* | *tām etau madhyamottamāv iti svamatam āchāryarya | yataḥ samarthanāyodūharati tayor esā bhavati Vasatishu smet*. Professor Roth, in his illustrations of Nirukta, xii. 1, very correctly observes that the verse quoted by Yāska (*vāsatishu sma*, etc.) does not bear out the view that the Aśvins are Indra and Āditya; but the proper inference to be drawn from this circumstance would seem to be, that not Yāska quoted a verse irrelevant to his view, but that Professor Roth attributed to him a view which he had not entertained, and that it may be preferable to render Āditya, as proposed above, "the solar (Aśvin)," or the Aśvin of a solar nature.

To judge, therefore, from these words, it is the opinion of Yāska that the Aśvins represent the transition from darkness to light, when the intermingling of both produces that inseparable duality expressed by the twin nature of these deities. And this interpretation, I hold, is the best that can be given of the character of the *cosmical Aśvins*. It agrees with the epithets by which they are invoked, and with the relationship in which they are placed. They are young, yet also ancient, beautiful, bright, swift, etc.; and their negative character—the result of the alliance of light with darkness—is, I believe, expressed by *daṣṭa*, the destroyer, and also by the two negatives in the compound *nāsatya* (*na* + *a-satya*), though their positive character is again redeemed by the ellipsis of “enemies, or diseases,” to *daṣṭa*, and by the sense of *nāsatya*, not un-true, *i.e.* truthful. They are the parents of Pūshan, the sun; for they precede the rise of the sun; they are the sons of the sky, and again the sons of Vivasvat and Saranyū. Vivasvat, I believe, here implies the firmament “expanding” to the sight through the approaching light; and though Saranyū is to Professor Müller one of the deities which are forced by him to support his dawn-theory, it seems to me that the etymology of the word, and the character of the myths relating to it, rather point to the moving air, or the dark and cool air, heated, and therefore set in motion, by the approach of the rising sun. The Aśvins are also the husbands or the friends of Sūryā, whom I take for the representative of the weakest manifestation of the sun; and I believe that Sūyana is right when, by the sister of the Aśvins, he understands Ushas, the dawn. The mysterious phenomenon of the intermingling of darkness—which is no longer complete night—and of light—which is not yet dawn—seems to agree with all these conceptions, and with the further details of a cosmical nature, which are so fully given in the preceding paper.

SECTION XVI.

SOMA.

Reference has been already made to the important share which the exhilarating juice of the soma-plant assumes in bracing Indra for his conflict with the hostile powers in the atmosphere, and to the eagerness of all the gods to partake in this beverage.

Soma is the god who represents and animates this juice, an intoxicating draught which plays a conspicuous part in the sacrifices of the Vedic age. He is, or rather was in former times, the Indian Dionysus or Bacchus. Not only are the whole of the hymns in the ninth book of the Rig-veda, one hundred and fourteen in number, besides a few in other places, dedicated to his honour, but constant references to the juice of the soma occur in a large proportion of the other hymns. It is clear therefore, as remarked by Professor Whitney (*Journal of the American Oriental Society*, iii. 299), that his worship must at one time have attained a remarkable popularity. This circumstance is thus explained by the writer to whom I have referred : “The simple-minded Arian people, whose whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that this liquid had power to elevate the spirits, and produce a temporary frenzy, under the influence of which the individual was prompted to, and capable of, deeds beyond his natural powers, than they found in it something divine : it was to their apprehension a god, endowing those into whom it entered with godlike powers ; the plant which afforded it became to them the king of plants ; the process of preparing it was a holy sacrifice ; the instruments used therefor were sacred. The high antiquity of this cultus is attested by the references to it found occurring in the Persian Avesta ;³⁹¹ it seems, however, to have received a new impulse on Indian territory.”

³⁹¹ See Dr. Windischmann's *Essay on the Soma-worship of the Arians, or the*

(1) *Quotation from Euripides relating to the Greek god Dionysus.*

As illustrating the sentiments which gave rise to the adoration of Dionysus, the Grecian Soma, I shall introduce here some verses from the Bacchae of Euripides, 272 ff., in which the philosophical poet puts into the mouth of the prophet Teiresias a vindication of the worship of the new god, against the ridicule which had been thrown upon him by Pentheus, together with a statement of the reasons which justified his deification, and a rationalistic explanation of a current myth regarding him :

Οὐτος δ' ὁ δαμων δύος θν σὺ διαγελῆσ
οὺκ ἐν δυναίμην μέγεθος ἔξεπεν θόσ
καθ' Ἑλλάδ' ἔσται· δύο γὰρ, ὃ νευλα,
τὰ πρῶτ' ἐν ἀνθρώποισι, Δημήτηρ θεά,
Γῆ δ' ἔστιν· δύομα δ' ὅπότερον βούλει κάλει·
αῦτη μὲν ἐν ἔηροῖσιν ἀκτρίφει βροτούς·
δ' ὅτιθεν ἐπὶ τάντιπαλον, δ' Σεμίλεις γάνος,
θέτρους ὑγρὸν πῶμι εὑρει κεισπρέγκατο
θυντῷσι, δ' παῖει τοὺς ταλαιπώρους βροτούς
λύπης, θταν πλησθῶσιν ἀμπέλου ροῆς,
πηνοι τε, λιθηρι τῶν καθ' ἡμέραν κακού,
δίδωσιν, οιδ' ἔστιν ἄλλο φάρμακον πόνων.
οὔτος θεώσι σπενήσεται θέδε γυγδός,
ἔπει τὰ τοῦτον τάγδθ ἀνθρώπους ἔχειν.
καὶ καταγελῆσ νιν, ὡς ἐνερβῆφι Δίδε
μηρῷ· διδάξει σ' ὡς καλῶ ἔχει τόδε.
ἔπει νιν ἥρπαος ἐκ πυρὸς κεραυνίου
Ζεύς, εἰς δ' Ὀλυμπὸν βρέφος ἀνήγαγεν νεῦν,
“Ηρα νιν θεελ' ἐκβαλεῖν ἀπ' οὐρανοῦ,
Ζεὺς δ' ἀντεμηχανήσατ”, οἰα θὴ θέδε.
ῥήκας μέρος τι τοῦ χόδου ἐγκυλουμένου
αἰθέρος ἔθηκε τάνδ' ὅμηρον ἐκδιδούς
Διάνουσον “Ηρας νεικέλον· χρόνῳ δέ νιν
βροτοὶ τραφῆναι φασιν ἐν μηρῷ Δίδε,
δύομα μεταστήσαντες, θτι θεῷ θέδε
“Ηρά ποθ' ὄμηρενε, συνθέντες λογον.
μάντις δ' ὁ δαμων θδε· τδ γὰρ βακχεῖσιμον
καὶ τδ μανιῶδες μαντικιν πολλὴν ἔχει·
θταν γαρ δ θέδε εἰς τδ σῶμα ἔλορ πολός,
λέγειν το μέλλον τοὺς μεμηνθατ ποιεῖ.

translated extracts from it in the 2nd vol. of this work, p. 469 ff.; and the extract there given, p. 474, from Plutarch de Isid. et Osir., 46, in which the soma, or as it is in Zend, haoma, appears to be referred to under the appellation ὥμωμι. See also on the fact of the soma rite of the Indians being originally identical with the haoma ceremony of the Zoroastrians, Haug's Aitareya Brihadmaya, Introd., p. 62.

Ἄρεώς τε μοῖραν μεταλαβόν ἔχει τινὰ.
στρατὸν γὰρ ἐν ὕπλοις ὄντα κάπι τάξεσι
φθόνος διεπτόστη, πρὶν λόγχης θργεῖν·
μαρτία δὲ καὶ τοῦτ' ἔστι Διονύσου πάρα, κ.τ.λ.

“I cannot express how great this young god, whom thou ridiculest, is destined to become in Greece. For, young man, there are two things which are the foremost among men, the goddess Demeter, who is the Earth;—call her by whichever name thou pleasest;—who nourishes mortals with dry food. But he, the son of Semele, took the contrary course. He discovered and introduced among men the liquid draught of the grape, which puts an end to the sorrows of wretched mortals,—when they are filled with the stream from the vine,—and induces sleep, and oblivion of the evils endured by day. Nor is there any other remedy for our distresses. He, born a god, is poured out in libations to gods, so that through him men ^{may} receive good. And thou ridiculest him by saying that he was sewn up ⁱⁿ ^{the} thigh (*μηρῷ*) of Zeus. But I shall shew thee how this is rendered ^{unreasonable}. When Zeus rescued the infant from the lightning-flame, and ^{dragged} him to Olympus, Hera wished to expel him from heaven. But Zeus, like a god, counteracted this design. Detaching a portion of the aether which envelopes the earth, he gave this as a hostage (*ὅμηρον*) to Hera, so delivering Dionysus from her hostility; and in course of time, because he ^{had} come a hostage to Hera, men began to say,—changing the word, and inventing a fable,—that he had been reared in the thigh of Zeus. And ^{indeed} his god is a prophet. For Bacchic excitement and raving have in them great prophetic power. When this god enters in force into the body, he causes men to rave and foretell the future. And he also partakes of the character of Aras (Mars). For panic (sometimes) terrifies a force of armed men drawn up in battle array, before the actual clashing of the hosts. This madness too is derived from Dionysus.” ³⁹²

³⁹² In an earlier part of the same play, verses 200 ff. the following protest against free enquiry in religious matters is put by the poet into the mouth of Teiresias, who says to Cadmus :

οὐδὲν σοφιζέμεσθα τοῖσι δαίμοσι.
πατρὸς παραδοχάς, ἂς θ' διμήλικας χρόνῳ
κεκτήμεθ', οὐδὲς αὐτὰ καταβαλέει λόγος,
οὐδὲ εἰ δι' ἄκρων τὸ σφόν ηὔρηται φρενῶν.

“In things that touch the gods it is not good
To suffer captious reason to intrude.

(2) *Prevalence and enthusiastic character of the ancient Soma-worship.*

Professor Haug, in his work on the Aitareya Brahmana (Intro. p. 60), thus writes of the soma sacrifice : "Being thus," (*i.e.* through the oblation of an animal) "received among the gods, the sacrificer is deemed worthy to enjoy the divine beverage, the soma, and participate in the heavenly king, who is Soma. The drinking of the soma-juice makes him a new man; though a new celestial body had been prepared for him at the Pravargya ceremony, the enjoyment of the soma beverage transforms him again; for the nectar of the gods flows for the first time in his veins, purifying and sanctifying him."

With the decline of the Vedic worship, however, and the introduction of new deities and new ceremonies, the popularity of Soma gradually decreased, and has long since passed away; and his name is now familiar to those few Brahmans only who still maintain in a few places the early Vedic observances.

The hymns addressed to Soma were intended to be sung while the juice of the plant, said to be produced on Mount Mūjavat, R.V. x. 34, 1 (*somasyeva Marjavatasya bhakshah*),³⁹³ from which he takes his name (the *asclepias acida* or *sarcostemma viminale*) was being pressed out and purified.³⁹⁴ They describe enthusiastically the flowing forth and filtration of the divine juice, and the effects produced on the worshippers, and supposed to be produced on the gods,³⁹⁵ by partaking of the beverage. Thus the first verse of the first hymn of the ninth book runs

Traditions handed down from sire to son
Since time itself began its course to run
By reasonings never can be undermined,
Though forged by intellects the most refined."

To this the advocates of a critical investigation into the truth of ancient beliefs might reply in the words of the Messenger in the Helena of the same poet, verses 1617 f. (though their original application was different) :

σόφρονος δ' ἀπιστας
οὐκ ἔστιν οὐδὲν χρησιμάτερον θρυσσίς.

"Nought can to men more useful be,
Than prudent incredulity."

³⁹³ *Mūjavana parvataḥ*, "Mūjavat is a hill," Nir. ix. 8 See also Vāj. S. iii. 61, and commentary.

³⁹⁴ See the process as described by Windischman, after Dr. Stevenson, in the 2nd volume of this work, p. 470.

³⁹⁵ See Ait. Br. vi. 11, quoted above, p. 88, note 168.

thus : *Svādīshṭhayā madīshṭhayā pavaśva Soma dhārayā Indrāya pātavē sutāḥ* | “O Soma, poured out for Indra to drink, flow on purely in a most sweet and most exhilarating current.” In vi. 47, 1, 2, the juice is described as sweet, honied, pungent, well-flavoured, and exhilarating. No one can withstand Indra in battle when he has drunk it (*svādush kilāyam madhumān utāyām tīvraḥ kilāyām rasavān utāyam* | *uto nu asya papivānūsam Indram na kaśchana sahate āhaveshu* | *ayaṁ svādūr iha madīshṭhaḥ āsa*). When quaffed, it stimulates the voice, and calls forth ardent conceptions (ibid. verse 3). In a verse (viii. 48, 3,) already quoted above (p. 90, note), in the account of Indra, the worshippers exclaim : “We have drunk the soma, we have become immortal, we have entered into light, we have known the gods. What can an enemy now do to us, or what can the malice of any mortal effect, o thou immortal god ?”

(3) *How the soma-plant was brought to the earth.*

The plant is said to have been brought by a falcon, i. 80, 2 (*somāḥ śyenābhṛitāḥ*); iii. 43, 7 (*ā yaṁ te [Indrāya] śyenāḥ usatē jahbāra*); viii. 71, 9; from the sky, iv. 26, 6 (*rījīpi śyeno dada-māno añśun parāvataḥ śakuno mandram madam* | *somam bharad dādṛihāno devarān divo amuṣhṇād uttarād ādāya*); viii. 84, 3; by a well-winged bird, or Suparna, to Indra, viii. 89, 8 (*divaṁ suparno gatvāya somām vajriṇe ābharat*); or from a mountain, i. 93, 6 (*ama-thnād anyam (somam) pari śyeno adreḥ*), where it had been placed by Varuna, v. 85, 2 (*divi sāryam adadhūt somam adrau*). In iii. 48, 2; v. 43, 4; ix. 18, 1; ix. 62, 4; ix. 85, 10; ix. 98, 9, it is called *girishṭhā* (found on a mountain). In another place, ix. 113, 3, it is declared to have been brought by the daughter of the sun from the place where it had been nourished by Parjanya, the rain-god, when the Gandharvas took it, and infused into it sap (*Parjanya-vṛiddham mahisham taṁ sūryasya duhitā 'bharat* | *taṁ gandharvāḥ praty agri-bhnān taṁ some rasam ādadhuḥ*). In ix. 82, 3, as we have seen above, p. 142, Parjanya is said to be the father of Soma; and in A.V. xix. 6, 16, the god is said to have sprung from Purusha (*rājanāḥ Somasya . . . jātasya Purushād adhi*).

In other passages a Gandharva is connected with the soma-plant, the sphere (*pada*) of which he is said to protect, and all the forms of which

he is said to manifest, ix. 83, 4; ix. 85, 12³⁰⁶ (*gandharvah itihā padam asya rakshati | ūrdhvo gandharvo adhi nāko asthād viśvā rūpāṇi pratichakshāṇo asya*). The Aitareya Brāhmaṇa has the following story regarding the mode in which the gods obtained soma from the Gandharvas, i. 27. *Somo vai rājā gandharveshv āśit | taṁ devāś cha rishayaś cha abhyadhyāyan “katham ayam asmān somo rājā āgachhed” iti | sā Vāg abravīt “strīkāmāḥ vai gandharvāḥ | mayā eva strīyā bhūtinyā panayadhvam” iti “Na” iti devāḥ abruwan “kathaṁ vayaṁ trād rite syāma” iti | sā ‘bravīt “krīñīta eva | yarhi rāvā vo mayā artha bhavitā tarhy eva vo ‘ham punar āgantāsmi” iti | “tathā” iti | tayā mahāna-gnyā bhūtāya Somam rājānam akṛīṣṇam |³⁰⁷ “King Soma was among the Gandharvas. The gods and rishis desired him, and said ‘How shall we get him to come to us?’ Vāch said, ‘The Gandharvas are fond of females; buy him in exchange for me turned into a female.’ They answered, ‘No: how can we live without thee?’ She rejoined, ‘Buy him, and whenever you have occasion for me I shall return to you.’ They agreed, and bought king Soma with Vāch turned into a female, quite naked [*i.e.* unchaste].” See Professor Haug’s translation of this Brāhmaṇa, p. 59, and compare pp. 201 ff.; 294; and 400.*

In the Satapatha Brāhmaṇa iii. 2, 4, 1 ff., it is related that the soma existed formerly in the sky, whilst the gods were here (on earth). They desired to get it, that they might employ it in sacrifice. The Gāyatrī flew to bring it for them. While she was carrying it off the Gandharva Vibhāvasu robbed her of it. The gods became aware of this, and knowing the partiality of the Gandharvas for females (compare iii. 9, 3, 20, and A.V. iv. 37, 11 f.), they sent Vāch, the goddess of speech, to get it from them, which she succeeded in doing (*Divi vai somāḥ āśit | atha iha devāḥ | te devāḥ akāmayanta “ā naḥ somo gachhet*

³⁰⁶ See Böhtlingk and Roth’s Lexicon under the word *Gandhara*.

³⁰⁷ The Taitt. Br. vi. 1, 6, 5 (pp. 90 ff. of Indian Office MS.), tells the same story, but says that they turned Vāch into a woman one year old; and that after she had gone they induced her to come back by singing (the Gandharvas, whom she had left, meanwhile reciting a prayer, or incantation), and hence women love a man who sings (*taṁ somam āhriyamānam gandharvo Viśvārasuḥ paryamushnāt | .. te devāḥ abruwan “strīkāmāḥ vai gandharvāḥ strīyā nishkrīṇīma” iti | te Vācham striyam ekāhāyanīm kritvā tayā nirakṛīṣṇam | sā rohit-rūpam kritvā gandharve-bhyo pakramya atishthat | tad rohitō janma | te devāḥ abruwan “apa yushmanād akramitā na asmān upāvarttate vihāyai” iti | brahma gandharvāḥ avadānn | agōyan devāḥ | sā devān gāyataḥ upāvarttata | tasmād gāyantam striyāḥ kūmāyante | kāmukā enam striyo bhavanti ya evam veda*).

*tena āgatena yajemahi” iti ! . . . 2. Tebhyo gāyatrī somam achha
aparat | tasyai aharantyai gandharvo Visvārasuh paryamushnāt | te
devāḥ aviduḥ “prachyuto vai parastāt somaḥ | alta no na āgachhati
gandharvāḥ vai paryamoshishur” iti | te ha ūchur “yoshit-kāmāḥ vai
gandharvāḥ | Vācham eva ebhyāḥ prahinavāma | sū nah saha somena
āgamishyati” iti | tebhyo Vācham prahinvan sū enān saha somena
āgachhat. And in xi. 7, 2, 8, it is said : “The soma existed in the
sky. The Gāyatri became a bird, and brought it” (*divi vai Somaḥ
asit taṁ gāyatrī vayo bhatvā ”harat*). See also the Satapatha Brāhmaṇa,
iii. 4, 3, 13, and iii. 6, 2, 2-18, towards the close of which
passage, as well as in iii. 9, 3, 18, the Gandharvas are spoken of as
the guardians of the soma (*somarakshāḥ*) ; and Taitt. Sanh. vi. 1, 6, 1, 5.*

(4) *Soma's wives.*

The Taitt. Sanh., ii. 3, 5, 1, relates that Prajāpati had thirty-three daughters whom he gave to king Soma. Soma, however, frequented the society of Rohini only. This aroused the jealousy of the rest, who returned to their father. Soma followed, and asked that they should go back to him, to which, however, Prajāpati would not agree till Soma had promised to associate with them all equally. He agreed; but again behaved as before, when he was seized with consumption, etc. (*Prajāpates trayastrīṁśad duhitaraḥ āsan | tāḥ Somāya rājne
’dadāt | tāśāṁ Rohinīm upait | tāḥ irshyantiḥ punar agachhan | tāḥ
anvait | tāḥ punar ayāchata | tāḥ asmai na punar adadāt | so ’bravid
“ritam amīshva yathā samāvachhaḥ upaishyāmi atha te punar dāsyāmi”
iti | sa ritam amīt | tāḥ asmai punar adadāt | tāśāṁ Rohinīm eva
upait | yakshna ārchhat*). In the Taitt. Br. ii. 3, 10, 1 ff., another story is told of Soma. Prajāpati created him; and after him the three Vedas, which he took into his hand. Now, Sītā Sāvitri loved Soma, while he loved Sraddhā. Sītā came to her father Prajāpati, and, saluting him, asked to be allowed to approach him with her complaint. She loved Soma, she said, while he loved Sraddhā. Prajāpati made for her a paste formed of a sweet smelling substance, to which he imparted potency by the recitation of certain formulas, and then painted it upon her forehead. She then returned to Soma, who invited her to approach him. She desired him to promise her his

society, and to tell her what he had in his hand ; whereupon he gave her the three Vedas ; and in consequence women always ask for some gift as a price for their embraces, etc. The Brāhmaṇa goes on to recommend the use of the same paste, prepared with the same formulas, as a specific for producing love or good will (*Prajāpatiḥ Somaṁ rājānaṁ asrijata | taṁ trayo vedāḥ anv asrijyanta | tūn hasto 'kuruta | atha ha Sītā Sāvitri Somaṁ rājānaṁ chakame | Śraddhām u sa chakame | sū ha pītarām Prajāpatim upasāra | taṁ ha uvācha "namas te astu bhagavaḥ | upa tvā ayāni (2) pra tvā āpadye | Somaṁ vai rājānaṁ kāmaye Śraddhām u sa kāmayate" iti | tasyai u ha sthāgaram alankāraṁ kalpayitvā daśahotāram purastād evākhyāya chaturhotāraṁ dakshinataḥ panchahotāram paśchāt shaddhotāram uttarataḥ saptahotāram uparishṭat sambhāraī pañibhiḥ cha mukhe alankṛitya | 3. Aṣṭya arddhaṁ vavṛīja | tām ha udīkṣya uvācha "upa mā vartlasa" iti | taṁ ha uvācha "bho gantuṁ (the commentator explains the phrase as if he read *bhogam tu*) me āchakshva | etan me āchakshva yat te pānāv" iti | tasyai u trīn vedān pradadau | tasmād u ha striyo bhogam eva hārayante).*

(5) *Properties ascribed to the soma-juice or its presiding deity.*

The juice of this plant is said to be an immortal³⁹⁸ draught, i. 84, 4 (*jyeshṭham amartyam madam*) which the gods love, ix. 85, 2 (*daksho devānām asi hi priyo madaḥ*) ; ix. 109, 15 (*pibanti asya viśve devāso gobhiḥ śrītasya mribhiḥ sutasya*),³⁹⁹ to be medicine for a sick man, viii. 61, 17 (*tad āturasya bhesham*). All the gods drink of it, ix. 109, 15 (*pibanti asya viśve devāsaḥ*). The god who is its personification is said to clothe whatever is naked, and to heal whatever is sick ; through him the blind sees, and the lame walks abroad, viii. 68, 2 (*abhy īrnoti yan nagnam bhishakti viśvāṁ yat turam | pra īm andhaḥ khyat*  *śrōṇo bhūt*) ; x. 25, 11. He is the guardian of men's bodies, and occupies their every member, viii. 48, 9 (*tvāṁ hi naś tanvāḥ soma gopāḥ gātṛe gātṛe nishasattha nṛīchakshāḥ*).

³⁹⁸ This means, according to Sāyaṇa, that it has no deadly effects, like other intoxicating drinks (*somapāṇayuḥ mado madāntara-vat mārako na bhavati ity arthat*).

³⁹⁹ The Taitt. Br. i. 3, 8, 2, says that soma is the best nourishment of the gods, and wine of men, and ibid. 4, that soma is a male and the wine a female, and the two make a pair (*etad vai devānām parapam annām yat somah etad manushyāṇām yat surā | 4. Pumān vai somaḥ strī surā | tan mihiunam*).

(6) *Divine powers attributed to Soma.*

A great variety of divine attributes and operations are ascribed to Soma. As Professor Whitney observes, he is “addressed as a god in the highest strains of adulation and veneration; all powers belong to him; all blessings are besought of him, as his to bestow” (Journ. Amer. Or. Soc. iii. 299). He is said to be *asura*, divine (ix. 73, 1; ix. 74, 7), and the soul of sacrifice, *ātmā yajnasya* (ix. 2, 10; ix. 6, 8). He is immortal, *amṛita* (i. 43, 9), and confers immortality on gods and men, i. 91, 1, 6, 18; viii. 48, 3, quoted above, p. 90, note; ix. 106, 8 (*tvāṁ devāśo amṛitāya kam papuh*); ix. 108, 3 (*tvāñ hi anga daivyā pavamāna janimāni dyumattama amṛitatvāya ghoshayāḥ*); ix. 109, 3 (*eva amṛitāya mahe kshayāya sa śukro arṣa daivyah pīyūshah*).⁴⁰⁰ In a passage (ix. 113, 7 ff.) where the joys of paradise are more distinctly anticipated and more fervently implored than in most other parts of the Rig-veda, Soma is addressed as the god from whom the gift of future felicity is expected. Thus it is there said: *yatra jyotir ajasram yasmin loke svar hitam | tasmin mām dhehi pavamāna amṛite loke akshite | yatra rājā Vaivasvato yatrāvordhanām divah | yatrāmūr yahvatir āpas tatra mām amṛitan kridhi | 7.* “Place me, o purified god, in that everlasting and imperishable world where there is eternal light and glory. O Indu (soma), flow for Indra. 8. Make me immortal in the world where king Vaivasvata (Yama, the son of Vivasvat,) lives, where is the innermost sphere of the sky, where those great waters flow.” The three following verses may be reserved for the section on Yama.

Soma exhilarates Varuṇa, Mitra, Indra, Vishnu, the Maruts, the other gods, Vāyu, Heaven and Earth, ix. 90, 5 (*matsi Soma Varuṇam matsi Mitrām matsi Indram Indo pavamāna Vishnum | matsi śardho mārutam matsi devān matsi mahām Indram Indo madāya*); ix. 97, 42 (*matsi Vāyum iṣṭaye rādhase cha matsi Mitrā-varuṇā pūyamānah | matsi śardho mārutam matsi devān matsi Dyāvā-prithivī deva Soma*). Both gods and men resort to him, saying that his juice is sweet, viii. 48, 1 (*viśve gaṁ devuḥ uta martyaso madhu bruvanto abhi sancharanti*). By him (but see p. 270) the Ādityas are strong, and the earth vast, x. 85, 2 (*somena Ādityāḥ balināḥ somena prithivī mahi*). He is the friend,

⁴⁰⁰ In regard to the manner in which the gods acquired immortality, see the S'atap. Br. ix. 5, 1 ff. quoted above p. 14, note 21.

helper, and soul of Indra, iv. 28, 1 (*tvā yujā tavā tat soma sakhyo Indro apo manave sasrutas kah* | 2. *Tvā yujā ni khidat Sūryasya Indras chakrañ sahasañ sadyah Indo*); ix. 85, 3 (*ātmā Indrasya bhavasi*); x. 25, 9 (*Indrasyendo śivāḥ sakhā*), whose vigour he stimulates, ix. 76, 2 (*Indrasya śushmam ṛrayan*), and whom he succours in his conflicts with Vṛitra, ix. 61, 22 (*yah Indram āvitha Vṛitrāya hantave*). He rides in the same chariot with Indra, *Indreṇa saratham* (ix. 87, 9; ix. 103, 5). He has, however, winged mares of his own, and a team like Vāyu, ix. 86, 37 (*jśānaḥ imā bhuvanāni vīyase yujānaḥ Indo haritaḥ suparnyah*); ix. 88, 3 (*vāyur na yo niyutvān iṣhṭayāmā*). He ascends his filter in place of a car, and is armed with a thousand-pointed shaft, ix. 83, 5; ix. 86, 40 (*pavitra-rathaḥ sahasrabh rishiḥ*). His weapons which, like a hero, he grasps in his hand, ix. 76, 2 (*śūro na dhatte āyudhā gabhastyoh*), are sharp and terrible, ix. 61, 30 (*bhimāni āyudhā tigmāni*), and his bow swift-darting, ix. 90, 3 (*tigmāyudhaḥ kshipradhanvā*). He is the slayer of Vṛitra, *vritrahan*, or *vritrāhantama* (i. 95, 5; ix. 24, 6; ix. 25, 3; ix. 28, 3; x. 25, 9), and, like Indra, the destroyer of foes, and overthrower of cities, ix. 61, 2; ix. 88, 4 (*Indro na yo mahā karmāṇi chakrir hantū vritrānām asi Soma pūrbhit*). In ix. 5, 9, he appears to receive the epithet of *prajāpati*, lord of creatures. He is the creator and father of the gods, ix. 42, 4 (*krandan devān ajijanat*); ix. 86, 10 (*pitā devānām janitā vibhuvasuh*); ix. 87, 2 (*pitā devānām janitā sudakshah*); ix. 109, 4; the generator of hymns, of Dyaus, of Pṛithivī, of Agni, of Sūrya, of Indra, and of Vishnu, ix. 96, 5 (*Somah pavate janitā matinām janitā Divo janitā Prithivyāḥ | janitā Agner janitā Sūryasya janitā Indrasya janitota Vishnoh*). He dispels the darkness, i. 91, 22 (*tvāñ jyotishā vi tamō vavartha*); ix. 66, 24 (*śukrañ jyotir ajijanat | krishnā tamāṇsi janghanat*), lights up the gloomy nights, vi. 39, 3 (*ayañ dyotayad adyuto vi aktūn*); and has created and lighted up the sun, the great luminary common to all mankind, vi. 44, 23 (*ayañ sūrye adadhāj jyotir antah*); ix. 61, 16 (*pavamāno ajijanad divaś chitrañ na tanyatum | jyotir vaiśvānaram brihat*); ix. 97, 41 (*ajjanayat sūrye jyotir Induh*); ix. 107, 7 (*a sūryañ rohayo divi*); ix. 110, 3 (*ajjanano hi pavamāna Sūryam*). He stretched out the atmosphere, i. 91, 22 (*tvam a tatantha uru antariksham*); vi. 47, 3 f.; and in concert with the Fathers (*Pitrīs*), the Sky and the Earth, viii. 48, 13 (*tvāñ Soma pitri-*

bhiḥ sañvidāno anu dyāvāprithivī ā tatantu). He is the upholder of the sky and the sustainer of the earth, keeping the two apart, vi. 44, 24 (*ayañ dyāvāprithivī vi skabhāyat*); vi. 47, 5 (*ayam mahān mahatū skambhanena ud dyām astabhnād vṛishabho marutvān*); ix. 87, 2 (*vishṭambho divo dharuṇaḥ prithivyāḥ*); ix. 89, 6; ix. 109, 6. He produced in the sacrifices the two divine worlds, which are kindly disposed to men, ix. 98, 9 (*sa vāñ yajnesu mānavi Indur janishṭa rodasti | devo devi*). He is king of gods and men, ix. 97, 24 (*rājā devānām uta martyānām*), elevated over all worlds [or beings] like the divine sun, ix. 54, 3 (*ayañ visvāni tishṭhati punino bhuvanopari | soma devo na sūryaḥ*). All creatures are in his hand, ix. 89, 6 (*viśvāḥ uta kshitayo haste asya*).⁴⁰¹ His laws are like those of king Varuna, i. 91, 3; ix. 88, 8 (*rājño nu te Varuṇasya vratāni*); and he is prayed to forgive their violation, and to be gracious as a father to a son, and to deliver from death, viii. 48, 9 (*yat te vayam pramināma vratāni sa no mrīla sushakkha deva vasyaḥ*); x. 25, 3 (*uta vratāni Soma te pra aham mināmi pākyā | adha pileca sūnave vi vo made mrīla no abhi chid radhād vivakshase*). He is thousand-eyed, ix. 60, 1, 2 (*sahasrachakshas*), and sees and knows all creatures, and hurls the irreligious into the abyss, ix. 73, 8 (*vidvān sa viśvā bhuvanā 'bhi paśyati ava ajushtān vidhyati karte uvratān*); and guards the lives of all moving beings as a cowherd tends his cattle, x. 25, 6 (*paśuṇ na Soma rakshasi purutrā viśṭhitān jagat | samākṛinoshī jīvase vi vo made viśvā sampaśyan bhuvanā vivukshase*). He is the chief and most fiery of the formidable, the most heroic of heroes, the most bountiful of the beneficent, and as a warrior he is always victorious,⁴⁰² ix. 66, 16 (*mahān asi*

⁴⁰¹ Compare some additional passages quoted in the 4th vol. of this work, p. 98 f.

⁴⁰² In ix. 96, 16, 19, his weapons are referred to; in vi. 44, 22, he is said to have robbed his malignant father of his weapons and his magical devices (*ayañ svasya pitur ḥyndhāni Indur amushpūd aśivasya māyāḥ*). It is related in the Ait. Br. i. 14, that there was formerly war between the gods and the Asuras. They fought together in the east, south, west, and north, and in all these quarters the Asuras were victorious. In the north-east, however, the gods were not overcome, for that is "the unconquerable region." The gods ascribed their former defeats to the fact of their having no king, and agreed to make Soma their monarch, after which they were victorious on all the points of the compass (*Deviśuvaṇaḥ vai eṣu lokeśu samayatanta | tataḥ etasyām prāchyām diśi ayatanta | tōṁs tato 'surāḥ ejayan | . . . te udichyām prāchyām diśi ayatanta | te tato na parūjayanta | eñ eṣā dig aparijīta | . . . te devāḥ abruvann "arijatayā vai no jayanti | rājānām karavāmehai" iti | "tathā" iti | te somāt rājānam akurvan | te somena rājānām sarvāḥ diśo 'jayan*).

soma jyeshthaḥ ugrāṇām Indo ojishthaḥ | yudhvā san ṣaśvad jigetha | 17.
Yah ugrebhyāś chid ojīyān śurebhyāś chit śuratarāḥ | bhūridābhyaś chid mañhiyān). He conquers for his worshippers cows, chariots, horses, gold, heaven, water,—a thousand desirable things, ix. 78, 4 (*gojin nah somo rathajid hiranyajit svarjid abjit pavate sahasrajit*), and every thing, viii. 68, 1 (*viśvajit*). He is a wise rishi, viii. 68, 1 (*rishir vīprah kāvyanā*); strong, skilful, omniscient, prolific, glorious, i. 91, 2 (*tvaṁ Soma kratubhiḥ sukratur bhūs tvaṁ dakshaiḥ sudaksho viśvavedāḥ | tvaṁ vrishā vrishatrehbir mahitvā dyumnebbhir dyumni abhavo nṛichakshāḥ*). He is the priest of the gods, the leader of poets, a rishi among sages, a bull among wild animals, a falcon among kites, an axe in the woods, ix. 96, 6 (*brahmā devāṇām padavīḥ kavīṇām rishir vīprāṇām mahisho mrīgāṇām | śyeno gridhrāṇām svadhītir vanāṇām*). He is an unconquerable protector from enemies; i. 91, 21 (*ashālhaṇ yutsu pritanāsu paprim*); x. 25, 7 (*tvaṁ nah Soma viśvato gopāḥ adābhyo bhava | sedha rājann apa srīdhaḥ*). If he desires that his votaries shall live, they do not die, i. 91, 6 (*tvaṁ cha soma no vaśo jīvātum na marāmahe*). In viii. 48, 7, he is prayed to prolong their lives, as the sun the days (*Soma rājan pra nah ayūṁshi tārir ahānīra sūryo vāsarāni*). In x. 59, 4, he is prayed not to abandon the worshipper to death (*mo shu nah soma mrītyave parā dāḥ*). The friend of a god like him cannot suffer, i. 91, 8 (*na rishyet tuṭavāḥ sakhā*). The friendship and intimacy of such a god is eagerly desired, ix. 66, 18 (*vriñīmahe sakhyāya vriñīmahe yuṣyāya*). In x. 30, 5, he is said to rejoice in the society of the waters, as a man in that of beautiful young women (*yābhiḥ soma modato harshataḥ cha kalyāñibhir yuvatibhir na maryāḥ*).

(7) *Soma associated with other gods.*

Soma is associated with Agni as an object of adoration in i. 93, 1 ff. In verse 5 of that hymn those two gods are said to have placed the luminaries in the sky (*yuvam etāni divi rochanāni Agniś cha Soma sukratū adhattam*). In the same way Soma and Pūshan are conjoined in ii. 40, 1 ff., where various attributes and functions of a magnificent character are ascribed to them. Thus, in verse 1, they are said to be the generators of wealth, and of heaven and earth, to have been born

the guardians of the whole universe, and to have been made by the gods the centre of immortality (*jananā rayinām jananā divo jananā prithivyāḥ | jātau viśvasya bhuvanasya gopau devāḥ akṛivann amṛtasya nābhīm*). The one has made his abode in the sky, and the other on the earth, and in the atmosphere (verse 4). The one has produced all the worlds, and the other moves onward beholding all things (verse 5) (4. *Divi anyāḥ sadanām chakre uchchā prithivyāṁ anyo adhi antarikṣhe |* 5. *Viśvāni anyo bhurāna jajāna viśram anyo abhichakshūṇāḥ eti*). In vi. 72, and vii. 104, Soma and Indra are celebrated in company. In the first of these hymns they are said to dispel darkness, to destroy revilers, to bring the sun and the light, to prop up the sky with supports, and to have spread out mother earth (verse 1. *Yuvāñ Suryañ vividathur yurañ svar viśvā tamāñsi ahatañ nidaś cha* 2. *Vāsayathaḥ ushāsam ut sūryam nayatho jyotiṣhā saha | upa dyām skambhathāḥ skambhanena aprathatam prithivīm mūtarām vī*). In vii. 104, their vengeance is invoked against Rākshases, Yātudhānas, and other enemies.

Hymn vi. 74, is dedicated to the honour of Soma and Rudra conjointly. The two gods, who are said to be armed with sharp weapons (*tigmāyudhau tigmāhēti*) are there supplicated for blessings to man and beast, for healing remedies, and for deliverance from sin (*śām no bhūtañ dvipade śām chatushpade | etāni asme viśvā tanūshu bheshajāni dhattam | ava syatam munchatam yan no asti tanūshu baddham kṛitam eno asmat*).

(8) *Soma in the post-vedic age a name of the moon.*

In the post-vedic age the name Soma came to be commonly applied to the moon and its regent. Even in the Rig-veda, some traces of this application seem to be discoverable. Thus in x. 85, 2 ff. (which, however, Professor Roth regards as of comparatively modern date: Ill. of Nir. p. 147), there appears to be an allusion to the double sense of the word: 2. *Somenādityāḥ balināḥ Somena prithivi mahi | atho nakhatrānām eshām upastho Somah āhitāḥ |* 3. *Somāñ manyate papivān yat sam-piñshanti oshadhim | Somāñ yam brahmāṇo vidur na tasyāśnati kaśchana |* 4. *Āchhadvidhānair gupito bārhataiḥ Soma rakshitāḥ | grāvnam iti śrin- van tishṭhasi na te aśnāti pārthivāḥ |* 5. *Yat tvā devāḥ prapibanti tataḥ āpyāyaś punah | Vāyuḥ Somasya rakshitā samānām mānah ākṛitiḥ |*

“2. By Soma the Ādityas are strong ; by Soma the earth is great ; and Soma is placed in the centre of these stars. 3. When they crush the plant, he who drinks regards it as Soma. Of him whom the priests regard as Soma (the moon) no one drinks. 4. Protected by those who shelter thee, and preserved by thy guardians,⁴⁰³ thou, Soma, hearest the sound of the crushing-stones; but no earthly being tastes thee. 5. When the gods drink thee, o god, thou increasest again. Vāyu is the guardian of Soma: the month is a part of the years.”⁴⁰⁴ In the Atharva-veda the following half-verse occurs, xi, 6, 7: *Somo mā devo munchatu Yam āhuś chandramāḥ iti* | “May the god Soma free me, he whom they call the moon.” And in the Sūtāpatha Brāhmaṇa, i. 6, 4, 5; xi. 1, 3, 2; xi. 1, 3, 4, and xi. 1, 4, 4, we have the words: *Esha vai Somo rājāḥ devānām annāñ yat chandramāḥ* | “This king Soma, who is the moon, is the food of the gods.” Similarly in xi. 1, 3, 5: *chandramāḥ vai Somo devānām annum* | “Soma is the moon, the food of the gods.” See also i. 6, 3, 24: *Sūryāḥ eva āgneyāḥ* | *chandramāḥ saumyāḥ* | “The sun has the nature of Agni, the moon of Soma;” and xii. 1, 1, 2: *Somo vai chandramāḥ* | “Soma is the moon.” In v. 3, 3, 12, and in ix. 4, 3, 16, Soma is said to be the king of the Brāhmaṇa (*Somo 'smākam brāhmaṇānāṁ rājā*). In the Vishṇu Purāṇa (book i, chap. 22, p. 85 of Wilson's translation, vol. 2, Dr. Hall's ed.) the double character of Soma is indicated in these words: “Brahmā appointed Soma to be monarch of the stars and planets, of Brāhmaṇs and of plants, of sacrifices and of austere devotions” (*nakshattra-graha-viprāṇāṁ virudhāṁ chāpy aśeshataḥ* | *Somāṁ rājye dadau Brahmā yaj-nānāṁ tapasāṁ api*).

⁴⁰³ The word so rendered is *bārhataiḥ*. In the Lexicon of Böhtlingk and Roth, s.v., its sense is said to be doubtful. Professor Weber (Ind. St. v. 178 ff. where these verses, with the rest of the hymn in which they occur, is translated and annotated) renders it “lofty ones” (Erhabene). Langlois makes it “overseers.” The moon is mentioned again in verses 18 and 19. In R.V. viii. 71, 8, Soma sparkling in the cups is compared to the moon shining on the waters (*yo oṣu chandramāḥ ita somāḥ chāmuśu dadriśe* | *piba id asya team iśiṣe*). See Professor Benfey's note on R.V. i. 84, 15, in his Orient and Occident, ii. 246.

⁴⁰⁴ Weber and Langlois take *māsāḥ* for a nominative. Böhtlingk and Roth cite the passage under *mā*, thus making it a genitive.

SECTION XVII.

BRIHASPATI AND BRAHMANASPATI.

I will commence my description of this god with a translation of the account given of him in Böhtingk and Roth's Lexicon; "Bṛihaspati, alternating with Brahmanaspati, is the name of a deity in whom the action of the worshipper upon the gods is personified. He is the suppliant, the sacrificer, the priest, who intercedes with the gods on behalf of men, and protects them against the wicked. Hence he appears as the prototype of the priests, and the priestly order; and is also designated as the purohita of the divine community." The ancient Indian conception of this deity is more fully explained in Professor Roth's dissertation on "Brahma and the Brahmans,"⁴⁰⁵ in the first volume of the Journal of the German Oriental Society, pp. 66 ff., where the author well points out the essential difference between the original idea represented in this god and those expressed in most of the other and older divinities of the Veda, consisting in the fact that the latter are personifications of various departments of nature, or of physical forces, while the former is the product of moral ideas, and an impersonation of the power of devotion. From this paper I extract the following remarks: "Brahma, on the other hand [in contradistinction to deva], has an entirely different point of departure, and significance. Its original sense, as easily discovered in the Vedic hymns, is that of prayer; not praise or thanksgiving, but that species of invocation which, with the force of the will directed to the god, desires to draw him to the worshipper, and to obtain satisfaction from him. It denotes the impetuous supplication which was natural to that ancient faith, and which sought, as it were, to wrest from the god the

⁴⁰⁵ Portions of this paper were long ago translated by me in the Benares Magazine.

boon which it demanded" (p. 67). "Immediately derived from this neuter noun brahma is the name of the god Brahmanaspati, who is, in many respects, a remarkable deity. His entire character is such as does not belong to the earliest stage of the Vedic mythical creations, but points to a second shape which the religious consciousness endeavoured to take, without, however, being able actually to carry it fully into effect. The entire series of the principal divinities of the Veda belongs to the domain of natural symbolism, which appears here more decided, unmixed, and transparent than perhaps among any other people of the Indo-germanic race, but which, on this account, is also less rich in references to other departments of life, and has not been able to get beyond a certain uniformity. But Brahmanaspati is one of the divine beings who do not stand immediately within the circle of physical life, but form the transition from it to the moral life of the human spirit. In him, the lord or protector of prayer, is seen the power and dignity of devotion, the energetic action of the will upon the gods who are the personifications of natural objects, and immediately upon nature. And it may still be plainly perceived in what manner this god, as a new-comer, was introduced into the circle of mythological beings already established, and could only find a place by the side of the other gods, or by supplanting them."⁴⁴

"Indra is the highest god of the Vedic faith, or, at least, the one whose action has the most immediate bearing on the welfare of men. He is the god of the friendly noon-day firmament, which, after all obscurations, again shines anew, on which the fertility of the earth and the tranquillity and enjoyment of human existence depend. And the prayer which most frequently recurs in the Veda, and is addressed to Indra, is that he will counteract the attempts of the cloud-demon who threatens to carry away the fertilizing waters of the sky, or holds them shut up in the caverns of the mountains, will pour forth those waters, fertilize the earth, and bestow nourishment on men and cattle. Now, if the essence of the god Brahmanaspati really expresses, as the name imports, the victorious power of prayer, then we should find him in this circle of myths, more than in any other. And in point of fact

⁴⁴ "All the gods whose names are compounded with *pati* ('lord of')—must be reckoned among the more recent, e.g. Vāchaspati, Vāstoshpati, Kshetrasya pati. They were the products of reflection.

he does appear along with Indra in that conflict of his against the fiend, and that too in such a way that a department of labour is assigned to him, which, in most of the other hymns, is appropriated exclusively to Indra. And, finally, in some few passages, it is he who, all alone, breaks through the caverns of Bala, in order to bring to light the concealed treasures of the fertilizing water, or, according to the figurative language employed, the cows with abundant milk" (pp. 71 ff.).

After quoting R.V. ii. 24, 3 f. (which will be cited below) Professor Roth proceeds : "It is therefore brahma, prayer, with which the god breaks open the hiding place of the enemy. Prayer pierces through to the object of its desire, and attains it. And if now we should seek to discover, in the natural phenomenon to which reference is made, viz., in the storm, that force which so mightily breaks through the hostile bulwarks, it is the lightning alone which can be the outward symbol of the victorious god. Brahmanaspati is, therefore, called the 'shining,' the 'gold-coloured' (v. 43, 12). The thunder is his voice" (p. 74). Again : "Brahmanaspati's domain extends still further ; it reaches as far as the efficacy of invocation. He succours also in battle (R.V. vi. 73, 2)" (p. 74). "And, finally, a widely extended creative power is ascribed to him in the remarkable verses of a hymn of the tenth mandala (68, 8 ff.) attributed to Ayasya of the race of Angiras" (p. 75).

(1) *Passages in which Brihaspati and Brahmanaspati are celebrated.*

I subjoin one entire hymn and portions of some others, which will illustrate the characteristics ascribed to Brahmanaspati in the Rig-veda, and will shew how that name alternates with Brihaspati in different verses of the same composition.

R.V. ii. 23,1. *Ganānāñ tvā ganapatiñ havāmahe kaviñ kavīnām upamāśravastamam | jyeshṭharājām brahmanām Brahmanaspate ā naḥ śrīnvann
ūtaye sīda sadanau | 2. Devāś chit te asurya prachetaso Brihaspate yajni-
yam bhāgam ānaśūl | usrāḥ iva sūryo jyotishā maho viśveshān ij janitā
brahmañām asi | 3. Ā vibādhya parirapas tamāñsei cha jyotishmantāñ ra-
tham ritasya tishṭhasi | Brihaspato bhīmam amitradambhanañ rakshohānañ*

gotrabhidañ svarvidam | 4. Sunūtibhir nayasi trāyase janāñ yas tubh-
yañ dāśād na tam añho aśnavat | brahmadvishas tapano manyunir as
Brīhaspate mahi tat te mahitvanam | 5. Na tam añho na duritañ
kulaśchana nārātayas titirur na drayāvinaḥ | viśrāḥ id asmād dhvataso
vi bādhase yañ sugopāḥ rakshasi Brahmaṇaspate | 6. Tvañ no gopāḥ
pathikrīd vichakṣhanas taca vratāya matibhir jarāmahe | Brīhaspate yo
no abhi hraro dadhe svā tam marmartu duḥkhunā harasvatī | 7. Uta rā
yo no marchayād anāgasō arātīvā martaḥ sānuko ṛṣikāḥ | Brīhaspate
apa tañ vartaya pathaḥ sugañ no asyai devavīlaye kṛidhi | 8. Trātārañ
tvu tanūnām havāmahe avaspartar adhvaktaram asmayum | Brīhaspate
devanido ni barhaya mā durevāḥ ullarañ sumnam un naśan | 9
(=Nir. iii. 11). Trāyā rayam svēśidhā Brahmaṇaspate spārhā vasu
manushyā ā dadimahi | yāḥ no dūre taḥito yāḥ arātayo abhi santi jam-
bhaya tāḥ anaprasaḥ | 10. Trāyā rayam utlamāñ dhīmahi rayo Brīhas-
pate papriñā sasminā yujā | mā no duśšāmo abhidipsur iśata pra suśām-
sāḥ matibhis tārishiṁmahi | 11. Anānudo ṛishabho jagneir āhavañ nish-
ṭaptā śatrum prītanāś sāsahīḥ | asi satyaḥ riṇayāḥ Brahmaṇaspate
ugrasya chid damilā vīluharshināḥ | 12. Adevena manasū yo rishyayati
śāśām ugro manyamāno jīghāmāti | Brīhaspate mā pranak tasya no
vadho ni karma manyuñ durevasya śardhataḥ | 13. Bhareshu haryo
namasopasadyo gantā vājeshu sanitā dhanam dhanam | viśrāḥ id aryō
abhidipso mṛidho Brīhaspatir vi vararha rathān iva | 14. Tejishṭhayā
tapanī rakshasas tapa ye tvā nide dadhiro dṛishṭavīryam | āvis tat krishna
yad asat te ukthyam Brīhaspate vi parirapo ardaya | 15. Brihaspate ati
yad aryō arhād dyumad vibhāti kratumaj janeshu | yad dīdayat śarasā
ritaprajāta tad asmāsu dravīnam dhei chitram | 16. Mā naḥ stenebhyo
ye abhi druhas pade nirāmino ripavo 'nneshu jagridhuh | ā devānām ohate
vi vrayo hṛidi Brīhaspate na paraḥ sāmno viduḥ | 17. Viśvebhyo hi trā
bhuvanebhyas pari Trashtā 'janat sāmnāḥ sāmnāḥ kariḥ | sa riṇachid
riṇayāḥ Brahmaṇspatir druho hantā mahaḥ ritasya dhartari | 18.
Tava śriye vi ajihita parvato gavāñ gotram udasrījo yad Angirāḥ |
Indrena yujā tamasā parivṛitam Brīhaspate nir apām aubjō arṇavam |
19. Brahmaṇaspate tvam asya yantā sūktasya bodhi tanayañ cha jīvā |
viśvāñ tad bhādram yad avanti devāḥ brihad vadema vidathe svīrāḥ |

Although the translation which I subjoin is very imperfect, and I am uncertain as to the sense of many words and phrases occurring in it, the general sense is clear and undoubtedly :

" We invoke thee, Brahmanaspati, the commander of hosts,⁴⁰⁵ the wise, the most highly renowned of sages, the monarch of prayers; do thou hear us, and take thy place on our hearth, bringing succour. 2. Even the gods have, o divine Brīhaspati, obtained the worshipful portion of thee, who art wise: as the great sun by his light generates rays, so art thou the generator of all prayers. 3. Overcoming demons and darkness, thou standest upon the luminous, awful, foe-subduing, rakshas-slaying, cow-pen-cleaving, heaven-reaching, chariot of the ceremonial. 4. By thy wise guidance thou leadest and preservest men; no calamity can befall him who offers gifts to thee; thou vexest, and overcomest the wrath of, the enemy of devotion; this, o Brīhaspati, constitutes thy greatness. 5. No calamity or misfortune from any quarter, neither foes nor deceivers, can overwhelm the man—(thou repellest from him all evil spirits)—whom thou, a sure protector, dost guard, o Brahmanaspati. 6. Thou art the wise guardian who opens for us a way; with hymns we pay homage to thy sovereign power. Brīhaspati, may his own hot ill luck destroy the man who devises evil against us. 7. Whatever hostile mortal, powerful⁴⁰⁶ and rapacious, assails us who are innocent, do thou, Brīhaspati, turn him away from our path, and enable us easily to reach the feast of the gods. 8. We invoke thee, o deliverer, who art the protector of our bodies, and our partial patron; destroy, o Brīhaspati, the revilers of the gods; let not the wicked attain high prosperity. 9. May we through thee, our prosperer, o Brahmanaspati, acquire enviable riches profitable for men. Crush the foes, whether far or near, who assail us [and make them] destitute. 10. Through thee, o Brīhaspati, a liberal and generous friend, may we obtain the highest vigour. Let not our malicious enemy gain the mastery over us; may we who are friendly in our intentions overcome them by our hymns. 11. Stubborn, strong, he enters into the battle, he vexes the foe, he overpowers him in conflict. Thou, Brahmanaspati, art a real avenger of guilt, a subduer even of the fierce and vehemently passionate man. 12. Let us not be struck by the shaft of the man who, with ungodly mind, seeks to injure us, who, esteeming himself fierce, seeks to slay (any of thy) worshippers;

⁴⁰⁵ Compare the epithet *savagana* in v. 51, 12.

⁴⁰⁶ *Sānuka* = *saṁucchrita*, according to Sayana.

we repel the rage of the presumptuous and malicious man. 13. Brihaspati, who is to be invoked in battles, to be worshipped with reverence, who frequents conflicts, who bestows all our wealth, has overturned like chariots all the malicious enemies who seek to wrong us. 14. Consume with thy sharpest burning bolt the rakshases who have mocked at thee, whose prowess is well proved ; manifest that power of thine which shall be deserving of praise ; destroy the demons. 15. Brihaspati, whose essence is sacred truth, bestow upon us that brilliant wealth which shall excel that of our foe, which appears brilliant, and possesses strength, which shines with power. 16. Do not (abandon) us to the robbers who hold the position of our assailants, persistent enemies, who greedily desire our food ;— such a man in his heart contemplates the abandonment of the gods ;— they do not, o Brihaspati, know the excellence of the sāman. 17. For Tvashtri, who knows all sāman-verses, has generated thee to be above all beings. Brahmanaspati is the avenger and punisher of guilt, the slayer of the injurious man in the interest of the upholder of the great ceremonial. 18. When thou, Angiras, didst open up the cow-pen, the mountain yielded to thy glory ; with Indra as thine ally, thou, Brihaspati, didst let loose the stream of the waters, which had been covered with darkness. 19. Brahmanaspati, thou art its controller; take notice of our hymn and prosper our offspring ; all that the gods protect is successful. May we, blest with strong men, speak with power at the festival."

R.V. ii. 1. *Semām aviddhī prabhṛitiñ yaḥ iśihe ayā vidhema navaya māha girū | yathā no mūḍhvān stavate sakhā tava Brihaspati śtoshadhaḥ sota no matim | 2. Yo nantvāni anamad ni ojasā utādadar manyunā śambarāṇi vi | prāchyāvayad achyutā Brahmanaspatir ā chā-viśad vasumantāṇi vi parvatam | 3. Tad devānāṁ devatamāya kartvam aśrathran dṛīlhā arradanta vīlīta | ud gāḥ ījad abhinad brahmaṇā valam ayūhat tamo vi achakshayat svāḥ | 4 (= Nir. x. 13). Aśmāsyam avatām Brahmanaspatir madhudhāram abhi yam ojasā 'trinat | tam eva viśe papire svardriśo bahu sūkām sisichur utsam udrinam | 8. Ritajena kshiprena Brahmanaspatir yatra vashī pra tad aśnoti dhanvanā | tasyā sādhvīr ishavo yābhīr asyati nrīchakshao dṛīsaye karnayonayah |*

1. "Do thou who rulest receive this our offering [of praise]; let us worship thee with this new and grand song; as thy bountiful friend among us celebrates thee, do thou also, Brihaspati, fulfil our desire. 2.

Brahmanaspati, who by his power brought low the things which should be overthrown, and by his wrath split open the clouds, has also cast down the things which were unshaken, he has penetrated the mountain which was full of riches. 3. This was an exploit fit for the most godlike of the gods to achieve ; firm things were loosened, and strong things yielded to him ; he drove forth the cows, by prayer he split Vala, he chased away the darkness, and revealed the sky.⁴⁰⁷ 4. All the celestials drank of the stone-covered fountain, yielding a sweet stream, which Brahmayaspati split open ; they poured out together an abundant supply of water. . . . 8. Wherever Brahmanaspati desires, thither he reaches with his well-stringed, swift-darting bow. Excellent are his arrows wherewith he shoots ; they are keen-eyed to behold men, and drawn back to the ear.”

iv. 50, 1. *Yas tастambha sahasa ri jno antan Brihaspatis trishadastho ravena | tam pratnāsaḥ rishayo dīdhyānāḥ puro vīprāḥ dadhire mandra-jihram |* 4. *Brihaspatiḥ prathamām jāyamāno maho jyotishaḥ parametyoman | saptasyas turvijato ravena vi saptaraśmir adhamat tamāñsi |* 5. *Sa sushubhā sa rikrata gaṇena Valaṁ ruroja phaligaṇa ravena | Brihaspatiḥ usriyāḥ haryasūdaḥ kanikradā vāraśatir udājat |* 6. *Eva pitre vīradarāya vīshne yajnair vīdhema namasā havirbhiḥ | Brihaspate su-prajāḥ vīraranto vayām syāma patayo rayinām |* 7. *Sa id rājā pratijan-yāni vīśvā śushmena tashāv abhi vīryena | Brihaspatiḥ yaḥ subhritam bībharti valgūyati vandate pūrvabhbājam |*

“ 1. Contemplating Brihaspati with the pleasant tongue, who occupies three abodes, and by his power and his voice holds apart the ends of the earth, the ancient rishis placed him in their front. . . . 4.⁴⁰⁸ Brihaspati, when first born from the great light in the highest heaven, seven-faced, mighty in nature, seven-rayed, blew asunder the darkness with his voice. 5. With the lauding, hymning band he by his voice broke through Vala, the cloud. Brihaspati, shouting, drove forth the butter-yielding, loudly-lowing cows. 6. Thus let us worship the vigorous father, who is possessed of all divine attributes, with sacrifices, and reverence, and oblations. May we, Brihaspati, have abundant offspring, vigorous sons, and be lords of riches. 7. That king who main-

⁴⁰⁷ This and the following verse are translated in p. 73 of the article of Professor Roth, quoted at the commencement of this section.

⁴⁰⁸ Verses 4 ff. are translated by Professor Roth in pp. 79 f. of the article quoted at the beginning of this section.

tains Brihaspati in abundance, who praises and magnifies him as (a deity) entitled to the first distinction, overcomes all hostile powers by his force and valour."

x. 68, 6. *Yadā Valasya piyato jasum bhed Brihaspatir agnitapobhir arkaib | dadbhīr na jihe parivishṭam ādad āvir nidhīn akṛinod usri-yāñāñ | 7. . . . āñdeca bhittvā śakunasya garbham ud usriyāh paravatasya tmanā "jat | 8 (= Nir. x. 12). Aśnāpinaddham madhu pary apaśyad matsyañ na dīnē udani kshiyantam | nish taj jabhāra chamasāñ na vṛikshād Brihaspatir virarena vikritya | 9. Soshām avindat sah svah so Agniñ so arkena vi babādhe tamāñsi | Brihaspatir goçapusho Valasya nir mcijānañ na parvano jabhāra |*

"When Brihaspati clove with fiery gleams the defences of the malignant Vala, as the tongue devours that which has been enveloped by the teeth, he revealed the treasures of the cows. 7. . . . As if splitting open eggs, the productions of a bird, he by his own power drove out the cows from the mountain. 8. He beheld the sweet liquid enveloped by rock, like a fish swimming in shallow water; Brihaspati brought it out, like a spoon from a tree, having cloven (Vala) with his shout. 9. He discovered the Dawn, the Sky, Agni; with his gleam he chased away the darkness; Brihaspati smote forth, as it were, the marrow from the joints of Vala, who had assumed the form of a bull."

i. 40, 5. *Pra nūnam Brahmāspatir mantrāñ vadati ukthyam | yasminn Indro Varuṇo Mitro Aryamā devāḥ okūñsi chakrire | 6. Tam id vochēma vidatheshu śambhuvan mantrāñ decaḥ anehasam |* "5. Brahmāspati now utters a laudatory hymn, in which Indra, Varuṇa, Mitra, the gods, have taken up their abode. 6. This spotless hymn, bringing good fortune, may we, o gods, utter on the festivals."⁴⁰⁹

i. 190, 1. *Anarvāñāñ rishabham mandrijhvam Brihaspatiñ vardhaya navyam arkaib | gāthānyāh surucho yasya devāḥ āśrinvanti navamānasaya mārtāḥ | 2. Tam ritviyāḥ upa vāchāḥ sachante sargo yo na devayatām asarji |* "1. Magnify Brihaspati, the irresistible, the vigorous, the pleasant-tongued, who ought to be praised with hymns, a shining leader of songs to whom both gods and men listen when he utters

⁴⁰⁹ In the dissertation quoted above, p. 74, Professor Roth remarks on these verses: "The thunder is his (Brahmanaspati's) voice. This voice of thunder, again, as the voice of the superintendent of prayer, is by a beautiful transference brought into connection with the prayer which, spoken on earth, finds, as it were, its echo in the heights of heaven."

praise. 2. To him proceed well-ordered words, like a stream of devout men which has been set in motion."

v. 43, 12. *Ā vedhasam nīlaprīshtham brihantam Brīhaspatīm sadane sādayadheam | sādadyonim dame ā dīdivāñsañ hiranyavarnam aruṣhañ sapema |* "Scat on the sacrificial ground the wise, the dark-backed, the mighty Brīhaspati. Let us reverence the golden-hued ruddy god who sits on our hearth, who shines in our house."

x. 98, 7. *Devaśrūtañ ṛṣhṭīcāniñ rarāṇo Brīhaspatir vācham asmai ayachhat |* "Brīhaspati, fulfilling (his desire), gave him (Devāpi) a hymn seeking for rain, which the gods heard."

(2) Parentage and attributes of the god. ,

Brahmanaspati, or Brīhaspati, appears to be described in vii. 97, 8, as the offspring of the two Worlds, who magnified him by their power (*devī devasya rodasi janitri Brīhaspatīm varṣidhatur mahitevā*); whilst in ii. 23, 17, he is said to have been generated by Tvaṣṭṛi (see above). He is called a priest, x. 141, 3 (*brahmāṇām cha Brīhaspatīm*); is associated with the Rikvans, or singers (vii. 10, 4; x. 14, 3; compare x. 36, 5; x. 64, 4); is denominated an Āngirasa (iv. 40, 1; vi. 73, 1; x. 47, 6); is the generator, the utterer, the lord, the inspirer, of prayer (ii. 23, 1, 2; i. 40, 5; x. 98, 7), who by prayer accomplishes his designs (ii. 24, 3), and mounting the shining and awful chariot of the ceremonial, proceeds to conquer the enemies of prayer and of the gods (ii. 23, 3 f., 8). He is the guide, patron, and protector of the pious, who are saved by him from all dangers and calamities (ibid. verses 4 ff.); and are blessed by him with wealth and prosperity (ibid. 9 f.). He is styled the father of the gods, ii. 26, 3 (*devānām pitaram*); is said to have blown forth the births of the gods like a blacksmith (see above, p. 48); to be possessed of all divine attributes, *viśvadevyā*, or *viśvadēva* (iii. 62, 4; iv. 50, 6); bright, *śuchi* (iii. 62, 5; vii. 97, 7); pure, *sundhyu* (vii. 97, 7); omniform, *viśvarūpa* (iii. 62, 6); possessed of all desirable things, *viśvavāra* (vii. 10, 4; vii. 97, 4); to have a hundred wings, *śatapatra* (vii. 97, 7); to carry a golden spear, *hiranyavāśī* (ibid.; compare ii. 24, 8, where a bow and arrows are assigned to him); to be a devourer of enemies, *vrītrakhāda* (x. 65, 10; comp. vi. 73, 3); a leader of armies along with Indra, etc., *Indraḥ asām*

netū Brihaspatir Dakshinā (x. 103, 8), and armed with an iron axe, which Tvaṣṭṛ sharpens, *śiṣṭe nūnam paraśuṇ svāyasaṇ yena vrīśchād etasō Brahmanaspatiḥ* (x. 53, 9); clear-voiced, *śuchikranda* (vii. 97, 5); a prolonger of life, *prataritū 'si āyushaḥ* (x. 100, 5); a remover of disease, *amīvahā* (i. 18, 2); opulent, *revat, vasuvit*; an increaser of the means of subsistence, *pushṭivardhana* (i. 18, 2). Plants are said to spring from him, *yāḥ oshadhīḥ . . . Brihaspatiprasūtāḥ* (x. 97, 15, 19). He is said in one place to be conveyed by easy-going ruddy horses, *tañ śagmāśo aruṣhāśo aśvāḥ Brihaspatim sahavaho vahanti* (vii. 97, 6).

In one place he is said to have heard the cries of Trita, who had been thrown into a well and was calling on the gods, and to have rescued him from his perilous position, i. 105, 17 (*Tritaḥ kūpe avahito devān havate uteye | tat śuśrāra Brihaspatiḥ krīcann añhūraṇād uru*).

His exploits in the way of destroying Vala, and carrying off the heavenly kine, or releasing the imprisoned waters of the sky, have been sufficiently explained, in the quotation I have made above from Professor Roth's Essay, as well as in the texts which have been translated. He is further, as we have seen, described as holding asunder the ends of the earth (iv. 50, 1).

(3) Whether Brihaspati and Brahmanaspati are identifiable with Agni.

Brahmanaspati and Brihaspati are regarded as names of Agni by M. Langlois, in his translation of the Rig-veda, vol. i. p. 249 (note 36), p. 254 (note 83), p. 578 (note 1), and index, vol. iv., under the words.⁴¹⁰ Professor Wilson also, in the introduction to the 1st vol. of his translation, p. xxxvii., writes as follows: "Brahmanaspati, also, as far as we can make out his character from the occasional stanzas addressed to him, seems to be identifiable with Agni, with the additional attribute of presiding over prayer. The characteristic properties of this divinity, however, are not very distinctly developed in this portion of the Veda" (see also the notes in pp. 41, 111, 112). In the introduction to his second volume, p. ix. however, Professor Wilson says that, as described in the 2nd ashṭaka of the R.V., Brihaspati, "when treated of separately, is identical with Indra, by his attributes of sending rain (p. 199) and wielding the thunderbolt (p.

⁴¹⁰ M. Langlois spells Brihaspati, Vṛihaspati.

284); but he is hymned indiscriminately with Brahmanaspati, who is styled the lord of the *Ganas*, or companies of divinities, and also, which is in harmony with his former character, chief or most excellent lord of mantras or prayers of the Vedas (p. 262); he also, in some of his attributes, as those of dividing the clouds, and sending rain, and recovering the stolen kine (p. 268) is identical with Indra, although with some inconsistency he is spoken of as distinct from, although associated with, him (p. 270); but this may be a misconception of the scholiast, etc." Finally, Professor Müller (Transl. of R.V. i. 77) states his opinion that "Brahmanaspati and Brīhaspati are both varieties of Agni, the priest and purohita of gods and men, and as such he is invoked together with the Maruts, etc., " as he had previously remarked that Agni also is. The verse to which this note refers, R.V. i. 38, 13, is as follows: *achhe vada tanā girā jarāyai brahmanaspātim agnīm mitrām na darśalam*, which Professor Müller renders thus: "Speak out for ever with thy voice to praise the lord of prayer, Agni, who is like a friend, the bright one."

This identification, in the strict sense, of Brahmanaspati with Agni is supported by some texts, but opposed to others. Of the former class are the following:

ii. 1, 3. *Tvam Agne Indro vrishabhaḥ satām asi tvaṁ Vishnur urugāyo namasyaḥ | tvam brahmā ruyivid brahmanaspate |* "Thou, Agni, art Indra, the most vigorous of the good; thou art the wide-striding and adorable Vishnu; thou, o Brahmanaspati (or lord of prayer), art a priest (*brahmā*), the possessor of wealth, etc." Here, although Agni is also identified with Indra and Vishnu, as he is with other deities in the following verses, the connection between him and Brahmanaspati is shown to be more intimate and real by the fact that both the latter word and Agni are in the vocative. In the next passage also Brīhaspati, as well as Mātariśvan may be regarded as an epithet of Agni, iii. 26, 2. *Taṁ śubhrām Agnim avase havāmake vaiśvānam mātariśvānam ukthyam | Brihaspatim manusho devatātaye viprām hotāram atithiṁ raghushyadam |* "We call to our succour the bright Agni, the friend of all mankind; Mātariśvan, who is worthy to be hymned; Brīhaspati, the wise invoker, the guest, swiftly-moving, that he may come to a man's worship of the gods."

The verse above quoted, v. 43, 12, is also alternatively explained of

Agni by Sāyaṇa in his remarks: *athavā iyam Āgneyī | brihataḥ parivṛidhasya karmanāḥ svāmī iti Brīhaspatir Agnir uchyate | tathā nīla-varṇa-dhūma-prishṭhatva-sadana-sādana-hiranyavarṇatvādi-lingair apy Agnir eva Brīhaspatih* | “Or, Agni is the subject of the verse. By Brīhaspati, the lord of the grand ceremonial, Agni is denoted. And, further, it is also shown by the marks of having a back of dark-coloured smoke, of being placed on the sacrificial ground, of having a golden hue, etc., that Brīhaspati is Agni.” And in ii. 2, 7, Agni is besought to make Heaven and Earth favourable to the worshipper by prayer, *brahmaṇā (prāchī dyārāprithivī brahmaṇā kridhi)*. Further, Agni (see above pp. 199 f.), as well as Brahmānāspati and Brīhaspati, is called a priest, and both are designated as Angiras, or Āngirasa.

On the other hand, however, Brahmānāspati or Brīhaspati is elsewhere distinguished from Agni. Thus in x. 68, 9, Brīhaspati is said to have found out Ushas, the heaven, and Agni, and by a hymn to have chased away the darkness (*sah ushām avindat sah svāḥ so agnim so arkenā vi babādhe tamāñsi*). In vii. 10, 4, Agni is asked to bring Brīhaspati along with Indra, Rudra, Aditi, etc. In the following texts, where a number of different gods are invoked or named together, Agni is mentioned separately from Brāhmaṇāspati or Brīhaspati, iii. 20, 5; iv. 40, 1; v. 51, 12 f.; vii. 41, 1; vii. 44, 1; ix. 5, 11; x. 35, 11; x. 65, 1; x. 130, 4; x. 141, 3.

SECTION XVIII.

YAMA AND THE DOCTRINE OF A FUTURE LIFE.

(1) *References to immortality in the earlier books of the Rig-veda.*

It is in the ninth and tenth books of the Rig-veda that we find the most distinct and prominent references to a future life. It is true that the Ribhus, on account of their artistic skill, are said, in some texts in the earlier books, to have been promised, and to have attained, immortality and divine honours (see above p. 226, and R.V. iv. 35, 3, where it is said: *atha aita Vajah amritasya pantham ganañ devanam Ribhavañ suhastah* | “Then, skilful Vajas, Ribhus, ye proceeded on the road of immortality, to the assemblage of the gods;” and verse 8: *ye devaso abharata sukriyā syenah iwa id adhi divi nisheda | te ratnañ dhata śavaso napatah Sandhanvanah abharata amritasah* | “Ye who through your skill have become gods, and like falcons are seated in the sky, do ye, children of strength, give us riches; ye, o sons of Sudhanvan, have become immortal.”). This, however, is a special case of deification, and would not prove that ordinary mortals were considered to survive after the termination of their earthly existence. There are, however, a few other passages which must be understood as intimating a belief in a future state of happiness. Thus Agni is said in i. 31, 7, to exalt a mortal to immortality (*tvam tam Agne amritave ultame marlañ dadhasi*); and to be the guardian of immortality (*adabdhgo gopah amritasya rakshitah*). And the same power is ascribed to Soma in i. 91, 1: *tava praniti pitaro nah Indo deveshu ratnam abhajanta dhiruh* | “By thy guidance, o Soma, our sage ancestors have obtained riches among the gods;” and again, in verse 18: *apya yamano amritaya Soma divi śravani si ultamani dhishva* | “Soma, becoming abundant to (produce) immortality, place (for us) excellent treasures in the sky.”⁴¹¹ Some other passages to the same

⁴¹¹ Professor Benfey, however, translates differently: “take possession of the highest renown in heaven.”

effect are the following: i. 125, 5. *Nākasya prishṭhe adhi tishṭhati śrito yo pṛināti sa ha deveshu gachhati* | 6. *Dakshināvatām id imāni chirā dakshināvatām divi sūryāsaḥ* | *dakshināvanto amṛitam bhajante dakshināvantaḥ pratirante āyuh*⁴¹² | “5. The liberal man abides placed upon the summit of the sky; he goes to the gods. 6. These brilliant things are the portion of those who bestow largesses; there are suns for them in heaven; they attain immortality; they prolong their lives. i. 154, 5. *Tad asya priyam abhi pātho*⁴¹³ *āśyām naro yatra devayavo madanti* | *urukramasya sa hi bandhur itthā Vishnoḥ pade parame madhvāḥ utsaḥ* | “May I attain to that his (Vishnu's) beloved abode where men devoted to the gods rejoice; for that is the bond of the wide-striding god—a spring of honey in the highest sphere of Vishnu.” i. 179, 6. *Ubhau varṇāv rishir īgraḥ puposha satyāḥ deveshu āśisha jagāma* | “The glorious rishi practised both kinds⁴¹⁴: he realised his aspirations among the gods.” In v. 4, 10, the worshipper prays: *prajābhīr Agne amṛitavam āśyām* | “May I, Agni, with my offspring, attain immortality.”⁴¹⁵ In v. 55, 4, the Maruts are besought to place their worshippers in the condition of immortality (*utsasmān amṛitatve dadhātana*). v. 63, 2: *vriṣṭim vāṁ rādho amṛitatvam īmahe* | “We ask of you twain (Mitra and Varuna) rain, wealth, immortality.” vii. 57, 6. *Dadāta no amṛtasya prajāyai* | which Professor Roth, *s.v. prajā*, explains: “add us

⁴¹² The same idea is repeated in x. 107, 2 (*uchhā divi dakshināvanto asthur ye asvadāḥ saha te sūryeṇa* | *hiranyadāḥ amṛitatram bhujante vāsodāḥ somī pra tirante āyuh*) | “The givers of largesses abide high in the sky; the givers of horses live with the sun; the givers of gold enjoy immortality; the givers of raiment prolong their lives.”

⁴¹³ The same word which is here employed, *pāthas*, occurs also in iii. 55, 10: *Vishnur gopāḥ paramān pāti pāthah priyā dhāmāni amṛita dadhānah* | “Vishnu, a protector, guards the highest abode, occupying the beloved, imperishable regions.” See also i. 182, 2; x. 70, 9, 10. In i. 163, 13, the horse which had been immortalized is said to have gone to the highest abode, to the gods (*upa prāgāt paramān svāstham arevān aehi pitaram mātarām cha* | *adya devān jishtetamo hi gamyāḥ*). In ii. 23, 8, mention is made of *uttarām sunnam* “the highest happiness,” and in ii. 25, 5, of the “happiness of the gods” (*devānām sunne*); but it does not appear whether heaven is meant. In i. 159, 2, Heaven and Earth seem to be declared to provide large immortality for their offspring (*uru prajāyāḥ amṛitam*).

⁴¹⁴ Sūyāna explains *abhai varṇau* by “pleasure and austerity” *kāmaṁ cha tapas cha*.

⁴¹⁵ See, however, Sūyāna's gloss and Wilson's note, in *loco*, where the immortality referred to is explained as immortality through offspring, and as consisting in an unbroken succession of descendants, the immortality of a mortal (*amṛitatvām santaty-vichheda-lakṣhanam* | “*prajām anna prajāyate tad u te martya amṛitam*” iti *hi īrutiḥ*).

to (the number of) the people of eternity, *i.e.* to the blessed." vii. 76, 4. *Tē id devānāṁ sadhamādah āśān ritāvānah kavayah pūrvyāsaḥ* . "They were the companions of the gods,—those ancient righteous sages." viii. 58, 7. *Ud yad bradhnasya vishṭapam griham Indraś cha ganvahi | madhvah pītvā sachevahī trih sapta sakhyuh pade |* "When we two, Indra and I, go to the region of the sun, to our home, may we, drinking nectar, seek thrice seven in the realm of the friend." Compare viii. 48, 3, quoted above in p. 90, note: We have drunk the Soma; we have become immortal; we have entered into light; we have known the gods."

Vāta is also declared to have a store of immortality in his house (*te grihe amritasya niḍhir hitah*). But this verse occurs in a late hymn (the 186th) of the tenth Maṇḍala. In the same Book, x. 95, 18, the promise is made by the gods to Purūravas, the son of Iḍā, that though he was a mortal, when his offspring should worship them, with oblations, he should enjoy happiness in Svarga, heaven (*iti trā devāḥ imo āhur Aila yathem etad bhavasi mṛityubandhuḥ | prajā te devān havishā yajāti svarge u tvaṁ api mādayāse*).

(2) *References to the Fathers, the souls of departed ancestors, in the earlier books of the Rig-veda.*

The following passages appear to refer to the souls of deceased ancestors conceived of as still existing in another world :

i. 36, 18. *Agninā Turvaśaṇi Yādum parāvataḥ Ugradevaṁ havāmahe |* "Through Agni we call Turvaśa, Yādu, and Ugradeva from afar." iii. 55, 2. *Mo shū no atra juhuranta devāḥ mā pūrve Agne pitaraḥ padajnāḥ |* "Let not the gods injure us here, nor our early Fathers who know the realms." vi. 52, 4. *Avantu mām Ushaso jāyamānāḥ avantu mā sindhavaḥ pinvamānāḥ | avantu mā parvatāso dhruvāso avantu mā pitaro devahūtau |* "May the rising Dawn, the swelling rivers, the firm mountains, protect me; may the Fathers protect me in my invocation to the gods." vi. 75, 10. *Brahmanāsāḥ pitaraḥ somyāsaḥ śive no Dyāvāprithivī anehasā | Pūshā naḥ pātu duritād ritāvridhaḥ |* "May the Brāhmans, Fathers, drinkers of Soma, may Heaven and Earth be propitious to us. May Pūshan, the promoter of sacred rites, preserve us from calamity." vii. 35, 12. *Sām naḥ satyasya patayo bhavantu*

*śam no arvantaḥ śam u suntu gūvah | śam naḥ Ribhavaḥ sukritaḥ suhastāḥ
 śam no bhavantu pitaro haveshu |* “May the lords of truth be propitious to us, and so may the horses and kine; may the skilful Ribhus, dexterous of hand, may the Fathers, be propitious to us in our invocations.” viii. 48, 13. *Tevañ Soma pitribhiḥ sañvidāno anu dyārā-
 prībhivī ā tatantu |* “Thou, Soma, in concert with the Fathers, hast extended the Heaven and Earth.”

I may also introduce here a few detached texts on the same subject from the ninth and tenth books: ix. 83, 3. *Māyāvino mamire asya māyayā nrīchakshasah pitaro garbham ādadhuḥ |* “By his wondrous power, the skilful have formed, the Fathers, beholders of men, have deposited the germ.” x. 68, 11. *Abhi śyāvañ na kriśanebhīr aśvañ nakshatrebhiḥ pītaro dyām apiñśan |* “The Fathers have adorned the sky with stars, as a bay horse is decorated with pearls(?)” x. 88, 15. *Dve sruti aśrinavam pitrīnām aham devānām uta martyānām |* “I have heard of two paths for mortals, that of the Fathers, and that of the gods.”⁴¹⁶ x. 107, 1. *Mahi jyotiḥ pitribhir dattam ūgāt |* “The great light given by the Fathers has arrived.”

In the Taittirīya Brāhmaṇa, and in the Purāṇas, the Fathers (Pṛitīs) are represented as being a distinct order of beings from men, as may be gathered from their being separately created. See the 1st vol. of this work, pp. 23 f., 37, 58, 79 f.

(3) *Hymns relating to Yama and the Fathers.*

I now come to the passages in the ninth and tenth books to which I first alluded: and, owing to the great interest and importance of the subjects to which they refer, I shall first quote the most essential parts of them at length, and then supply a summary of the conclusions which they assert or involve.

I shall begin with the brief account of Yama's parentage in the seventeenth hymn, already quoted above, p. 227, and the dialogue betwixt him and his twin sister Yami, in the tenth hymn of the tenth book.

R.V. x. 17, 1. “Tvashṭri makes a marriage for his daughter. (Hearing) this, this whole world assembles. The mother of Yama, becoming

⁴¹⁶ See the 1st vol. of this Work, p. 434.

wedded, the wife of the great Vivasvat, disappeared. 2. They concealed the immortal (bride) from mortals. Making (another) of similar form, gave her to Vivasvat. And she bore the Aśvins when that happened. Saranyū abandoned the two pairs of twins.”⁴¹⁷

The following hymn contains a dialogue between Yama and his twin sister Yamī, in which, according to Professor Roth, she is to be considered as urging a matrimonial union between them for the continuation of the human species, of which, in the opinion of that writer, they appear to have been regarded as the earliest pair.⁴¹⁸ In verse 4, they are declared to have been the offspring of the Gandharva and his wife.

R.V. x. 10, 1.⁴¹⁹ *O chit sakhyām sakhyām rāvṛityām tirāḥ puru chid arṇarañ jagārvān | pitur napātam ā dadhītā vedhāḥ adhi kshamī prata-ram dīdhyānah | 2. Na te sakha sakhyām rāshṭi etā salakshmā yad vishvāpū bhavālī | mahas putrāśa asirasya vīrāḥ divo dharītārah urviyā pari khyān | 3. Uṣanti gha te amṛitāsaḥ etā ekasya chit tyajasam mart-yasya | ni te mano manasi dhāyi asme janyuḥ patis tanvām ā viviṣyāḥ | 4. Na yat purā chakrīma kad ha nūnam ritā vadanto amṛitām rapema |*

⁴¹⁷ After this section was first written I received Professor Max Müller's second series of Lectures on the Science of Language. The learned and ingenious author there discusses at length the meaning of the myths regarding Vivasvat, Saranyū, and their offspring (pp. 481 ff., and 508 ff.). He understands Vivasvat to represent the sky, Saranyū the dawn, Yama originally the day, and Yamī, his twin sister, the night (p. 509). I shall briefly refer, as I proceed, to some of his further explanations, leaving the reader to consult the work itself for fuller information.

⁴¹⁸ See Professor Roth's remarks on Yama in the Journal of the German Oriental Society, iv. 426, and in the Journal of the American Oriental Society, iii. 335 f. “They are,” he says, “as their names denote, twin brother and sister, and are the first human pair, the originators of the race. As the Hebrew conception closely connected the parents of mankind by making the woman formed from a portion of the body of the man, so by the Indian tradition they are placed in the relationship of twins. This thought is laid by the hymn in question in the mouth of Yamī herself, when she is made to say: ‘Even in the womb the Creator made us for man and wife.’” Professor Müller, on the other hand, says (Lect., 2nd ser., p. 510): “There is a curious dialogue between her (Yamī) and her brother, where she (the night) implores her brother (the day) to make her his wife, and where he declines her offer, ‘because,’ as he says, ‘they have called it a sin that a brother should marry his sister.’” Again, p. 521, “There is not a single word in the Veda pointing to *Yama* and *Yamī* as the first couple of mortals, as the Indian Adam and Eve. . . . If Yama had been the first created of men, surely the Vedic poets, in speaking of him, could not have passed this over in silence.” See, however, the passage from the A.V. xviii. 3, 13, to be quoted further on.

⁴¹⁹ This hymn is repeated in the A.V. xviii. 1, 1 ff. I am indebted to Professor Aufrecht for some improvements in my translation.

Gandharvo apsu apyā cha yosha sā no nābhiḥ paramāñ jāmī tan nau | 5.
Garbhe nu nau janitā dampati kar devas Trashṭū savitā viśvarūpaḥ |
nakir asya praminanti vratāni veda nā asya prīthivi uta dyauḥ | 6.
Ko asya veda prathamasya ahnāḥ kaḥ iññā dadarśa kaḥ iha pra vochat |
brihan Mitrasya Varunasya dhāma kād u bravaḥ āhano rīchyā nrīn | 7.
Yamasya mā Yamyāñ kāmaḥ ḍagan samāne yonau sahaṣeyyāya | jāyā
iva patye tanvāñ rīrīchyāñ vi chid vṛiheva⁴²⁰ rathyā iva chakrā | 8. Na
tishṭhanti na hi mishanti ele devānāñ spaśaḥ iha ye charanti | (=Nir.
v. 2) anyena mad āhano yāhi tūyañ tena vi vṛiha rathyā iva chakrā | 9.
Rātrībhir asmai ahabhir daśasyet Suryasya chakshur muhur u mīmīyat |
divā prīthivyā mithunā sabandhā Yamīr Yamasya bibhṛiyād ajāmi | 10
(=Nir. iv. 20) Ā gha tā gachchān ullārā yugāni yatra jāmayaḥ kri-
avānn ajāmi | upa barbhṛiḥ vṛishabhbhāya bāhūm anyam ichhasva subhago
patim mat | 11. Kim bhrātā asad yad anātham bhavāti kim u srāsā yan
Nirpitir nigachhāt | kāma-mūtā bahu etad rapāmi tanvā me tanvāñ
sam piprigdhi | 12. Na rai u te tanvā tanvāñ sam papṛichyām pāpam
āhur yaḥ svasārañ nigachhāt | anyena mat pramudāḥ kalpayasva na te
bhrātā subhago vashī etat | 13. (=Nir. vi. 28) Bato bata asi Yama
naiva te mano hṛidayāñ cha avidāma | anyā kila tvāñ kakshyā ita
yuktam pari shvajāte libujeva vṛiksham⁴²¹ | 14. (=Nir. xi. 3-t) Anyam u
shu tvāñ Yami anyaḥ u tvāñ pari shvajāta libujera vṛiksham | tasya
vā tvām manah iccha sa vā tara adha kriñushva sañvidāñ subhadram ,

[Yamī says] “O that I might attract a friend to friendly acts. May the sage (Yama?), after traversing a vast ocean, receive a grandson to his father, and look far forward over the earth.⁴²² 2. (Yama.) Thy friend does not desire this intimacy that (his) kinswoman should become (as) an alien. The heroes, the sons of the great Spirit, the supporters of the sky, look far and wide around (see verse 8). 3. (Yamī.) The immortals desire this of thee, (they desire) a descendant left behind by the one sole mortal. Let thy soul be united to mine. As a husband, penetrate the body of (thy) wife. 4. (Yama.) Shall we (do) now what we have never done before? Shall we who (have been) speakers of righteousness, utter unrighteousness? Tho

⁴²⁰ Compare A.V. vi. 90, 1; vi. 127, 3.

⁴²¹ Compare A.V. vi. 8, 1.

⁴²² This verse occurs with variations in the Sāma-veda, i. 340. The sense of it, as well as some others, is obscure. If the sage (*vedhas*) mean Yama, his father may be Vivasvat, or the Gandharva, and the grandson of the latter may be the son whom Yamī was desirous to bear to her twin brother (Yama). Compare the first half of verse 3.

Gandharva in the (aerial) waters, and his aqueous wife⁴²³—such is our source, such is our high relationship. 5. (Yamī.) The divine Tvashtri, the creator, the vivifier, the shaper of all forms, made as husband and wife, (while we were yet) in the womb.⁴²⁴ No one can infringe his ordinances. Earth and heaven know this of us. 6. (Yama.) Who knows this first day? Who has seen it? Who can declare it? Vast is the realm of Mitra and Varuṇa. What wilt thou, o wanton woman, say in thy thoughtlessness (?) to men? 7. (Yamī.) The desire of Yama has come upon me, Yamī, to lie with him on the same couch. Let me, as a wife, bare my body to my husband. Let us whirl round like the two wheels of a chariot. 8. (Yama.) These spies of the gods who range throughout this world stand not still, neither do they wink. Depart, quickly, wanton woman, with some other man than me. Whirl round with him like the two wheels of a chariot. 9. (Yamī.) Though she should wait upon him by night and by day, still the eye of the sun would open again. Both in heaven and earth twins are closely united. Let Yamī treat Yama as if she were not his sister. 10. (Yama.) Later ages shall come when kinsmen and kinswomen shall do what is unbecoming their relation. Spread thy arm beneath a male. Desire, o fair one, another husband than me. 11. (Yamī.) How can a man be a brother, when (a woman) is left without a helper? And what is a sister, when misery (is allowed to) come upon her? Overcome by desire, I am thus importunate. Unite thy body with mine. 12. (Yama.) I will not unite my body with thine. They call him a sinner who sexually approaches his sister. Seek thy gratification with some other than me. Fair one, thy brother desires not this.⁴²⁵ 13. (Yamī.)⁴²⁶ Thou art weak, alas, o Yama; we perceive not

⁴²³ Compare Müller's Lectures, 2nd. series, p. 483. He takes Gandharva for Vivasvat, and his aqueous wife (*Apyā Yashū*) for Surāyū, in accordance with Sāyaṇa.

⁴²⁴ In like manner Tvashtri is said, A.V. vi. 78, 3, to have formed a husband and wife for each other. See above, p. 225; also viii. 72, 8.

⁴²⁵ The Atharva-veda (xviii. 1, 13, 14) expands this verse into two: *na te nāthañ Yami atrāham asmi na te tanūñ tanvā sam pṛipchyām | anyena mat pramudāḥ kalpayasya na te bhṛtā subhage vashṭi etat | 14. Na vai u te tanūñ tanvā sam pṛipchyām pūpam īhur yah scasīrāñ uigachhāt | asānyad etad manaso hṛido me bhṛtā svāñc sayane yat sayīya |* "I am not in this thy helper, o Yamī; I will not unite my body with thine. Seek thy gratification with some other than me. Fair one, thy brother desires not this. I will not unite my body with thine. They call him a sinner who sexually approaches his sister. This is abhorrent to my soul and heart, that I, a brother, should lie on my sister's bed."

⁴²⁶ This verse is quoted and explained in Nirukta, vi. 28.

any soul or heart in thee. Another woman shall enlace and embrace thee like a girdle, or as a creeping plant a tree. 14. (Yama.) Thou shalt embrace another man, o Yamī, and another man thee, as a creeping plant a tree. Do thou desire his heart, and he thine. Make then a fortunate alliance.”⁴²⁷

The next hymn I quote is addressed to Yama.

R.V. x. 14, 1 (=A.V. xviii. 1, 49. Nir. x. 20). *Pareyivāṁsam pravato mahīr anu bahubhyāḥ panthām anupaspaśānam | Vaivasvataṁ sangamaṇī janānām Yamaṁ rājānām harishā durasya |* [A.V. xviii. 3, 13. *Yo mamāra prathamo martyānām yaḥ preyāya prathamo lokam etam | Vaivasvataṁ sangamaṇī janānām Yamaṁ rājānām harishā saparyata]*⁴²⁸ [2. *Yamo no gālum prathamo viveda naishā gavyūtir apabhartavai u | yatra naḥ pūrve pitaraḥ pareyur enā jajnānāḥ pathyāḥ anu svāḥ |* 3. *Mātālī Kāryair Yamo Angirobhīr Brīhaspatir Rikvabhir vavridhānah | Yāṁś cha devāḥ vavridhur ye cha devāḥ svāhā anye svadhyā anye madanti |* 4. *Imān Yama prastaram ā hi sīda Angirobhīḥ pitribhīḥ saṁvidānah | ā trā mantrāḥ kavi-śastāḥ vahantu enā rājan harishā mādayasva |* 5. *Angirobhīr agahi yajniyebhir Yama Vairupair iha mādayasva |* *Vivasvantām hure yaḥ pitā te asmin yajne bahrishi ā nishadya |* 6. *Angiraso naḥ pitaro Navagrāḥ Atharrāṇo Bhṛigavaḥ som-yāśaḥ |* *teshāṁ vayaṁ sumalau yajniyānām api bhadre saumanase syāma |* 7. *Prehi prehi pathibhīḥ pūrvyebhir yatra naḥ pūrve pitaraḥ pareyuḥ | ubhā rājānā svadhyā madantā Yamam paśyāsi Varuṇānām cha devam |* 8. *Sangachhasva pitribhīḥ saṁ Yameṇa iṣṭāpūrṇena parame cyoman | hitvāya avadyam punar astam ehi sangachhasva tanvā suvarchāḥ |* 9. *Apeta vīta vi cha sarpatāto asmai etam pitaro lokam akran | ahobhir adbhīr aktubhīr vyaktaṁ Yamo dadāti avasānam asmai |* 10. *Ati drava Sārameyau śvānau chaturakshau śabalau sādhunā pathā | athā pitrin svidatrān upēhi Yameṇa ye sadhamādām madanti |* 11. *Yau te śvānau Yama rakshitārau chaturakshau pathirakshī nrīchakshasau | tābhyaṁ*

⁴²⁷ It appears from Professor Aufrecht's Catalogue of the Bodleian Sanskrit MSS. p. 82, that the Narasinha Purāṇa, i. 13, contains a dialogue between Yama and Yamī; but I am informed by Dr. Hall, who has looked at the passage, that the conversation does not appear to be on the same subject as that in the hymn before us.

⁴²⁸ Compare A.V. vi. 28, 3: *Yaḥ prathamaḥ pravataṁ āśāda bahubhyāḥ panthām anupaspaśānah | yo asya īśe āvipada yaś chatushpadas tasmāi Yamāya namo astu mrityave |* “Reverence to that Yama, to Death, who first reached the river, spying out a path for many, who is lord of these two-footed and four-footed creatures.”

*enam pari dehi rājan svasti cha asmai anamīrañ cha dhehi | 12. Urūnasāv
asutripā udumbalau Yamasya dītau charato janān anu | tāv asmabhyañ
driśayo sūryāya punar dātām asum adyeha bhadram | 13. Yamāya
soman sunuta Yamāya juhuta harīḥ | Yamañ ha yajno gachhati agni-
dūto arankṛitaḥ | 14. Yamāya ghrītavād havir juhotā pra cha tishthataḥ |
sa no decestu ā yamad dirgham āyuh pra jīvase | 15. Yamāya madhu-
mattamān rājne haryām juhotana | idān namah rishibhyah pūrcejebhyah
pūrvebhyaḥ pathikṛidbhyaḥ |*

“Worship with an oblation King Yama, son of Vivasvat, the assembler of men, who departed to the mighty streams,⁴²⁹ and spied out the road for many. [Compare Atharva-veda, xviii. 3, 13 : ‘Reverence ye with an oblation Yama, the son of Vivasvat, the assembler of men, who was the first of men that died, and the first⁴³⁰ that departed to this (celestial) world.’] 2. Yama was the first who found for us the way. This home is not to be taken from us. Those who are now born (follow) by their own paths to the place whither our ancient fathers have departed. 3. Mātūlī magnified by the Kavyas, Yama by the Angirases, and Bṛihaspati by the Rikvans—both those whom the gods magnified, and those who (magnified) the gods—of these some are gladdened by Svāhā, and others by Svadhā. 4. Place thyself, Yama, on this sacrificial seat, in concert with the Angirases and Fathers. Let the texts recited by the sages bring thee hither. Delight thyself, o king, with this oblation. 4. Come with the adorable Angirases; delight thyself here, Yama, with the children of Virūpa.⁴³⁰ Seated on the grass at this sacrifice, I invoke Vivasvat, who is thy father. 6. (Nir. xi. 19.) May we enjoy the good will and gracious

⁴²⁹ This is the rendering of the words *pravato mahīr anu*, adopted by Roth in his Illustrations of the Nirukta, p. 138. In support of this sense of mighty (celestial) waters, he refers to R.V. ix. 113, 8 (which I shall quote further on), and to verse 9 of this hymn. In his article on the story of Jemsrid, in the Journal of the German Oriental Society, iv. 426, he had translated the words, “from the deep to the heights;” and Dr. Haug, in his “Essays on the Sacred Language, etc., of the Parsees,” p. 234, similarly renders, “from the depths to the heights.” In the Atharva-veda, xviii. 4, 7, however, where the same words occur, *tīrthaīs taranti pravato mahīr iti yajñakṛitah sukrito yena yanti* (“They cross by fords the great rivers, [by the road] which the virtuous offerers of sacrifice pass;”) they seem more likely to mean the mighty streams. Compare Professor Müller’s Lectures, ii. 516.

⁴³⁰ Virūpa is mentioned in R.V. i. 45, 3; viii. 64, 6; and the Virūpas in iii. 53, 6, and x. 62, 5 f. See the 3rd vol. of this work, p. 246 and note.

benevolence of those adorable beings, the Angirases, our Fathers, the Navagvas, the Atharvans, the Bhṛigus, offerers of soma. 7. Depart thou,⁴³¹ depart by the ancient paths (to the place) whither our early fathers have departed. (There) shalt thou see the two kings, Yama and the god Varuṇa, exhilarated by the oblation (*sradhā*), (or, exulting in independent power). 8. Meet with the Fathers, meet with Yama,⁴³² meet with the [recompense of] the sacrifices thou hast offered⁴³³ in the highest heaven. Throwing off all imperfection again go to thy home.⁴³⁴ Become united to a body, and clothed in a shining

⁴³¹ The following verses (as appears from Professor Müller's Essay on the funeral rites of the Brahmans, Journal of the German Oriental Society, for 1855, p. xi.) are addressed at funerals to the souls of the departed, while their bodies are being consumed on the funeral pile.

⁴³² The A.V. xviii. 2, 21 is as follows: 21. *Hravāmī te manasā manah ihe�ān grihān upa jyūshinām ehi | sām gachhasva pitribhīḥ sām yamena syonās trā vātāḥ upa vāntā sagmāḥ |* 22. *Ut tā vahantu Maruts udavāhīḥ udapratūḥ | ajena kriṇ- evantu śitāṁ varshagokshantu bāl iti |* 23. *Ud aham āyur āyuske hratre dākshāya jīvose | sām gachhatu te mano adhā putrīn upa drava |* "With my soul I call thy soul; come with delight to these abodes; meet with the Fathers, meet with Yama; may delightful, pleasant breezes blow upon thee. 22. May the water-bringing, water-shedding Maruts bear thee upward, and creating coolness by their motion, sprinkle thee with rain. 23..... May thy soul go to its own (kindred), and hasten to the Fathers."

⁴³³ The phrase *ishṭāpūrta* is explained by Dr. Haug (Ait. Br. ii. p. 474, note). *Ishṭa*, he says, means "what is sacrificed," and *pūrta*, "filled up to" "For all sacrifices go up to heaven, and are stored up there to be taken possession of by the sacrificer on his arrival in heaven." The words before us will therefore mean "join thy sacrifices which were stored up." The Atharva-veda, xviii. 2, 20, expresses the sentiment here referred to by Dr. Haug in these words: *sradhāḥ yāś chakrūṣe jīvāns tās te sāntu madhusicchutāḥ |* "May the oblations which thou offeredst while alive (now) drop thee honey." And in A.V. xi. 1, 36, it is said: *etāḥ sukritair anu gachha yajñānāḥ nākē tishṭhantam adhī saptarāśmān |* "With these good deeds may we follow the sacrifice which abides in the heaven with seven rays." Compare A.V. vi. 122, 4: *yajñānāṁ yantam manasā brihanūmān avārahāmī tapasā sayonāḥ | upahūtāḥ Agne jarasaḥ parastāt tṛitiye nākē sadhamādhamā madame |* "With my soul I ascend after the great sacrifice as it goes, dwelling together with my austere fervour; may we, Agni, invited, enjoy a festival in the third heaven beyond (the reach of) decay." And A.V. vi. 123, 2: *anvāgantā yajamānāḥ seasti ishṭāpūrtāṁ sma kriṇutāvīr asmat |* 4. *Sa pachāmī sa dātāmī sa yajū sa dattād mā yūsham |* 5. *Viddhi pūrtasya no rājan sa deva sumanā bhava |* 2. "The sacrificer will follow in peace; show him what he has offered. 4. I cook, I give, I offer oblations; may I not be separated from what I have given. 5. O king, recognise what we have bestowed; be gracious." Compare A.V. iii. 29, 1.

⁴³⁴ Müller (in the Essay just referred to, p. xiv.) translates this verse thus: "Leave evil there, then return home, and take a form," etc. This rendering appears to make the departed return to this world to resume his body, though in a glorified state,

form.⁴³⁵ 9. Go ye, depart ye, hasten ye from hence.⁴³⁶ The Fathers have made for him this place. Yama gives him an abode⁴³⁷ distinguished by days, and waters, and lights. 10. By an auspicious path do thou hasten past the two four-eyed brindled dogs, the offspring of Saramā. Then approach the benevolent Fathers who dwell in festivity with Yama (compare A.V. xviii. 4, 10). 11. In-trust him,⁴³⁸ o Yama, to thy two four-eyed, road-guarding, man-observing watch-dogs; and bestow on him prosperity and health. 12. The two brown messengers of Yama, broad of nostril and insatiable, wander about among men.⁴³⁹ May they give us again to-day the auspicious breath of life, that we may behold the sun. 13. Pour out the soma to Yama, offer him an oblation. To Yama the sacrifice proceeds when heralded by Agni and prepared. 14. Offer to Yama an oblation with butter, and be active. May he grant us to live a long

which does not seem to bring out a good sense. Roth, on the other hand (in Journ. Germ. Or. Society, iv. 428), connects the word *punah* with what precedes, and renders the verse thus: "Enter thy home, laying down again all imperfection," etc.

⁴³⁵ The A.V. xviii. 2, 24, says: *mā te mano mū 'sor mā 'ngūnām mā rasasya te | mā te hūsta lauṇāḥ kinchaneha | 25. Mā tvā ṛtikshṇāḥ sam bādhiṣṭhā mā devī pṛithivī malī | lokam pītrishu vītvā cihaseva Yamārājānu | 26. Yat te angam atihitam parā-chair apūnah prāṇo yah u vīte paretoḥ | tat te sangatya zītarāḥ sanidhiḥ ghāśānd ghāśām puurā ā vīśīyantu |* "Let not thy soul nor anything of thy spirit (*asu*), or of thy members, or of thy substance, or of thy body, disappear. 25. Let no tree vex thee, nor the great divine earth. Having found an abode among the Fathers, flourish among the subjects of Yama. 26. Whatever member of thine has been removed afar, or breath of thine has departed in the wind, may the combined Fathers reunite them all with thee."

⁴³⁶ These words, according to Professor Müller, are addressed to evil spirits.

⁴³⁷ *Avasānam*. Compare A.V. xviii. 2, 37, where Yama is said to recognise those who are his own: *dadāmi avmai avasānam etad yah esha ṛgīd mama ched abbūd iha | Yamas' chikitvān prati etad āha mamaisha rāye upa tishīhatām iha |* "I give this abode to this man who has come hither, if he is mine. Yama, perceiving, says again, 'He is mine, let him come hither to prosperity.'

⁴³⁸ See Roth, Journal German Oriental Society, iv. 428, at the foot, and his explanation of *pari dehi*, s.v. *dā* (see also x. 16, 2; and A.V. viii. 2, 20, 22). Müller, on the other hand (p. xiv.), translates: "Surround him, Yama, protecting him from the dogs," etc.

⁴³⁹ The two dogs of Yama are also mentioned in A.V. viii. 1, 9, where one of them is said to be black (*sīyāma*) and the other spotted (*sābala*). In A.V. viii. 2, 11, the messengers of Yama, who wander among men, are spoken of in the plural, without being described as dogs (*Vāivusvatena prahitān Yama-dūtāmō charato'pa sedhāmī sarvān*). In A.V. v. 30, 6, they are spoken of as two: *dūtau Yamaaya mā 'nugād adhi jīvapurā ihi |* "Do not follow Yama's two messengers; come to the cities of the living." In A.V. viii. 8, 10 f. also the messengers of Death and Yama are mentioned.

life among the gods. 15. Offer a most honied oblation to king Yama, Let this salutation (be presented) to the earliest-born, the ancient rishis, who made for us a path."

Hymn 15 of the same Maṇḍala is addressed to the Fathers, or departed ancestors, who, as we have already seen, are conceived to be living in a state of blessedness in the other world, though in some places, as we shall see, some of them are conceived to have other abodes. I will quote some verses from it, which will show still further their enjoyments, powers, and prerogatives:—

x. 15. 1. *Ud iṛatāṁ avare ut parāsaḥ ud madhyamāḥ pītaraḥ somyāsaḥ | asuṁ ye īyur avrikāḥ ritajnās te no avantu pītarō haveshu | 2.* *Idam pītribhyaḥ namo astu adya ye pūrvāśo ye uparāsaḥ īyuk | ye pārthive rajasō ā nishattāḥ ye vā nānām svr̄ijanāsu eikshu | 5.* *Upahūtāḥ pītaraḥ somyāśo barhishyeshu nidhishu priyeshu | te ā gamantū te iha śrūvantu adhi bruvantu te avantu asmān | 6.* *Āchya jānu daksinato nishadya imaṁ yajnam abhi grīnta viśe | mā hiṁsishṭa pītaraḥ kena chin no yad evaḥ ḫāgāḥ purushatā karāma | 7.* *Āśināśo aruṇīnāṁ upasthe rayīn dhūltā dāśushe martyāya | putrebhyāḥ pītaras tasya vasvāḥ pra yachhata te ihorjān dadhāla | 8.* *Ye naḥ pūrve pītaraḥ somyāśo anūhire somapīthān vasiṣṭhāḥ | tebhīr Yamaḥ saṁrarāṇo havīnshi uśann uśadbhiḥ pratikāmam attu | 10.* *Ye satyāśo havirādo havishpīḥ Indreṇa devaiḥ saralāñ dadhānāḥ | ā Agno yāhi sahasrañ devavandaiḥ paraīḥ pūrvaiḥ pītribhir gharmaśadbhiḥ | 11.* *Agni-shvāttāḥ pītaraḥ ā iha gachhata sadaḥ sadaḥ sidata suprāṇitayaḥ | atta havīnshi prayatāni barhishi atha rayīn sarvavīrañ dadhātana | 13.* *Ye cheha pītarō ye cha neha yāmīs cha vidma yāmīs cha na pravidma | tvām vettā yati te jātaveḍāḥ svadhābhīr yajnaṁ sukrītaṁ jushasra | 14.* *Ye agnidagdhāḥ ye anagnidagdhāḥ madhye divaḥ svadhāyā mādayante | tebhīḥ svarāl asuṇītim etāṁ yathāvāśām tanvān kalpayava |*

"1 (=V. S. 19, 49; Nir. 11, 18). Let the lower, the upper, and the middle Fathers, the offerers of soma, arise. May these Fathers, innocuous, and versed in righteousness, who have attained to (higher) life (*asu*)⁴⁰ protect us in the invocations. 2 (=V. S. 19, 68). Let this reverence be to-day paid to the Fathers who departed first, and who (departed) last, who are situated in the terrestrial sphere,⁴¹ or who are

⁴⁰ Compare the word *asura*, "Spirit," and *asuṇīti*, in verse 14, below.

⁴¹ Compare A.V. xviii. 2, 49: *Ye naḥ pītuḥ pītarō ye pītāmāḥāḥ ye āvivisur uru*

now among the powerful races (the gods). . . . 5 (=V. S. 19, 57). Invited to these favourite oblations placed on the grass, may the Fathers, the offerers of soma, come ; may they hear us, may they intercede for us, and preserve us. 6 (=V. S. 19, 62). Bending the knee, and sitting to the south, do ye all accept this sacrifice. Do us no injury, o Fathers, on account of any offence which we, after the manner of men, may commit against you. 7 (=V. S. 19, 63) Sitting upon the ruddy [woollen coverlets], bestow wealth on the mortal who worships you. Fathers, bestow this wealth upon your sons, and now grant them sustenance. 8 (=V. S. 19, 51). May Yama feast according to his desire on the oblations, eager, and sharing his gratification with the eager Vasishthas, our ancient ancestors, who presented the soma libation. 10. Come, Agni, with a thousand of those exalted ancient Fathers, adorers of the gods, sitters at the fire, who are true, who are eaters and drinkers of oblations, and who are received into the same chariot with Indra and the gods. 11 (=V. S. 19, 59). Come hither, ye Agnivātta Fathers; occupy each a seat, ye wise directors; eat the oblations⁴¹² which have been arranged on the grass, and then bestow wealth on us, with all our offspring⁴¹³. . . . 13. Thou knowest, o Jātavedas, how many those Fathers are who are here and who are not here, those whom we know and do not know; accept

antariksham | ye ākshiyanti prithivīm uta dyūm tebhyaḥ pitribhyo namaśā vidhema !
“Let us worship with reverence those Fathers who are the fathers, and those who are the grandfathers, of our father; those who have entered into the atmosphere, or who inhabit the earth or the sky.” See also A. V. xviii. 3, 59.

⁴¹² According to the A.V. xviii. 2, 28, evil spirits sometimes come along with the Fathers: *ye dasyaro pitriṣhu pravishṭūḥ juñtimukhāḥ ahutidāḥ charanti | parāpuro nipuro ye bharanti Agni rāu asmāt pra dhamāti yajnāt |* “May Agni blow away from this sacrifice those Dasyas who have no share in the oblations, whether they wear gross or subtle bodies, who come entering among the Fathers, with the faces of friends.” Compare V. S. ii. 30, and commentary.

⁴¹³ Compare A. V. vi 41, 3 : *mā no ḥaśiṣur rishayo daivyāḥ ye tanūpāḥ ye naś taneś tanūjāḥ | amartyāḥ martyāḥ abhi noḥ sachadhvam ṣayur dhatta pratarām jīvase naḥ |* “Let not the divine rishis, who are the protectors of our bodies, forsake us. Do ye who are immortal visit us who are mortals; put into us vitality that we may live longer.” A. V. viii. 8, 15 : *Gandharvāpsarasaḥ sarpān devān puṇyajanān pitrīn | drishṭān adrishṭān iṣhṇāmi yathā seṇān amūn hanan |* “I incite the Gandharvas, Apsarases, serpents, gods, those holy men the Fathers, the seen and the unseen, that they may destroy this army.” According to the Mahābhārata, Sabhāparvan, 461, there are seven troops of Pitris or Fathers, four embodied (*mūrttimantah*) and three bodiless (*asārīriṇah*).

the sacrifice well offered with the oblations. 14 (=V. S. 19, 60). Do thou, o self-resplendent god⁴⁴—along with those (Fathers) who, whether they have undergone cremation or not, are gladdened by our oblation—grant us this (higher) vitality (*asunīti*),⁴⁵ and a body according to our desire.”

A funeral hymn addressed to Agni⁴⁶ (x. 16) also contains some verses which illustrate the views of the writer regarding a future life:

x. 16, 1. *Mā enam Agno vi daho mā 'bhi śocho ma 'syā tvachāñ chikṣhipo mā śarīram | yadā śrītañ kriṇavo Jātavedo athem enām pra hinutāt pitribhyah |* 2. *Śrītañ yadā karasi Jātavedo athem enām pari dattāt pitribhyah | yadā gachhāti asunītim etām atha devānām vaśanīr bhavatī |* 3. *Sūryañ chakshur gachhatu ताम् अत्मा द्यान् च गच्छ प्रिथीरूपं च धर्मान् च वा गच्छ यदि तत्र ते हितम् ऋषद्विषु प्रतिश्छ शरीराः |* 4. *Ajo bhagaś tapasā तां तपासेत् तां तो शोचितपातु तां ते अर्चिः | यस्ते शिवास तन्वो Jātavedas ताहिर् वहानाम् सुक्रिताम् उलोकम् |* 5. *Ava srija punar agno pitribhyo यस्ते अहुतास चराति सवधाभीः | आयु वसनाः उपा रेतु केशाः संगच्छताम् तन्वा Jātavedah |* 6. *Yat te krishṇाः शकुनाः अतुर्दा पिपिलाः सर्पाः उता वा शूपदाः | Agnis तद विश्वम् अगदाम् क्रिङोतु सोमाः च यो ब्राह्मणान् अविवेशा |*

“1. Do not, Agni, burn up or consume him (the deceased); do not

⁴⁴ As Agni is addressed in the two preceding verses, it might have been supposed that he is referred to in this epithet of self-resplendent (*svarāṭ*), or sovereign ruler, especially as the same function is assigned to him in x. 16, 5, as is assigned to the deity addressed in this verse. But the commentator on the Vājasaneyi Sanhitā, 19, 60 (where the verse occurs, with most of the others in this hymn, though not in the same order), understands it of Yama; as does also Professor Roth (see s.v. *asunīti*) in the passage of the A.V., where it occurs along with *asunīti*. See next note.

⁴⁵ This word also occurs in the second verse of the next, the 16th hymn. In R.V. x. 59, 5, 6, it appears to be employed as the personification of a god or goddess. Professor Müller, Journ. R.A.S. vol. ii. (1866), p. 460, note 2, however, considers that “there is nothing to show that Asunīti is a female deity.” “It may be a name for Yama, as Professor Roth supposes; but it may also be a simple invocation, one of the many names of the deity.” He himself renders it “guide of life,” ibid. In A.V. xviii. 3, 59, it is joined with *svarāṭ*: *ye नाह् पितुः पितरो ये पितामहाः ये अविशुर् उरु अन्तर्कशम् | तेष्याः स्वराट् असुनीतिर् न अद्य यथावृत्तम् तावेष् कल्पयाति |* “May the monarch (or self-resplendent being) who bestows vitality fashion for the fathers and grandfathers of our father, who have entered the wide atmosphere, and for us to-day, bodies according to our desire.”

⁴⁶ According to Professor Müller (Funeral Rites of the Brahmans, p. xi. f.) some verses from this hymn are repeated after those from hymn 14, while the remains of the departed are being burnt.

dissolve his skin, or his body.⁴⁴⁷ When thou has matured⁴⁴⁸ him, o Jätavedas, then send him to the Fathers. 2. When thou maturest him, Jätavedas, then consign him to the Fathers. When he shall reach that state of vitality, he shall then fulfil the pleasure of the gods. 3. Let his eye go to the sun,⁴⁴⁹ his breath to the wind. Go to the sky, and to the earth, according to (the) nature (of thy several parts); or go to the waters, if that is suitable for thee; enter into the plants with thy members. 4. As for his unborn part, do thou (Agni) kindle it with thy heat; let thy flame and thy lustre kindle it; with those forms of thine which are auspicious convey it to the world of the righteous.⁴⁵⁰ 5. Give up again, Agni, to the Fathers, him who

⁴⁴⁷ Compare A.V. xviii. 4, 10-13. In the sixty-fourth verse of the same hymn it is said: *yad u Agnir ajahād ekam angam pitṛilokāñ gamayan jātavedāḥ | tad vāḥ punar ā pūṇyāmī sūṅghā svarge pitaro mādayadhvam |* "Whatever limb of you Agni Jätavedas left behind, when conveying you to the world of the Fathers, that I hero restore to you. Revel in heaven, ye Fathers, with (all) your members."

⁴⁴⁸ Compare A.V. xviii. 4, 12.

⁴⁴⁹ In A.V. viii. 2, 3, a man dead, or in danger of dying, is addressed in these words: *vālit te prāṇam avidāṁ sūryāch chakshur ahāṁ tava | yat te manas teṣayi
tad dhārayāmi sāṁ ritseva angair vada jihvāya ḥlopan |* "I have obtained thy breath from the wind, thine eye from the sun; I place in thee thy soul (*manas*); have sensation in thy limbs; speak, uttering (words) with thy tongue." Compare A.V. v. 24, 9: *Sūryas chakshushāṁ adhipatiḥ |* "Sūrya is the superintending lord of the eyes;" and A.V. xi. 8, 31: *Sūryas chakshu Vītāḥ prītanī puruṣhasya vī bhēire |* "Sūrya occupied the eye, and Vāta (the wind) the breath of Puruṣa (or man)." See also A.V. xix. 43, 2, 3. Compare further Plato, Repub. vi. 18, where Socrates says of the eye: *Ἄλλα ἡλιοειδέστατόν γε οἷμαι τῶν πεπλήσθεις ὅργανον.* "I regard it [the eye] as of all the organs of sensation, possessing the most affinity to the sun." Eur. Suppl. 532 f. *Οὐεν δέκαστον εἰς τὸ σῶμα ἀφίκετο, ἐπράσσοντο ἀπῆλθε, πνεῦμα μὲν πρὸς ἀνθερά, τὸ σῶμα δὲς γῆν.* "But each element of the body has departed to the quarter whence it came, the breath to the aether, the body itself to the earth." A similar idea is expressed in a verse of Goethe, which I had formerly read, and for a copy of which, with the context, I am indebted to Professor Aufrecht. The passage occurs in the introduction to the Farbenlehre (Ed. 1858, vol. xxxvii. p. 5), and is as follows: "Hierbei erinnern wir uns der alten ionischen Schule, welche mit so grosser Bedeutsamkeit immer wiederholte: nur von gleichem werde Gleiches erkannt; wie auch der Worte eines alten Mystikers, die wir in deutschen Reimen folgendermaßen ausdrucken mochten:

Wär' nicht das Auge sonnenhaft,
Wie könnten wir das Licht erblicken?
Lebt' nicht in uns des Gottes eigne Kraft,
Wie könnt' uns Göttliches entzücken?

Jene unmittelbare Verwandtschaft des Lichtes und des Auges wird niemand läugnen, aber" u.s.w.

⁴⁵⁰ In A.V. xviii. 2, 36, Agni is entreated to burn mildly, and to spend his fury on the

comes offered to thee with oblations. Putting on life, let him approach (his) remains; let him meet with his body, o Jätavedas. 6. Whateva part of thee any black bird, or ant, or serpent, or beast of prey, has torn, may Agni restore to thee all that, and Soma who has entered into the Brähmans." Compare Väjasaneyi Sanhitä, xviii. 51. *Agnim yunajini śavasā ghriteṇa diryañ suparnam vayasā brihantam | tena vayañ gamema bradhnasya vishṭapam swo ruhānāḥ adhi nākam uttamam |* 52. *Inau te pakshā ajarau patatriṇau yābhyañ rakshānīśi apahaṇīśi Agne | tābhyañ patema sukṛitām u lokām yatra rishayo jagmuḥ prathamajūḥ purāṇāḥ |* 51. "With power and with butter I attach Agni, the celestial bird, mighty in energy: through him may we go to the sphere of the sun, ascending the sky to the highest heaven. 52. Borne by those thine undecaying, flying pinions, wherewith thou, Agni, slayest the Rakshases, may we soar to the world of the righteous, whither the ancient, earliest-born rishis have gone."

In various parts of the A.V. Agni is similarly addressed. Thus in vi. 120, 1. *Yad antarikṣham prithivīṁ uta dyām yan mātaram pītarāṁ vā jihīṁsimā |* *ayañ tasmād gārhapatiyo no Agnir ud in nayāti sukṛitasya*

woods and on the earth (*śām̄ tapa mā' ti tapo Agne mā tanvāñ tapa | vaneshu śushmo astu te prithiryām astu yad harah*). The Taittriya Brähmapa has the following passage: iii. 10, 11, 1: *Kuś chid ha vai asmāl lokāt pretya ātmānam veda "ayam aham asmi" iti | kaschit svām̄ lokām na pratijānāti agnimugdho ha eva dhūma-tāntaḥ svām̄ lokām na pratijānāti | atho yo ha eva etam agnīm sāvitram veda sa eva asmāl lokāt pretya ātmānam veda "ayam aham asmi" iti | sa svām̄ lokam pratijānāti esha u cha eva etam tat sāvitrah seagrām lokam abhi vahuti |* "One man departing from this world knows himself that 'this is I myself.' Another does not recognize his own world. Bewildered by Agni, and overcome by smoke, he does not recognize his own world. Now he who knows this Agni Sāvitra, when he departs from this world knows himself, 'that this is I myself.' He recognizes his own world. This Sāvitra carries him to the heavenly world." A few lines further on it is said that the days and nights suck up in the next world the treasure of the man who does not possess a particular sort of knowledge, whilst he who knows Agni Sāvitra finds his treasure not sucked up (*tāni ha anevāmidusno amuśhni loke śevedhīm dhayanti | atha yo ha eva etam agnīm sāvitram veda tasya ha eva ahorātrāni amuśhni loke śevedhīm na dhayanti*). The Taitt. Br. ii. 4, 2, 6, says of Agni: *Pratnaṁ sadastham anupaśyamānah ā tantum Agnir diryañ tatāna | tvām naś tantur uta setur Agne team panthāḥ bhavaśi devayānah | tvayā 'gne prishṭhām̄ vayam īruhena atha devaḥ sadhamādāna madena |* "Agni, exploring the ancient abode, has extended the celestial cord. Thou, Agni, art our cord, and our bridge; thou art the path which conducts to the gods. By thee may we ascend to the summit (of heaven), and there live in joyful fellowship with the gods." The same Brähmapa says in another place, i. 5, 2, 6, that the stars are the houses of the gods, and that whoever knows this possesses houses (*devagṛihāḥ vai nakṣatrāṇī | yaḥ evam̄ veda grihi eva bhavati*).

lokam | “Whatever injury we have done to air, earth, or sky, to father or mother, may Agni Gārhapatya (delivering) us from that, convey us up to the world of righteousness.” xii. 2, 45. *Jivānām āyuḥ pra tira tvam Agne pitriṇām lokam api gachhantu ye mṛitāḥ* | “Do thou, Agni, prolong the lives of living creatures; and may those who are dead go to the world of the Fathers.” xviii. 3, 71. *Ārabhasva jātavedas tejasvād haro astu te | śarīram asya sandaha athainām dhehi sukṛiām u loke* | “Seize him, Agni, let thy heat be powerful; burn his body; then place him in the world of the righteous.” xviii. 4, 9. *Pūrvognis trā tapatu śam purastid śam paśchāt tapatu gārhapatyāḥ | dakshināgnis te tapatu śarmā varma uttarato madhyato antarikṣād diśo diśo Agne paripāhi ghorāt* | 10. *Yuyam Agne śantamābhis tanūbhīr ījānam abhi lokaṁ svargam | aśvāḥ bhūtvā prishṭivāḥo'rahatha yatra devaiḥ sadhamādam madanti* | “May the eastern fire warm thee propitiously in front (or to the east), and the gārhapatya fire behind (or to the west); may the southern fire warm thee, as thy defender and protector: Agni, preserve from everything dreadful on the north, in the middle, from the air, and from every side. 10. Do ye (the various forms of) Agni, become horses, and carry the sacrificer on your backs in your most gracious forms to heaven, where men hold festival with the gods.”

(4) *Summary of the conceptions conveyed in the preceding quotations.*

I shall now extract from these texts and others a summary of the conceptions which they convey.

Yama is the son of Vivasvat (ix. 113, 8; x. 14, 1 [=A.V. xviii. 1, 49]; x. 14, 5; x. 58, 1; x. 60, 10), and of Saranyū, the immortal daughter of Tvashtṛi (x. 17, 1, 2). He is elsewhere said, as Professor Roth considers⁴⁵¹ (see above), to have been one of the original pair of

⁴⁵¹ Journal of the German Oriental Society, iv. 426; Journal of American Oriental Society, iii. 335; Illustrations of Nirukta, p. 138. As Professor Müller denies (see above, p. 288) that Yama was regarded by the Vedic poets as the first man, he explains as follows (Lectures, 2nd Series, p. 514 ff.) the process by which he came to be transformed into the monarch of the dead: “Let us imagine, then,” he says, “as well as we can, that *yama*, twin, was used as the name of the evening, or the setting sun, and we shall be able perhaps to understand how in the end Yama came to be the king of the departed and the god of death. As the East was to the early thinkers the source of life, the West was to them *Nirṛiti*, the *exodus*, the land of

human beings (x. 10, 2), and to have sprung from the Gandharva, a deity of the atmosphere, and his wife (x. 10, 4). In the same hymn (*passim*) he is declared to have resisted the solicitations of his twin-sister Yamī to form a sexual union with her for the continuation of the species.⁴⁵² He was the first of mortals who died, and discovered the way to the other world; he guides other men thither, and assembles them in a home, which is secured to them for ever (x. 14, 1, 2; A.V. vi. 28, 3; xviii. 1, 49, 50; xviii. 3, 13).⁴⁵³ In one place he is represented as carousing with the gods under a leafy tree, R.V. x.

death. The sun, conceived as setting or dying every day, was the first who had trodden the path of life from East to West—the first mortal—the first to show us the way when our course is run, and our sun sets in the far West.".... "That Yama's character is solar might be guessed from his being called the son of Vivasvat. Vivasvat, like Yama, is sometimes considered as sending death. R.V. viii. 67, 20: 'May the shaft of Vivasvat, o Adityas, the poisoned arrow, not strike us before we are old!'" [And in A.V. xix. 9, 7, it is said: " May Mitra, may Varuna, may Vivasvat, may the Ender (death) be favourable to us (śām no Mitrah śām Varuṇah śām Viśvavān śām Antukath)]. On the other hand Vivasvat is sometimes spoken of as preserving from Yama. Thus in A.V. xviii. 3, 62, it is said: *Vivasvān no amritatate dadhi tu paraitū mṛityur amṛitān nāg aitu | iñān rakshatu purnāshān ā jarimgo no shu eshām asava Yumām gṛbh |* "May Vivasvat place us in a state of immortality. May death pass away, and deathlessness come to us. May he preserve these men from decay. May their spirits not depart to Yama."—J.M.] "His (Yama's) own seat is called the house of the gods (x. 135, 7); and these words follow immediately on a verse in which it is said: 'the abyss is stretched out in the East, the outgoing is in the West.' (In a note the following are referred to as additional passages to be consulted, viz., R.V. i. 116, 2; vii. 33, 9; ix. 68, 3, 5; x. 12, 6; x. 13, 2, 4; x. 53, 3; x. 64, 3; x. 123, 6.) These indications, though fragmentary, are sufficient to show that the character of Yama, such as we find it in the last book of the Rig-veda, might well have been suggested by the setting sun, personified as the leader of the human race, as himself a mortal, yet as a king, as the ruler of the departed, as worshipped with the fathers, as the first witness of an immortality to be enjoyed by the fathers," etc. I may remark that in the Sātap. Br. xiv. 1, 3, 4, Yama is identified with the sun; but he is, a little further on, xiv. 2, 11, similarly identified with Vāyū.

⁴⁵² See Professor Roth's observations on this dialogue in the Journal of the American Oriental Society, iii. 335 f.

⁴⁵³ See Professor Roth's remarks on these passages in the Journals, etc., above referred to. In the Journal of the German Oriental Society, iv. 427, he remarks on these hymns: "We here find, not without astonishment, beautiful conceptions on immortality, expressed in unadorned language with child-like conviction. If it were necessary, we might here find the most powerful weapons against the view which has lately been revived, and proclaimed as new, that Persia was the only birthplace of the idea of immortality, and that even the nations of Europe had derived it from that quarter; as if the religious spirit of every gifted race was not able to arrive at it by its own strength."

135, 1⁴⁵⁴ (*yasmin vriksho supalâśe devaiḥ sampibate Yamah*). He is a king, and dwells in celestial light, in the innermost sanctuary of heaven, ix. 113, 7, 8 (see above, p. 226, and below, where the passage will be quoted at greater length), where the departed behold him associated in blessedness with Varuna (x. 14, 7). He grants luminous abodes in heaven to the pious (x. 14, 9), who dwell with him in festive enjoyment (x. 14, 8, 10). In the A.V. xviii. 2, 32, he is said to be superior to Vivasvat, and to be himself surpassed by none (*Yamah paro 'varo Virasrātataḥ param na ati paśyāmi kinchana*).

In the Rig-veda Yama is nowhere represented (as he is in the later Indian mythology)⁴⁵⁵ as having anything to do with the future punishment of the wicked. In fact, the hymns of that Veda contain, as far as I am aware, no prominent mention of any such pena¹ retribution; but the passages which appear to recognize the existence of a Tartarus will be quoted further on. Nevertheless, Yama is still to some extent an object of terror. In x. 14, 10–12, he is represented as having two insatiable dogs, with four eyes and wide nostrils, which guard the road to his abode, and which the departed are advised to hurry past with all possible speed. These dogs are said to wander about among men as his messengers (x. 14, 12), no doubt for the purpose of summoning them to the presence of their master, who is in another place, x. 165, 4, identified with death, and is described as sending a bird as the herald of doom (*yasya dūtah prahitaḥ esha etat tasmai Yamāya namo astu*

⁴⁵⁴ In A.V. xviii. 4, 3, the Ādityas are said to feast on honey in heaven (*madhu tlaṅkshayant*).

⁴⁵⁵ According to the Purāṇas, "Yama fulfils the office of judge of the dead, as well as sovereign of the damned; all that die appearing before him, and being confronted with Chitragupta, the recorder, by whom their actions have been registered. The virtuous are thence conveyed to Swarga, or Elysium, whilst the wicked are driven to the different regions of Naraka, or Tartarus." (Wilson, Vishnu Purāṇa, p. 216 of Dr. Hall's ed. vol. 2). Chitragupta is described in the following tasteless and extravagant style in the Viśhamaradīya Purāṇa, quoted in Professor Aufrecht's Catalogue of the Bodl. Sansk. MSS., p. 10, note: *Pralayāmbuda-nirghosha arjanādri-samaprabhah | vidyut-prabhāyudhair bhimo dvatrīṁśad-bhuja-sainyutah | yojana-traya-vistāro raktaśho dirghanāśikah | dañshfrī-karūla-vadano vāpitulya-vilochanah | nrityu-jvariñdibhir yuktas chitragupto vibhīṣhanah |* "The dreadful Chitragupta, with a voice like that issuing from the clouds at the mundane dissolution, gleaming like a mountain of collyrium, terrible with lightning-like weapons, having thirty-two arms, as big as three yojanas, red-eyed, long-nosed, his face furnished with goblins and projecting teeth, his eyes resembling oblong ponds, bearing death and diseases."

mṛityave, compare A.V. vi. 29, 1 ff.). And in a verse of the A.V. (xviii. 2, 27), death is said to be the messenger of Yama, who conveys the spirits of men to the abode of their forefathers. In another place (R.V. x. 97, 16) deliverance is sought from the bonds of Yama, as well as those of Varuna (*munchantu mā śapathyād atho Varunyād uts | atho Yamasya padbīśat*, see also A.V. viii. 7, 28). In R.V. i. 38, 5, too, where it is said (*mā vo mṛigo na yavase jaritā bhūd ajoshyah | pathā Yamasya gād upa*) "Let not thy worshipper be disregarded like a wild animal in a pasture, or go along the road of Yama," Yama is equivalent to death. In the following verse (already quoted) of the A.V. vi. 28, 3, also, Yama is identified with Mṛityu (death): "Reverence be to Yama, death, who first reached the river, spying out the road for many, who is lord of these two-footed and four-footed creatures." (This verse coincides in part with R.V. x. 14, 1, quoted above.) Compare also A.V. v. 30, 12; vi. 63, 2.)

When the remains of the deceased have been placed upon the funeral pile, and the process of cremation has begun, Agni, the god of fire, is prayed not to scorch or consume the departed, not to tear asunder his skin or his limbs, but after the flames have done their work, to convey to the Fathers the mortal who has been presented to him as an offering. The eye of the departed is bidden to go to the sun; his breath to the wind; and his different members to the sky, the earth, the waters, or the plants, according to their several affinities. As for his unborn part (*ajo bhāgah*), Agni is supplicated to kindle it with his heat and flame, and, assuming his most auspicious form, to convey it to the world of the righteous (x. 16, 1-5; Vāj. Sanh. xviii. 51 f.).⁴⁵⁶ Before, however, this unborn part can complete its course from earth to the third heaven, it has to traverse a vast gulf of darkness.⁴⁵⁷ Leaving behind on earth all that is evil and imperfect, and

⁴⁵⁶ In the S'atap. Br. xi. 2, 1, 1, a man is said to be thrice born; first from his father and mother, the second time through sacrifice, and the third time when, after death and cremation, he once more emerges into life (*trir ha vai purusho jāyate | etan nu eva mātus cha adhi pitus cha agre jāyate | atha yañ yajnah upanamatisa yad yajate tad devītyāñ jāyate | atha yatra mṛityate yatra enam agnāv abhyādadhati ea yat tatah sambhavati tat trītyāñ jāyate*).

⁴⁵⁷ A.V. ix. 5, 1. *A naya etam a rabbasva sukrītām lokam api gachhatu prajānan | tīrvā tamāṁsi bahudhā mahānti ajo nākam ākramatām trītyam | 3. Pra pado vā nemgdhi duḥcharitaṁ yat chachāra śuddhaiḥ śaphair ā kramatām prajānan | tīrvā tamāṁsi bahudhā vipaçyann ajo nākam ākramatām trītyam | From the contents of*

proceeding by the paths which the fathers trod (R.V. x. 14, 7), the spirit, invested with a lustre like that of the gods, A.V. xi. 1, 37 (*yena devāḥ jyotiṣṭha dyām udāyan brahmaudanam paktvā sukritisya lokam | tena geshma sukritisya lokaṁ svar ārohanto abhi nākam uttamam*), soars to the realms of eternal light (ix. 113, 7,) in a car, or on wings (A.V. iv. 34, 4), on the undecaying pinions wherewith Agni slays the Rakshases (Vāj. Sanh. xviii. 52), wafted upwards by the Maruts, fanned by soft and gentle breezes, and refrigerated by showers (A.V. xviii. 2, 21 ff.); recovers there its ancient body in a complete (A.V. xviii. 2,

verse 2 (where the *aja* is said to be carried to Indra as his share), and from the mention of "hoofs" in verse 3, I am now led to think that these verses refer to a goat, and not to the unborn spirit (both being denoted by the word *aja*), although some of the expressions seem more properly applicable to the latter than to the former. In any case, however, the verses prove that any being proceeding from earth to heaven has to traverse a region of darkness before he can reach his destination. I translate as follows: "Convey him; carry him; let him, understanding, go to the world of the righteous. Crossing the gloom, in many directions immense, let the goat ascend to the third heaven. . . . 3. Wash his feet if he has committed wickedness: understanding, let him ascend with cleansed hoofs. Crossing the gloom, gazing in many directions, let the goat ascend the third heaven." Compare R.V. i. 50, 10 (= A.V. vii. 63, 7) quoted above in the Section on Sūrya, p. 160. In the Vāj. Sanh. xxvi. 18, also, the great Purusha, of sun-like brightness (*āditya-varga*), is said to dwell above the darkness (*tamasah parastāt*). See also Manu, iv. 242. The commentator, on this latter passage, however, as well as Roth, s.v. *tamas*, understands the phrase *dustaram tamas*, "darkness hard to cross," as referring to hell. Compare the phrases *adhamam tamas* and *andham tamas*, to be adduced further on. The word *aja* seems to have the sense of "the unborn" in different passages of the R.V., and in A.V. x. 7, 31 (see Boethlingk and Roth, s.v., 2, *aja*); but it may have the sense of "goat" throughout the whole of A.V. ix. 5, though B. and R. adduce verse 7 as one of the places where it means "unborn." That verse, however, may be rendered thus: "The goat is Agni; they call the goat light; they say that a goat is to be given by a living man to the priest. A goat, when given in this world by a believing man, disperses the gloom afar (*Ajo Agnir ajam u jyotir ūhur ajāñ jivatā brahmāye dēyām ūhuh | ajas tamānsi apa hanti dūram asmin loke śraddadhānena dattah*)."¹ In the same way it is said, in verse 10: *Ajas trināke tridive tripṛishthe nūkasya prishthe dadivāṁśām dadhāti | panchaudano brahmāne diyamānah |* "The *aja panchaudana*, given to a priest, places him who bestows it in the third heaven, in the third sky, on the third summit, on the top of the heaven," and in verse 21: "This *aja panchaudana* is an illimitable offering." In the A.V. xviii. 2, 48, there are said to be three heavens: "The watery (*udanvat*) heaven is the lowest, the *pīlumatī* is the intermediate heaven, and the third is the *pradyau*s, in which the Fathers dwell" (*udanvatī dyaur avānā pīlumatī madhyamā | trītyā ha pradyau iti yasyām pitareḥ ūsate*). This agrees with the mention of the third heaven in A.V. ix. 5, 1. Three skies (*tiro dyāvah*) are also mentioned in R.V. vii. 101, 4; and in R.V. vii. 104, 11, three earths (*tisrah*

24 ff.⁴⁵⁸ and glorified form,⁴⁵⁹ meets with the forefathers who are living in festivity with Yama, obtains from him, when recognized by him as one of his own (A.V. xviii. 2, 37), a delectable abode (R.V. x. 14, 8-10), and enters upon a more perfect life (R.V. x. 14, 8; x. 15, 14; x. 16, 2, 5), which is crowned with the fulfilment of all desires (ix. 113, 9, 11), is passed in the presence of the gods (x. 14, 14), and employed in the fulfilment of their pleasure (x. 16, 2).

(5) *Further quotations from the hymns on the subject of paradise and future punishment.*

In the following passages of the A.V. an expectation is expressed that the family relations will be maintained in the next world :—

xii. 3, 17: *Svargañ lokam abhi no nayasi sañ jāyayā saha putraih*

prithivīr adho astu visvāh). Professor Roth, *s.v. div.* refers to other passages, among which is R.V. v. 60, 6. *Yad uttame Maruto madhyame vā yad vā arave subhaqādo divi stha* | “Whether, fortunate Maruts, ye are in the highest, middle, or lowest, sky.” The A.V. iv. 20, 2, says there are three heavens and three earths (*tisro divas tisrah prithivīḥ*); and A.V. vi. 21, says there are three earths, of which our earth (*bhūmi*) is the highest (or best) (*imāñ yās tisrah prithivīs tāsām ha bhūmir uttāna*).

⁴⁵⁸ In A.V. ix. 5, 22-26, it is said that the man who bestows an *aja panchaudana*, illuminated by largesses (*dakshinā-jyotisham*: compare *hiranya-jyotisham*, A.V. x. 9, 6), shall not have his bones broken, or his marrow sucked out, but shall be introduced whole and entire (into heaven): verse 23 (*na tasyāsthīni bhindyt na majno nirdhayet | sarvam enānī samādāya idam idam pra vesayet*) | 26. *Svargañ lokam aśnute yo 'jam panchaudanām dakshinājyotishām dadāti*). These passages, in which the departed are said to recover their bodily organization in all its completeness, form a striking contrast to the representations in the Homeric poems regarding the unsubstantial nature of the ghosts of the departed. The passage of the Odyssey, xi. 488, is well known, in which Achilles tells Ulysses that he would rather be the slave of a poor man on earth than rule over all the departed. I find, however, the following remarks of Professor Weber (Ind. Stud. ii. 206.) on the words *yathā srāpe tathā pitri-loke*, “as in a dream so in the world of the Fathers,” Katha Upanishad, vi. 5. “This is evidently a popular conception, according to which the souls of the Fathers, like those in the Grecian Hades, experience no waking, but only a kind of dreamy life. I have as yet found this idea (which at a later period entirely disappears) only in the Sātpattha Brāhmaṇa, xii. 9, 2, 2, where the following explanation of Vaj. Sam., 20, 16: *yadi jāgrat yadi svapne enānī chakrima vayam* [if we have committed sins, sleeping or waking] is given; *manushyāḥ vai jīgaritam pitaraḥ suptam | manushya-kileśhāch cha enām pitrikileśhāch munchati* | [Men are what is awake; the Fathers what is asleep. He frees him from the sins of men, and those of the Fathers.]”

⁴⁵⁹ In regard to the celestial body, see Roth, in the Journal of the American Oriental Society, vol. iii., p. 343.

syāma | “Do thou conduct us to heaven; let us be with our wives⁴⁶⁰ and children.”

vi. 120, 3 : *Yatra suhādaḥ sukrito madanti vihāya rogaṁ tanvāḥ svāyāḥ | aślōnāḥ angair ahrutāḥ svarge tatra paśyema pitaraū cha putrān |* “In heaven, where our virtuous friends enjoy blessedness, having left behind the infirmities of their bodies, free from lameness or distortion of their limbs, may we behold our parents and our children.” (Compare A.V. iii. 28, 5 f.)

ix. 5, 27 : *Yā pūrvam patīm vittvā athānyaṁ vindate patim | panchaudanaān cha tāv ajañ dadāto na vi yoshtāḥ |* 28. *Samānaloko bhavati punarbhuvā 'paraḥ patīḥ | yo 'jam panchaudanām dakshinājyotishaṁ dadāti |* “When a woman has had one husband before, and gets another, if they present the aja panchaudana offering, they shall not be separated. 28. A second husband dwells in the same world with his re-wedded wife, if he offers the aja panchaudana, etc.”

xviii. 2, 23 : *Svān gachhatu te manaḥ adha pitṛīn upa drava |* “Let thy soul (*manas*) go to its own; and haster to the fathers.”

The enjoyments of this future state are said, in R.V. ix. 113, 7 ff., to be conferred by the god Soma, and are described as follows :

7. *Yatra jyotiḥ ajaśraṇ yasmin loke svar hitam | tasmin mām dheiḥ pavamāna amrite loke akshaye Indrāyendo parisrava |* 8. *Yatra rājā Vaivasvato yatrāvrodhanām divāḥ | yatrāmūr yahvatir āpas tatra mām amritaṁ kridhi |* 9. *Yatrānukāmaṁ charaṇām trināke tridive divāḥ | lokāḥ yatra jyotishmantas tatra mām amritaṁ kridhi |* 10. *Yatra kāmāḥ nikāmāḥ cha yatra bradhnasya vishṭapam | svadhā cha yatra triptis cha tatra mām amritaṁ kridhi |* 11. *Yatrānandāś cha modāś mudāḥ pramudāḥ āseate | kāmasya yatrāptāḥ kāmās tatra mām amritaṁ kridhi |*

7. “Place me, o purified (Soma), in that imperishable and unchanging world, where perpetual light and glory are found. 8. Make me immortal (in the realm) where king Vaivasvata (Yama) dwells, where the sanctuary of the sky exists, and those great waters (flow). 9. Make me immortal in the third heaven, in the third sky, where action is unrestrained,⁴⁶¹ and the regions are luminous. 10. Make me

⁴⁶⁰ In the later Indian writings the widow who burns herself on her husband's funeral pile is supposed to rejoin him in Svarga. See the texts cited by Colebrooke, Essays, i. 116 f.

⁴⁶¹ “In heaven he acts according to his pleasure” (*kāmachāro 'sya svarge loke bhavati*).—Taitt. Br. iii. 12, 2, 9.

immortal in the world where there are pleasures and enjoyments,—in the sphere of the sun,—where ambrosia and satisfaction are found. 11. Make me immortal in the world where there are joys, and delights, and pleasures, and gratifications ; where the objects of desire are attained."

The pleasures here referred to are most probably to be understood as of a sensual kind.⁴⁶² Such at least is the prospect held out in the following passage of the Atharva-veda, iv. 34, 2 :⁴⁶³

A.V. iv. 34, 2. *Anasthāḥ pūtāḥ pavanena śuddhāḥ śuchayaḥ śuchim
api yanti lokam | naishām śīśnam pradahati jātavedāḥ svarge loke bahu
strainam eshām | 3. Viṣṭārinam odanāṁ ye pachanti nainān avartih
sachate kadāchana | āste Yame upa yāti devān saṁ gandharvai madate
somyebhīḥ | 4. Viṣṭārinam odanāṁ ye pachanti nainān Yamāḥ pari
mushṇāti retaḥ | rathi ha bhūtvā ratayāne iyate pakhi ha bhūtvā 'ti
divaḥ sameti | "Boneless,⁴⁶⁴ pure, cleansed by the wind, shining, they*

⁴⁶² Roth is, however, of a different opinion. He says (Journ. Amer. Orient. Soc. iii. 343) : "The place where these glorified ones are to live is heaven. In order to show that not merely an outer court of the divine dwellings is set apart for them, the highest heaven, the midst or innermost part of heaven, is expressly spoken of as their seat. This is their place of rest; and its divine splendour is not disfigured by any specification of particular beauties or enjoyments, such as those with which other religions have been wont to adorn the mansions of the blest There they are happy: the language used to describe their condition is the same with which is denoted the most exalted felicity." He then quotes the verses of ix. 113, 7 ff. already adduced, and adds: "what . . . shall be the employment of the blest, in what sphere their activity shall expend itself; to this question ancient Hindu wisdom sought no answer. The words used in verso 11 of hymn ix. 113 to denote the gratifications of paradise, viz : *anandāḥ, modāḥ, pranudāḥ*, are employed in the Taittiriya Brāhmaṇa, ii. 4, 6, 5 f., to signify sexual enjoyment on earth (*prajāpatiḥ striyāṁ yaśo mushkayor adadhāt sapam | kāmasya triptim ānandaṁ tasyagne bhājayedha mā | modāḥ pranodāḥ ānando mushkayor nihitaḥ sapāḥ | ेरित्वा kāmasya triptyāni dakaśīgnānā pratigrahe*).

⁴⁶³ Compare S'atap. Br. x. 4, 4, 4. *Yad u ha vai evamvit tapas tapyate ā maitihū-
nāt sarvam ha aya tat svargam lokam abhisambhavati | "When a man, knowing
this, practises austere fervour, he retains in heaven all his functions, even to that of
sexual intercourse."*

⁴⁶⁴ Though the connection is merely verbal, I quote here a passage from the Taitt. Sanh. vi. p. 10, of India Office MS., No. 1702: *Brahmaśādino vadanti kasmat satyād
anasthikena prajāḥ pravīyante 'sthanvatir jāyante iti | yad hiranyam ghrīte 'vadīya
juhoti tasmād anasthikena prajāḥ pravīyante 'sthanvatir jāyante | "Those versed in
sacred science ask on what principle it is that creatures are generated by a boneless
substance, and yet are born with bones? It is because the sacrificer places gold in
the fire when he casts into it his oblation, that creatures propagated by a boneless
substance are born with bones."*

go to a shining region; Agni⁴⁶⁵ does not consume their generative organ; in the celestial sphere they have abundance of sexual gratification.⁴⁶⁶ 3. Want never comes upon those who cook the vishṭarin oblation. (Such a man) abides with Yama, goes to the gods, and lives in blessedness with the Gandharvas, the quaffers of soma. 4. Yama does not steal away the generative power of those who cook the vishṭarin oblation. (Such a man) becomes lord of a chariot on which he is borne along; becoming winged, he soars beyond the sky." In that region the faithful are also promised ponds filled with clarified butter, honey, wine, milk, and curds (verso 6).⁴⁶⁷

It is clear, in fact, that in the Vedic age the gods themselves were not regarded as possessing a purely spiritual nature, but as subject to the influence of various sensual appetites. We have formerly seen how constantly they are represented as delighting in the soma-juice, and in the exhilaration which it produced. Yama is described as carousing with the gods (R.V. x. 185, 1), the Ādityas as eating honey (A.V.

⁴⁶⁵ This, no doubt, alludes to the fire of the funeral pile.

⁴⁶⁶ Compare Mahābhārata, xii. 3657: *Varāpsarāḥ-sahasrāṇī śūram ayodhane hatam | tearamāṇā 'bhidhīranti "māna bhārta bhaved"* iti | "Thousands of hand-some Apsaras run up in haste to the hero who has been slain in battle (exclaiming) 'be my husband!'" And again, v. 3667: *Abhīrūyām īma tokūḥ bhāsvanto hanta paśyata | pūrṇāḥ gandharvakanyābhiḥ sarvakāma-dahu 'kshayāḥ* | "Behold, these shining worlds belong to the fearless, filled with maidens of the Gandharvas, and yielding all kinds of enjoyments!" In like manner, the Kaṭha Upanishad, i. 25, refers to the Apsaras: *Ye ye kāmāḥ durlabhaḥ martya-loke sarvān kāmāṁ chhundatāḥ prīrthayansva | īmāḥ rāmāḥ sarathāḥ satyāḥ na hi īdrisīḥ lambhanī-yāḥ manushyaaiḥ | ābhīr mat-prattābhīḥ parichūryana* | "Ask at thy will, says Yama to Nachiketas, all those pleasures which are difficult to be had in the world of mortals, those fair ones with their cars and instruments of music,— for such as they are not to be obtained by men; receive them from me, and allow thyself to be waited on by them." (The brief germ of this fine Upanishad, I may remark,— though the fact had been before noted by Professor Weber,—is to be found in the Taitt. Br. iii. 11, 8, 1-6). See also the Kaushitaki Upanishad, as translated by Weber, Ind. Stud. i. 398, and Cowell, Bibliotheca Ind. p. 147.

⁴⁶⁷ See the S'atap. Br. xiv. 7, 1, 32 ff. (=Bṛih. Ārany. Up. pp. 817 ff.), where it is said that the enjoyments of the Fathers are a hundred times greater than those of a man who lives in perfect prosperity, is the lord of others, and enjoys all human pleasures (*sa yo manushyāṇāṁ rūḍdhāḥ sampriddhō bhavati anyeshām adhipatiḥ sarvair mānushyakaiḥ kāmaiḥ sampannatataḥ sa manushyāṇāṁ paramāḥ ānandaḥ | . . Atha ye ītām manushyāṇāṁ ānandaḥ sa pitrīṇām ekāḥ ānandaḥ*). In the same way, the enjoyments of the Karmadevas, those beings who have attained the rank of gods by their merits, are a hundred times greater than those of the Fathers, and again the enjoyments of the gods by nature (*ājūnadevāḥ*) are a hundred times greater than those of the Karmadevas, etc.

xviii. 4, 3), and the Fathers as indulging in festivity or revelry (*sadhamādām madanti*) with Yama (R.V. x. 14, 10: compare A.V. xviii. 4, 10). Indra is said in R.V. iii. 53, 6 (see above, p. 81 f.) to have a handsome wife, and pleasure, in his house. In two verses of the A.V. xiv. 2, 31 f., the young bride is encouraged to ascend the nuptial couch, and become the mother of children, by the consideration that the gods had been the first to enter into the married state and indulge in carnal intercourse with their spouses (*a roha talpam sumanasyamānā iha prajāñ janaya patye asmai* | 32. *Derāḥ agre samapadyanta patniḥ samaspriṣanta tanas tanābhīḥ*). In A.V. iv. 37, 11 f., the Gandharvas, a class of gods, who are described as hairy, like dogs and monkeys, but as assuming a handsome appearance to seduce the affections of earthly females, are called upon to desist from this unbecoming practice, and not to interfere with mortals, as they had wives of their own, the Apsarases (*priyo dṛiṣe iva bhūtvā gandharvāḥ sachate striyam* | *tam ito nāśayāmasi brahmaṇā viryāvatā* | 12. *Jāyāḥ id vo apasarasāḥ gandharvāḥ patayo yūyam* | *apa dhāvata amartyāḥ martyān mā sachadhvam*). Compare verses 2–4 and 7 of the same hymn and A.V. xiv. 2, 35). If even the gods were imagined by the authors of these hymns to have such a decided element of carnality in their nature, it is scarcely to be supposed that these same poets, or their contemporaries, or immediate predecessors, should have risen to the conception of a purely spiritual heaven as the reward of a virtuous life upon earth.⁴⁰⁸

In one passage of the A.V. iii. 29, 3, immunity from taxation seems to

⁴⁰⁸ It may be objected that the texts which I have cited from the A.V. furnish no proof of the meaning of those in the Rig-veda, as the former collection is of later date than the latter. But (1) the hymns of the A.V. are probably not much posterior to those of the ninth and tenth books of the R.V., with which I have been dealing; and (2) the state of opinion reflected in the texts of the A.V. need not be supposed to have originated contemporaneously with its expression in these particular hymns, but was probably handed down from a previous period. We ought not to be too incredulous as to the early existence, in an elementary form, of ideas which appear at first sight to bear the character of a later age. Thus we find in the A.V. x. 8, 43, a reference to three qualities (*guṇas*) as enveloping the lotus with nine gates (*pondarikāñ navadevārañ tribhir guṇebhir ārītam*), and there is perhaps no reason to doubt that here the three *guṇas*, so well known in later cosmogonies, are referred to. *Rajas* and *tamas*, two of these qualities, are mentioned together, A.V. viii. 2, 1 (*rajas tano mā upagāḥ*). The “name” and “form” (*nāma* and *rūpa*) celebrated by the Vedantists, are also alluded to in A.V. x. 2, 12, and xi. 7, 1 (*uchchishṭe nāma rūpāñ oha*).

be held out as a boon to be anticipated in the next world. It is there said that the offerer of a black-footed sheep "ascends to the sky where no tribute is paid by the weak to the stronger" (*yo dadāti śitipādam aviñ lokena sammitam | sa nākam abhyārohati yatra śuklo [śulkah?] na kriyate abalena balyase*), and in verse 5 it is promised that a person of the same description shall "live for ever in the sun and moon" (*pradātā upa jīvati sūrya-māsaylor akshitam*).

The virtues for which men are admitted to the realms of the blessed are thus described in hymn 154 of the tenth book of the R.V. 1. *Somah ekebhyāḥ pavate ghrītam eke upāsato | yebhyo madhu pradhāvati tāñś chid evāpi gachhatāt |* 2. *Tapasā ye anādhṛishyās tapasā ye svar yayuḥ | tapo ye chakrire mahas tāñś chid—|* 3. *Ye yudhyante pradhaneshu sūrūso ye tanūtyajāḥ | ye vā sahasradakshināś tān—|* 4. *Ye chit pūrve ritasāpah ritāvānah ritāvridhāḥ | pitṛīn tapasvato Yama tān—|* 5. *Sahasranīthāḥ kavayo ye gopāyanti sūryam | rishīn tapasvato Yama tapojān api gachhatātāḥ |* "Soma is purified for some; others seek after clarified butter. Let him (the deceased) depart to those for whom the honied beverage flows. 2. Let him depart to those who, through rigorous abstraction (*tapas*), are invincible, who, through *tapas*, have gone to heaven; to those who have performed great *tapas*. 3. Let him depart to the combatants in battles, to the heroes who have there sacrificed their lives, or to those who have bestowed thousands of largesses. 4. Let him depart, Yama, to those austere ancient Fathers who have practised and promoted sacred rites. 5. Let him depart, Yama, to those austere rishis, born of rigorous abstraction, to those sages, skilled in a thousand sciences, who guard the sun."⁴⁶⁹ (Compare A.V. xix. 43, 1 ff.)

R.V. i. 125, 5, and x. 107, 2, which have been already quoted above, p. 285, also proclaim the rewards of liberality, a virtue which the Brāhmans, who are its object, have always been forward to extol. (Compare also verse 8 of the hymn last referred to.)

The Fathers who have attained to the heavenly state are described as being objects of adoration to their descendants. They are said to be of different classes, upper, intermediate, and lower, or those who inhabit the heaven (or sky), the air, and the earth (R.V. x. 15, 1; A.V. xviii. 2, 49), while in the verse preceding the one last quoted (A.V. xviii. 2,

⁴⁶⁹ These verses form part of the funeral liturgy of the Brahmans. See Müller, on the funeral rites of the Brahmans, p. xi.

48), we are told that there are three heavens, of which the Fathers occupy the third or highest. Their different races are mentioned by name, viz., Angirases, Vairūpas, Navagvās, Athbarvans, Bhrigus, Vasishṭhas, etc. (R.V. x. 14, 4-6; x. 15, 8). Though not all known to their worshippers, they are known to Agni (x. 15, 13). Their descendants offer them worship and oblations (x. 15, 2, 9), supplicate their good will (x. 14, 6), deprecate their wrath on account of any offences which may have been committed against them (x. 15, 6), entreat them to hear, intercede for, and protect their votaries (x. 15, 5), and to bestow upon them opulence, long life, and offspring, (x. 15, 7, 11; A.V. xviii. 3, 14: *Parāyata pitaraḥ ā oha yāta ayaṁ ro yajno madhunā samaktaḥ | datto asmabhyāṁ dravineha bhadraṁ raiyāṁ cha naḥ sarvavṛtaṁ dadhāta*; xviii. 4, 62: *Āyur asmabhyāṁ dadhataḥ prajāṁ cha rāyaś cha poshair abhi naḥ sachadhvam*). They are represented as thirsting for the libations prepared for them on earth (x. 15, 9); and they are invited to come with Yama, his father Vivasvat, and Agni, and feast with avidity, and to their hearts' content, on the sacrificial food (x. 14, 4, 5; x. 15, 9). They accordingly arrive in thousands, borne on the same car with Indra and the other gods, and range themselves in order on the sacrificial ground (x. 15, 10, 11).⁴⁷⁰ Wonderful powers are ascribed to them, as in Agni is prayed (A.V. xviii. 2, 28), to blow away the evil spirits who intrude into their hallowed society in the guise of friends. In R.V. x. 68, 11, it is said that "the Fathers have adorned the sky with stars, as a dark horse with golden ornaments, and have placed darkness in the night, and light in the day" (*abhi śyāvaṁ na kṛisanebhīr aśvaṁ nakshatrebhīḥ pitaro dyām apiṁśan*).

With these ideas compare those entertained by the Romans about the Manes (see Smith's Dictionary of Greek and Roman Biography and Mythology, s.v.), and the opinions of the unreformed Christian Churches about the powers and prerogatives of the saints.

The following texts refer indistinctly to some punishment (whether annihilation or some penal infliction) of the wicked :

R.V. iv. 5, 5: *Abhrātaro na yoshaṇo vyantāḥ patiripo na janayo durevāḥ | pāpāsaḥ santo anritāḥ asatyāḥ idam padam ajanata gabhiram |*

⁴⁷⁰ Compare, on the offerings to the Pitris, Colebrooke's Essay on the Religious Ceremonies of the Hindus. Mis. Essays, i. 180 ff.

"This deep abyss has been produced (for those who), being sinners, false, untrue, go about like women without brothers, like wicked females hostile to their husbands."

R.V. vii. 104, 3: *Indrāsomā dushkrīto varre antar̄ anārambhane tamasi pravidhyatam | yathā nātah punar ekaśchanoduyad ityādi |* 17. *Pra yā jīgīti khargaleva naktam upa druhā tanvāñ gūhamānā vavrāñ anantān ava sā padishṭha ityādi |* "Indra and Soma, dash those malicious (Rakshases) into the abyss, into bottomless darkness, so that not even one of them may get out," etc. 17. "May that injurious Rākshasī, who goes about at night like an owl, concealing herself, fall into the bottomless abysses."

But these last texts form part of a hymn which refers to evil spirits.

R.V. ix. 73, 8: *Vidvān sa viśvā bhuvanā 'bhi paśyati avajushṭān vidhyati karte avratān |* "Knowing, he (Soma) beholds all worlds; he hurls the hated and irreligious into the abyss" (*karte*).

In x. 152, 4, Indra is prayed to consign to the lower darkness the man who injures his worshipper (*yo asmān abhi dāsati adharañ gamayā tamāḥ*: compare A.V. i. 21, 2); and in A.V. viii. 2, 24, the nethermost darkness is mentioned (*na vai tatra mriyante no yanti adhamañ tamāḥ*), "They do not die there, nor go to the nethermost darkness." See also A.V. ix. 2, 4, 9, 10, and 17; x. 3, 9; xii. 3, 49; xiii. 1, 32, where similar phrases occur (associated in one place, x. 3, 9, with *asūrttam rajas*, the distant (?) atmosphere); and R.V. x. 103, 12, and A.V. xviii. 3, 3, where the expression *andham tamas*, "blind darkness," is found.⁴⁷¹ But it is not clear that in these passages the words denote a place of punishment. In A.V. v. 30, 11, it is said to a sick man: *udehi mṛityor gambhirāt krishṇāch chit tamasas pari |* "Rise up from deep death, even from the black darkness." In A.V. viii. 1, 10, *tamas* is used by itself, apparently for the state of the dead; and in A.V. viii. 2, 2, "the light of the living" (*jivatām jyotiḥ*) is mentioned. In the preceding verse, 1, *rajas* and *tamas* are joined: "do not depart to the atmosphere and darkness" (*rajas tamo mōpagāḥ mā pra meshṭhāḥ*). In A.V. xii. 4, 36, however, the adjective form of the ordinary word for hell (*nāraka loka*) occurs; and that region is threatened as the future abode of the man whose offence is there specified (*athāhur nārakañ lokañ nirundhānasya yāchitām*).

⁴⁷¹ Manu, viii. 94, connects *andham tamas* with hell, saying that a lying witness goes to hell in "blind darkness."

In the following passages of the Mahābhārata (xii. 6969 f.) hell and darkness (*tamas*) are identified : *Anṛitañ tamaso rūpañ tamasā nīyate hy adhāḥ | tamo-grastāḥ na paśyanti prakāśām tamasā vritāḥ |* 6970. *Svargāḥ prakāśāḥ ity āhur narakañ tamāḥ eva cha |* “Falschoid is the embodiment of darkness (*tamas*) : by darkness a man is carried downwards. Those who are seized by darkness, being enveloped in darkness, do not see the light. Heaven they say is light (*prakāśa*), and hell is darkness (*tamas*).”⁴⁷²

In one of the passages which have been quoted above (x. 16, 4) the “unborn part” of man is spoken of as being conveyed by Agni to “the world of the righteous.” It will be observed that the word here employed is different from *ātman*, the term which at a later period was invariably used to denote the immaterial soul ; and that this same word *ātman* occurs in the preceding verse in the sense of breath, as we must infer from the fact of its being bidden to mingle with the wind, the element to which it is akin. In some other passages of the Rig-veda we find the word *manas* employed for the soul, or the living principle which exists after death. Thus in x. 58, 1, it is said : *Yat te Yamañ Vaivasvatam mano jāgāma dūrakam | tat te āvarttayāmasi iha kshayāya jīvase |* “Thy soul, which has gone afar to Yama Vaivasvata, we bring back hither to dwell and to live.” In the verses which follow, the soul is said to be brought back from a great many other places, the heaven, the earth, the four quarters of the sky, the ocean, the waters, the planets, the sun, the dawn, the past, the future, etc. And again in x. 60, 10, we find the same word employed : *Yanād ahāñ Vaivasvatāt Subandhor manāḥ ābharam | jīvātave na mrityave atho arishṭatātaye |* “I have brought the soul of Subandhu that it may live and not die, but be secure.” Compare A.V. v. 3, 6, 13 ; vi. 53, 2 ; viii. 1, 3 ; viii. 2, 3 ; and Vaj. Sanh. iii. 53–56. *Ātman* is, however, used in some parts of the Rig-veda for the animating principle, as where the sun is called the soul of all things moving and stationary (i. 115, 1), or where Soma is called the soul of sacrifice (ix. 2, 10 ; ix. 6, 8), and of Indra (ix. 85, 3).

⁴⁷² Compare Vishṇu Purāṇa, ii. 6, 40 : “Heaven is that which delights the mind ; hell is that which gives it pain ; hence, vice is called hell ; virtue is called heaven” (*manāḥ-priti-karāḥ svargo narakas tād-viparyayaḥ | naraka-svarga-suñjye vai pūpa-puṇye devijottama*).

(6) *Quotations from later works regarding a future existence.*

I shall now adduce some passages from other Indian works of a later date, such as the Satapatha Brähmana, the epic poems, and the Purāṇas, to show how far the opinions which their authors entertained coincide with those representations of a future life which I have extracted from the Rig-, Yajur-, and Atharva-vedas.

In the 9th vol. of the Journal of the German Oriental Society (pp. 237 ff.) Professor Weber has communicated a legend from the Satapatha Brähmana, on penal retribution after death, to which he has prefixed some interesting remarks on the history of Indian opinion regarding the vanity of personal existence, and the desire to escape from the perpetual cycle of births to which that opinion conducts. He remarks that, owing to the fragmentary nature of the surviving documents of Indian literature, we are not yet in a position to trace with any distinctness the rise and growth of the doctrine of transmigration; though he considers it to admit of no doubt that the tenet in question was gradually developed in India itself, and not introduced from any foreign country. (See Professor Benfey's remarks on this subject in his Orient und Occident, vol. iii. pp. 169 f.) In the hymns of the Rig-veda, Prof. Weber goes on to observe, there is no trace discoverable of the metempsychosis, or of any disgust with personal existence. On the contrary, they manifest a cheerful enjoyment of life, and the most earnest desire for its prolongation in this world, as well as its continuation in the next. "So too," Professor Weber proceeds, "in the Brähmanas, immortality, or at least longevity, is promised to those who rightly understand and practise the rites of sacrifice, while those who are deficient in this respect depart before their natural term of life (*purā ha āyushah*)⁴⁷³ to the next world, where they are weighed in a balance (xi. 2, 7, 33)⁴⁷⁴ and receive good or evil according to

⁴⁷³ Compare R.V. x. 37, 6: *bhadraṁ jīvanto jarayām adīmahi*; S'atap. Br. xi. 8, 3, 6: *sarvam āyur eti ā ha eva jarāyai jīvati*; S'atap. Br. x. 4, 3, 1, where the expression *purā jarash* is found; as it is also in R.V. viii. 56, 20, and A.V. v. 30, 17; x. 2, 30; xi. 3, 56. *Purā ha āyusho mriyate* occurs in S'atap. Br. ii. 1, 4, 9: *na purā āyushah svakāmī preyāt* in x. 2, 6, 7; and *sarvam āyur eti* in x. 2, 6, 19. See also Taitt. Sanh. iii. 2, 1, 2. Compare Psalm lv. 24: "Bloody and deceitful men shall not live out half their days;" Psalm cii. 25, and Jeremiah xvii. 11.

⁴⁷⁴ The passage (xi. 2, 7, 33) to which Weber has referred runs as follows: *Atha ha eshā eva tulā yad dakshino vedyantah | sa yat sādhu karoti tad antarvedi atha*

their deeds. The more sacrifices any one has offered, the more ethereal is the body he obtains, or, as the Brâhmaṇa expresses it (x. 1, 5, 4),⁴⁷⁵ the more rarely does he need to eat. In other passages, again (iv. 6, 1, 1 : xi. 1, 8, 6; xii. 8, 3, 31),⁴⁷⁶ it is promised as the highest reward, that the pious man shall be born in the next world with his entire body (*sarvatanur eva sāṅgah*). Here the high estimation of

yad asādhu tad bahirvedi tasmād dakshinām vedyantam adhisprisya iva āśīta | tulāyām ha vai amushmin loke ṣāḍadhati | yatarad yāmyati tad aveshyati yadi sādhu vā asādhu vā iti | atha yaḥ evām veda asmin ha eva loke tulām ārohati | ati amushmin loke tulādhānam muchyate sādhukrityā ha eva aṣṭya yachhati na pñpakrityā | “For in the next world they place (his good and evil deeds) in a balance. Whichever of the two shall outweigh (the other), that he shall follow, whether it be good or evil. Now, whosoever knows this places himself in the balance in this world, and is freed from being weighed in the next world; it is by good deeds and not by bad that (his scale) outweighs.”

⁴⁷⁵ x. 1, 6, 4 : *Atha ato yajnaoviryanām eva | sāyam prātar ha vai amushmin loke agnihotra-hud aśnātī tāvātī ha tasmīn yajne ūrg ardhamāse ardhamāse daśapūrnā-māsa-yājī chaturshu chaturshu māsesu chāturmāṣyā-yājī shaṭsu shaṭsu paśubandha-yājī saīvatsare saīvatsare somayājī sāte sāte saīvatsaresu agnichit kāmām aśnātī kāmāna na | tad ha etad yāvat sātām saīvatsarūs tāvād amritam anantam aparyantam | sa yo ha etad evam veda evām ha eva aṣṭya etad amṛitam anantam aparyantam bhavati | tasya yad api ishikāyā iva upahāyāt tad eva aṣṭya amṛitam anantam aparyantam bhavati |* “Then as regards the powers of the sacrifices. In the next world the offerer of an Agnihotra eats morning and evening. So much nourishment resides in that sacrifice. The performer of the Darsapūrṇamāsa sacrifice eats every fortnight, the performer of the Chāturmāṣya every four months, the performer of the Paśubandha every six months, the offerer of the Soma every year, whilst the kindler of fire eats every hundred years, or abstains at his pleasure. This means, that during this period of a hundred years he enjoys an immortal, unending, and unlimited life. He who so knows this enjoys in the same way this immortal, unending, and unlimited existence. Whatever part of him is separated, even as if by a straw, becomes immortal, unending, and unlimited.”

⁴⁷⁶ iv. 6, 1, 1 : *Sa ha sarvatanur eva yajamāno 'mushmin loke sambhavati |* “This sacrificer is born with his whole body (*sarvatanuḥ*) in the next world.” xi. 1, 8, 6 : *Esha ha vai yajamānasya amushmin loke sambhavati yad yajnah | sa ha sarvatanur eva yajamāno amushmin loke sambhavati yaḥ evām vidvān niskṛityā yajata |* “This sacrifice becomes in the next world the soul of the sacrificer. The sacrificer who, knowing this, sacrifices with an expiation, is born with his whole body in the next world.” xii. 8, 3, 31 : *Pra iva vai esha lokāns cha devatās cha visatī yaḥ sautrāmanāyā 'bhishihyate | tad etad arāntarām ātmānam upahavayate tathā kriṣṇaḥ eva sarvatanuḥ sāṅgaḥ sambhavati |* “He who is consecrated by the Sautrāmani enters the worlds, and among the gods. He then . . . and is born entire, with his whole body and limbs.” In the A.V. xi. 3, 32, and 49, it is said : *Esha vai odanāḥ sarvāṅgaḥ sarvaparūḥ sarvatanuḥ | sarvāṅgaḥ eva sarvaparūḥ sarvatanuḥ sambhavati yaḥ evām veda |* “This *odana* (boiled rice) is complete in its limbs, joints, and body. He who knows this is born complete in limbs, joints, and body.”

individual existence culminates, and a purely personal immortality is involved. It is evidently in connection with this that the loss of a dead man's bones is regarded by his friends as disgraceful, as the severest punishment of arrogance (xi. 6, 3, 11; xiv. 6, 9, 28);”⁴⁷⁷ since, according to the custom prescribed by the Sūtras, the bones should be collected after cremation.

[The following passage from the same work (x. 4, 3, 9,) is not inconsistent with the above view. According to the story, the gods become immortal without parting with their bodies; and although men were not to enjoy immortality without “shuffling off their mortal coil,” a subsequent resumption of their bodies in a glorified state is not thereby excluded : 9. *Sa mrityur devān abravid “Atha eva sarve manusyah amṛitāḥ bhavishyanti alha ko mahyan bhāgō bhavishyati” iti | te ha uchur “na aloh’paraḥ kaśchana saha śarireṇa amṛito ’sad yadā eva tvam etam bhāgāṁ harāsai | atha vyāvṛitya śarireṇa amṛito ’sad vidyayā vā karmanā vā” iti | yad vai tad abruvan “vidyayā vā karmanā vā” iti | eshū ha eva sā vidyā yad Agnīr etad u ha eva tat karma yad Agnih | 10. Te ye evām etad vidur ye vā etat karma kurvate mṛitvā punah sambhavanti | te sambhavantāḥ eva amritatvam abhisambhavanti | atha ye evām na vidur ye vā etat karma na kurvate mṛitvā punah sambhavanti te etasya eva annam punah punar bharanti |*

“Death said to the gods (who had become immortal by performing certain rites), ‘in the very same way all men (also) shall become immortal; then what portion will remain for me?’ The gods replied,

⁴⁷⁷ xi. 6, 3, 11: *Sa ha uvācha “anatiprakuyum mā devatām atyaprakshīḥ purā-itiḥyai marishyasi na te asthīni chana grihāṇ pṛipasyanti” iti | sa ha tathāiva manāra | tasya ha apy anyad manyamānāḥ parimoshīḥ asthīṇ apajahruḥ | tasmād na upavādī syāt | “Do not scrutinize too far the deity which ought not to be too far scrutinized. Thou shalt die before such time; not even thy bones shall reach thy home. So he died; and robbers carried off his bones, taking them for something else. Wherefore let no man be contentious.” xiv. 6, 9, 28 (=Brīhad Āranyaka Upanishad, iii. 9, 26; p. 210 f. of Roer’s English translation): *Tām tvā aupaniṣadām puruṣham prīchāñī tām ched me na vivakṣyasi mūrdhā te vipatiṣhyati” iti | tām ha Śākalyo na menū | tasya ha mūrdhā vīpapāta | tasya ha apy anyad manyamānāḥ parimoshīḥ asthīṇ apajahruḥ | “I ask thee regarding this Puruṣa of the Upanishads. If thou shalt not explain him to me, thy head shall fall off. Śākalya did not understand this Puruṣa. So his head fell off; and robbers carried off his bones, taking them for something else.” (Compare 1 Kings xiii. 22, and Jeremiah viii. 1, 2). See also the story of Atyaśhas Āruni and Plaksha Deyyāmpati in Taitt. Br. iii. 10, 9, 3–6.**

'Henceforward no other being shall become immortal with his body, when thou shalt have seized that part (the body).'⁴⁷⁸ Now, every one who is to become immortal through knowledge, or by work, shall become immortal after parting with his body.' This which they said, 'by knowledge or by work,' means that knowledge which is Agni, that work which is Agni. 10. Those who so know this, or who perform this rite, are born again after death; and by being so born, they attain immortality. Whilst those who do not so know, or who do not perform this rite, are indeed born again after death, but become again and again his (death's) food." See the 4th vol. of this Work, pp. 48 ff., where this passage is given with its context.]

Professor Weber proceeds: "But whereas, in the oldest times, immortality in the abodes of the blessed, where milk and honey flow (xi. 5, 6, 4)⁴⁷⁹ is regarded as the reward of virtue or wisdom, whilst the sinner or the fool is, after a short life, doomed to the annihilation of his personal existence, the doctrine of the Brâhmaṇas is that after death all are born again in the next world, where they are recompensed according to their deeds, the good being rewarded, and the wicked punished (vi. 2, 2, 27; x. 6, 3, 1; xi. 7, 2, 23)." ⁴⁸⁰

⁴⁷⁸ It appears, however, from the Taitt. S. vi. (p. 67a of the Indian Office MS.), that men were also conceived of as getting to heaven without dying. *Brahmaśādīo vadanti* "kim tad yajne yajamānāḥ kurute yena jīvan suvargam lokam eti" iti | *jīva-graha* vā esha yad adâbhyo 'nabhishtutasya grihyūtī | *jīvantam* eva enam suvargam lokam gamayati | "Men versed in sacred science say 'What does the sacrificer perform in the sacrifice by which he ascends to heaven alive?' This adâbhya libation is an offering of the living [Soma, i.e. of the plant uncrushed, according to Böhtlingk and Roth, *s.v. jīvegraha*]; (the priest) offers this without pouring it out; and conveys the worshipper alive to heaven."

⁴⁷⁹ xi. 5, 6, 3 f. (See the 3rd vol. of this work, where this passage is cited in the original with its context). "Study of the Vedas is the Brahma-sacrifice. . . . The man who, knowing this, daily practises the study of the Vedas, conquers thrice as vast a region—and that, too, undecaying—as the region which he conquers who bestows this whole earth filled with wealth. Wherefore study of the Vedas is to be practised. 4. Verses of the Rik. are oblations of milk to the gods. He who, knowing this, daily studies the Rig-veda, does in fact satisfy the gods with oblations of milk; and they, when satisfied, satisfy him with prosperity, with breath, with generative power, with completeness in his being, with all excellent possessions. (Compare S'atap. Br. xi. 5, 7, 6, and A.V. iv. 34, 6, 7.)

⁴⁸⁰ vi. 2, 2, 27: *Tasmād īhūḥ kṛitān lokam purusho'bhi jīyate* | "Hence they say that a man is born into the world which he has made." x. 6, 3, 1: *Atha khalu kṛatumayo 'yam purushah* | *svāyavatkratur ayam asmān lokān prati evān-kratur ha amūm lokam pretyas abhisambhavati* | "Now truly this man is composed of

[The Satapatha Brâhmaṇa, however, also expresses the conception of a higher state than that of desire and gratification, in a passage (x. 5, 4, 15) where it is said: 15. *So 'syā esha sarvasya antam eva ātmā | sa esha sarvāśām apām madhye | sa esha sarvaiḥ kāmāḥ sampannaḥ | āpo vai sarve kāmāḥ | sa esha akāmāḥ sarvakāmo na hy etāṁ karyachana kāmaḥ |* 16. *Tad esha śloko bhavati “vidyayā tad ārohanti yatra kāmāḥ parāgatāḥ | na tatra dakṣināḥ yanti nāvidvāṁśas tapasvināḥ” iti | na ha eva taṁ lokāṁ dakṣinābhīr na tapasā ‘nevañvid aśnute | evañvidāṁ ha eva sa lokaḥ |*

“This soul is the end of all this. It abides in the midst of all the waters. It is supplied with all objects of desire. For the waters are all the objects of desire.⁴⁸¹ This (soul) is free from desire, and (yet) possesses all the objects of desire, for it desires nothing. 15. On this subject there is this verse: ‘By knowledge men ascend to that condition in which desires have passed away. Thither gifts do not reach, nor austere devotees who are destitute of knowledge.’⁴⁸² For a person who does not possess this knowledge does not attain that world by gifts or by rigorous abstraction. It pertains only to those who have such knowledge.”]⁴⁸³

sacrifice. So many sacrifices as he has performed when he departs from this world, with so many is he born in the other world after his death.”

⁴⁸¹ Compare Taitt. Br. iii. 12, 2, 6: *apsu vai sarve kāmāḥ śrītaḥ |* “In the waters all objects of desire are contained.”

⁴⁸² This verse is quoted in Sankara’s Commentary on the Brahma Sūtras, pp. 911 and 952, of the edit. in Bibl. Ind.

⁴⁸³ In another passage a curious contrast is drawn between two different kinds of sacrificers, the ātmayājīn and the devayājīn, Satap. Br. xi. 2, 6, 13: *ātmayājīśreyān | devayājī ity ātmayājī iti ha brūyat | sa ha vai ātmayājī yo veda “idam me anena angām sāṅskriyate idam me anena angām upadhiyate” iti | sa yathā ‘his twacho nirmuchyeta evam asmād martyāt śarīrāt pāpymano nirmuchyate sa piñmayo yajur-mayāt sāmamayāt āhūtimayah svargām lokam abhi sambhavati | atha he sa devayājī yo veda devān eva aham idām gaje devān samarpayāmi iti sa yathā śreyase pāpiyān baliūn hared vaśyo vā rājne baliūn hared evān sa sa ha na tāvantam lokam jayati yāvantam itarāḥ |* “He who sacrifices to himself is superior. A man should say, ‘There is a worshipper who sacrifices to the gods,’ and ‘another who sacrifices to himself.’ He who understands that by such and such [a rite] such and such a one of his members is rectified, and that by such and such another rite such and such another of his members is restored,—he is the person who sacrifices to himself; he is freed from this mortal body, from sin (or misery), as a serpent is freed from its worn-out skin, and acquiring the nature of the Rik, Yajush, and Sāman, and of Sacrifice, he attains to heaven. 2. On the other hand, he who understands that with such and such an oblation he worships the gods, and offers it up to them, is like an inferior

Professor Weber adds in a note : "According to a very ancient conception, the soul, after being breathed forth from the body, ascends to the abodes of the blessed on the wings of the air, of the wind (*Ἐρμέλας ψυχοπομπός*),⁴⁸⁴ having itself been changed into an aerial form. With this is connected the later idea of the resolution of the senses of the dying into fire, sun, moon, wind, and the regions of the sky"⁴⁸⁵ (x. 3, 3, 8; xiv. 6, 2, 18), and the still more modern and systematic notion of their being resolved into the five elements. In one place (i. 9, 3, 10)⁴⁸⁶ I find the idea that the rays of the sun are themselves the pious

who presents tribute to a superior, or as a Vaisya brings tribute to a king ; and he does not conquer for himself so great a world as the other does." Professor Aufrecht inclines to think that there is no such difference between the sense of *ātmayajī* here and in Manu, xii. 91, as is indicated in the Lexicon of Messrs. Böhtlingk and Roth, and that in the passage before us *ātman* must be taken in the Vedantic sense, and the compound explained to mean "he who sacrifices in himself, that is, in his own individuality, an integral part of the universal soul," quoting Kulluka on Manu, xii. 91, in proof of this sense. He also refers to S'atap. Br. x. 3, 2, 13 (*kiṁ chandaḥ kā devatā ūnātirikṣānī iti | nyūnāksharā chandaḥ āpo devatā ūnātirikṣānī | sā eshā ātmavidyā eva | etanmaya ha etāḥ devatāḥ etam ātmānam abhisambhavati*), which I translate : "What the metre, what deity are the things which are defective or superfluous ? The *nyūnāksharā* (metre with deficient syllables) is the metre ; the waters are the deity representing the things which are defective or superfluous. This is the knowledge of soul. He who is composed of this attains to these deities, to this soul." Here the knowledge of soul in the Vedantic sense may be referred to. But in the previous passage the *ātmayajī* is represented, not as attaining to soul, but to heaven, a destination which he who has a knowledge of soul in the Vedantic sense no longer desires.

⁴⁸⁴ Compare A.V. xviii. 2, 21 f., quoted above.

⁴⁸⁵ x. 3, 3, 8: *Sa yadā evāñvid asmāl lokāt praiti vāchā eva Agnim apyeti chakshushā Ādityam manas Chandrañ śrotrena Diśāt prāṇena Vāyum | sa etānnayayā eva bhūtvā etāśām devatānām yām yām kāmayate sā bhūtvā ilayati |* "Whoever departs from this world knowing this goes with his voice to fire (Agni), with his eye to the sun (Āditya ; compare R.V. x. 16, 3, quoted above), with his mind (manas) to the moon, with his ear to the regions, with his breath (prāṇa) to the wind (Vāyu ; compare R.V. x. 16, 3). Having attained the nature of these, and become any one of these deities that he desires, he rests." xiv. 6, 2, 13 (= Brīh. Arany. Up. p. 542 f.): *Yatra asya purushasya mṛitasya agniḥ vāg apyeti vātam prāṇas chakshur ādityam manas chandrañ diśāt śrotrom prithivīm śarīram ākāśam ātmā oshadhir lomāni vanaspatin keśāḥ apu lohitām cha retasām cha nidihiyate kva agām tado purusho bhavatī |* "When the voice of the departed soul goes to fire, his breath to the wind, his eye to the sun, his mind to the moon, his hearing to the regions, his body to the earth, his soul to the ether, the hairs of his body to the plants, the hairs of his head to the trees, his blood and his seminal fluid to the waters,—where then is this spirit ?"

⁴⁸⁶ i. 9, 3, 10: *Yāḥ esha tapati tasya ye rāśmayas te sukṛitāḥ | atha yat param bhrātṛḥ Prajāpatir vā svargo vā lokāḥ |* "The rays of him who shines (the sun) are the pious. The light which is above is Prajāpati, or the heavenly world."

(*sukritas*); and in another (vi. 5, 4, 8)⁴⁸⁷ the conception that the stars are the lights of the righteous who go to heaven. With this the similar statement in the Indralokāgamana may be compared."

The following are some other passages of the Brāhmaṇas (not cited by Professor Weber) regarding future rewards. In the Satap. Br. xi. 6, 2, 2, 3, it is said : "He who sacrifices thus obtains perpetual prosperity and renown, and conquers for himself an union⁴⁸⁸ with these two gods (*Āditya* and *Agni*), and an abode in the same sphere." (See the original passages with the context in the 1st vol. of this Work, pp. 426 ff.) In the same work (ii. 6, 4, 8) it is said that those who offer particular sacrifices become Agni, Varuṇa, or Indra, and attain to union, and to the same spheres, with those gods respectively (*sa yad vaiśadevena yajate Agnir eva tarhi bhavaty Agner eva sāyujyaṁ salokatāṁ jayati | atha yad Varunapraghāsair yajato Varunaḥ eva tarhi bhavati ityādi*). And in the same way the Taittiriya Brāhmaṇa, iii. 10, 11, 6 f., states that the possessors of particular kinds of knowledge attain to union with Āditya (the Sun), and to union, and to the same spheres, with Agni, with Vāyu, with Indra, with Brihaspati, with Prajāpati, and with Brahmā. In the same work, iii. 10, 9, 11, mention is made of a certain sage who, through his knowledge, became a golden swan, went to heaven, and attained to union with the sun (*Ahino ha Āścatthyah sāvitram vidāñchakāra | 11. Sa ha haṁso hiraṇmayaḥ bhūtvā svargaṁ lokam iyāya ādityasya sāyujyam*). The Satap.

⁴⁸⁷ vi. 5, 4, 8 : *Ye hi janāḥ punyakṛitaḥ svargaṁ lokāṁ yanti teshāṁ etāni jyotiṁshī |* "These (the stars) are the lights of the practisers of holy acts who go to heaven." The passage of the Indralokāgamana (Mbh. iii. 1745 ff.), referred to by Professor Weber, is as follows : *Na tatra sūryāḥ somo vā dyotate nacha pāvakaḥ | 1746. Sāyaṇe prabhayā tatra dyotante punyatābhayā | tārārūpāṇī yāñīha drīṣṭante dyutimantū vai | 1747. Dīpavād vijprakṛishṭavāt tanūni sunahānty api | tāni tatra prabhāsvanti rūpavanti cha Pāṇḍuvaḥ | 1748. Dadarśa sveshu dhisnyeshu dṛṣṭeavanti svayā 'rchiśhe | tatra rājarshayāḥ siddhāḥ virāścha nihatalāḥ yudhi | 1751. Eto sukṛitinaḥ, pārtha sveshu dhisnyeshv avasthitāḥ | 1752. Yān drīṣṭhvān asi vibho tārārūpāṇī bhūtale |* "The sun shines not there (in Indra's heaven), nor the moon, nor fire. There the righteous shine by their own light, acquired by their own virtue. Arjuna beheld there, shining in their own spheres, luminous and beautiful, those bright forms of the stars which, when seen from the earth, appear from distance to be as small as lamps, although they are very vast." "These," as Arjuna's conductor explained to him, "were the righteous occupying their own spheres, whom, when on earth, he had seen in the sky in the form of stars."

⁴⁸⁸ The word *sāyujya*, "close union," here used, seems to prepare the way for *laṅka* and *mukti*, "dissolution," or "absorption," into the supreme spirit.

Br. xi. 4, 4, 1, also speaks of union with Brahmā : *Shaṭ vai Brahmano dvāraḥ Agnir Vāyur Āpaś Chandramāḥ Vidyud Ādityaḥ* | 21. *Sa yāḥ upadagdhena havishā yajate Agnīnd sa ha Brahmano dvārena pratipadyate | so 'gninā Brahmano dvārena pratipadya Brahmanāḥ sāyujyām salokatām jayati |* “There are six doors to Brahma, viz., Agni, Vāyu, the Waters, the Moon, Lightning, the Sun. 2. He who sacrifices with a burnt offering, arrives by Agni, as the door to Brahmā; and having so arrived, he attains to a union with Brahmā, and abides in the same sphere with him.” In A.V. xix. 7, 1, 1, a Brahmaloka is mentioned. [For the Puranic idea of the world of Brahma, see Wilson’s Vishnu Purana, 4to. ed., p. 48, note 3, and p. 213, note 3 (or, for the first of these passages, Professor Hall’s 8vo. ed., vol. i. p. 98), and for the second, vol. ii. p. 228, of the same edition.]

In the Satap. Br. xi. 5, 6, 9, it is declared that a man who reads the Vedas in a particular manner is “freed from dying again, and attains to a sameness of nature with Brahmā (*Brahmanāḥ sātmatām*). Even if he cannot read with much power, let him read one sentence relating to the gods.” (See the original passage with the context in the 3rd vol. of this Work, pp. 18 ff.)

The following curious passage is from the Aitareya Brāhmaṇa, iii. 44 : *Sa vai esha na kadāchana astam eti na udeti | tam yad astam eti iti manyante ahnaḥ eva tad antam itvā atha ātmānam viparyasyate rātrīm eva avastāt kurute ahaḥ parastāt | atha yad enam prātar udeti iti manyante rātrer eva tad antam itvā atha ātmānam viparyasyate ahar eva avastāt kurute rātrīm parastāt | sa vai esha na kadāchana nimrochati | na ha vai kadāchana nimrochati etasya ha sāyujyām sarūpatām salokatām aśnus yāḥ evāṁ veda yāḥ evāṁ veda |*

“The Sun neither ever sets or rises. When people think he sets he (only) turns himself round, after reaching the end of the day, and makes night below and day above. Then when people think he rises in the morning he (only) turns himself round after reaching the end of the night, and makes day below and night above. In truth, he never sets. The man who knows this, that the sun never sets, enjoys union and sameness of nature with him, and abides in the same sphere.”⁴⁹⁹

⁴⁹⁹ See Prof. Haug’s Aitareya Brāhmaṇa, ii. p. 242. I differ from that scholar in translating *parastāt*, “above,” and *net* “on the other side.” Compare Ind. Stud. ix. p. 278. See also Vishnu Purāṇa, ii. 8; p. 241 of Dr. Hall’s edition of Wilson’s Translation, vol. ii.

In another passage (ii. 17) the same work declares how far heaven is from earth: *Sahasram anūchyām svargakāmasya | sahasrāśvins vā itah svargo lokaḥ* | “He who desires heaven should repeat a thousand (verses). For the heavenly world is distant from hence a thousand days' journey on horseback.”

In the Satap. Br. vi. 6, 2, 4, it is said that the door of heaven (*svarga-loka*) is situated in the north-eastern regions (*yad u era udāñ prāñ tishṭhan | etasyām ha dīśi svargasya lokasya dvāram*), while that by which the heaven of the Fathers is entered, lies to the south-east (*prāchām cha dakshinām cha | etasyām ha dīśi pitrilokasya dvāram*, ibid. xiii. 8, 1, 5).⁴⁹⁰

In the legend on future retribution, quoted by Weber, as above stated, from the same Brāhmaṇa (xi. 6, 1, 1 ff.) it is related that Bhṛigu, the son of Varuṇa, visited, by his father's command, the four points of the compass, where he saw men being cut into pieces and eaten by other men, who, when questioned by Bhṛigu, declared that they were revenging on their victims the treatment which they had received at their hands in the other world (on earth). These victims are allegorically explained in the Brāhmaṇa as representing the trees, animals, plants, and waters employed in sacrifice. But Professor Weber is of opinion that the story is an old popular legend regarding the penal retribution executed by the former sufferers themselves on those who had oppressed them while on earth, and that the narrative had been appropriated by the priests and introduced into the Brāhmaṇa to relieve the monotony of its tedious disquisitions, and explained in the manner I have stated.

I return to Professor Weber's discussion of the doctrine of the Brāhmaṇas regarding a future state.

“The Brāhmaṇas, however,” he continues, “are not explicit in regard to the duration of these rewards and punishments; and it is here that we have to seek the origin of the doctrine of transmigration. To men of the mild disposition and reflective spirit of the Indians, it would not appear that reward and punishment could be eternal. They would conceive that it must be possible by atonement and purification to become absolved from the punishment of the sins committed in this

⁴⁹⁰ See Weber, in the Journal of the German Oriental Society, ix. 243, 308.

short life. And in the same way they could not imagine that the reward of virtues practised during the same brief period could continue for ever. The dogma of transmigration answered plainly to both of these suppositions, though in another respect it could scarcely do so; for where was either a beginning or an end to be sought? The spirit of inquiry sought to escape from this dilemma by systematic refinements (*sonderung*), but only became more hopelessly entangled; and at length it was only extricated by cutting the knot, by succumbing to the influence of the aspiration after complete redemption from the bondage of the world, and of individual existence; so that that destiny, which was in earlier times regarded as the greatest punishment, was now recognized as the highest reward. This mode of cutting the knot is the work of Buddha and Buddhism; and the best proof that the fundamental substance of the Brāhmaṇas is pre-Buddhistic is (apart from all other evidence) to be found in this, that they do not recognize the existence of the dilemma in question, that they know nothing of the contempt of life to which we have alluded, but rather express with directness and naïveté a fresh and genuine love of existence, and a yearning after immortality. It is only some passages of the Brīhadāraṇyaka and of the Chhāndogya Upanishad, which form an exception to this assertion; and on that account they must be held evidently to belong to the period immediately preceding Buddha's appearance, or even to that which followed it."

It does not quite agree with the conclusion here announced that the passage I have quoted above from the Satapatha Brāhmaṇa, xi. 5, 6, 9, appears to speak of union with Brahma;—unless Brahmā, and not Brahma, is meant, and unless the word *sātmata* is to be understood in some other sense than the later one of absorption into his essence.

Though Indra, Varuna, and other gods are represented in the Mahābhārata and Purāṇas as leading a sensual and immoral life,⁴⁹¹ and though the Apsarases, or celestial nymphs, are expressly declared to be courtesans,⁴⁹² form the subject of most voluptuous descriptions,⁴⁹³ and are

⁴⁹¹ See the 4th vol. of this Work, p. 41.

⁴⁹² Ibid. p. 394; and Rāmāyaṇa, i. 46, 35 (ed. Schlegel), and i. 46, 2 (Gorresio).

⁴⁹³ See Mahābhārata, iii. 1821 ff.; Rāmāyaṇa, Uttara Kāṇḍa, xxvi. 16 ff. (Bombay ed.).

represented as being sent by the gods from time to time to seduce austere sages into unchastity, and are promised, as we have already seen, as the companions of warriors in a future life,—yet the pictures drawn of paradise in those works are not always of such a gross character. In the account of the highest stage of heavenly blessedness contained in the Mahābhārata, iii. 15441 ff., there is no promise of any sensual gratification held out. It appears (vv. 15407–15487) that a sage named Mudgala had lived a life of poverty, piety, and self-restraint, offering hospitality to thousands of Brahmans, according to his humble means, with the grain which he gleaned like a pigeon (*kāpotīn vṛittim āsthitaḥ*), and which (like the widow of Zarephath's oil) never underwent diminution, or rather increased again when it was required (verse 15413: *brihidronasya tad hy arya dadato 'nnam mahātmanah | śishṭam mātsaryahinasya vardhaty atithidarśanāt*). At length another holy man, called Durvāsas, famous in Indian tradition for his irascible temper, came to prove Mudgala's powers of endurance; and six times devoured all the food which the hospitable saint possessed. Finding that the temper of his host was altogether unaffected by these trials, Durvāsas expressed the highest admiration of his virtue, and declared that he would go bodily to heaven. As he spoke these words a messenger of the gods arrived in a celestial car, and called upon Mudgala to ascend to a state of complete perfection. The sage, however, desired first to learn the advantages and drawbacks of the heavenly state, and the messenger proceeded to tell him (vv. 15441 ff.) first what kind of people go there, viz., those who have performed austerities or celebrated great sacrifices, the truthful, the orthodox, the righteous, the self-restrained, the meek, the liberal, the brave, etc. These celestial abodes were, he said, shining, glorious, and filled with all delights. There is seen the vast golden mountain Meru, and the holy garden Nandana, etc., where the righteous disport. There hunger, thirst, weariness, cold, heat, fear, are unknown; there is nothing disgusting or disagreeable; the scents are delightful; the sounds are pleasant to the ear and mind; there is no sorrow, nor lamentation, nor decay, nor labour, nor envy, nor jealousy, nor delusion. There the blessed are clothed with glorious bodies, which are produced by their works, and not generated by any father or mother. Their garlands are fragrant and unfading; they ride in aerial cars. Beyond these regions there are, however, others of a

higher character—those to which the rishis, who have been purified by their works, proceed. Still further on are those where the Ribhus, who are gods even to the gods, dwell, and where there is no annoyance occasioned by women (*stri-kritas tāpah*),⁴⁹¹ or by envy arising from the sight of worldly grandeur. The blessed there do not subsist on oblations, nor do they feed upon ambrosia ; they have celestial and not coarse material bodies. These eternal gods of gods do not desire pleasure ; they do not change with the revolutions of Kalpas (great mundane ages). How can they then be subject either to decay or death ? They experience neither joy, nor pleasure, nor delight, neither happiness nor suffering, neither love nor hatred. That highest state, so difficult to attain, and which is beyond the reach of those who seek after pleasure (*agamyā kāma-gocharaiḥ*), is desired even by the gods. This celestial felicity, the messenger says, is now within Mudgala's reach,—the fruit of his good deeds. The speaker next, according to his promise, explains the drawbacks of the heavenly state. As the fruit of works done on earth is enjoyed in heaven, whilst no other new works are performed there from which new rewards could spring, this enjoyment is cut off from its root, and must therefore come to an end (verse 15468 : *kṛitasya karmanas tatra bhujyate yat phalaṁ divi | na chānyat kriyate karma mūla-chhedena bhujyate*). For this world is the place for works, while the other is the place for reward (verse 15475 : *karmabhūmir iyam brahmaṇ phalabhūmir asau matā*). This loss of gratifications to which the heart has become devoted, and the dissatisfaction and pain which arise in the minds of those who have sunk to a lower estate, from beholding the more brilliant prosperity of others, is intolerable. To this must be added the consciousness and the bewilderment of those who so descend, and the fear of falling which they experience when their garlands begin to fade. Such are the defects which attach to all existence till it is absorbed in Brahma. But the state of those who have fallen from heaven is not altogether without compensation. As a result of their previous good deeds they are born in a condition of happiness ; though, if they are not vigilant, they sink still lower. Having given this explanation, the messenger of the gods invites Mudgala to accompany him to paradise. The saint, however, after consideration, replies that

⁴⁹¹ Compare Plato, Republic, i. 4.

he can have nothing to do with a state of happiness which is vitiated by so great defects, and the termination of which is followed by so great misery. He has therefore no desire for heaven ; and will seek only that eternal abode where there is no sorrow, nor distress, nor change. He then asks the celestial messenger what other sphere there is which is free from all defects. The messenger replies, that above the abode of Brahmā is the pure eternal light, the highest sphere of Vishṇu, who is regarded as the supreme Brahma. Thither none can proceed who are devoted to objects of sense, or who are the slaves of dishonesty, avarice, anger, delusion, or malice ; but only the unselfish, the humble, those who are indifferent to pain and pleasure, those whose senses are under restraint, and those who practise contemplation and fix their minds on the deity. The sage then dismissed the messenger of the gods, began to practise ascetic virtues, becoming indifferent to praise and blame, regarding clods, stones, and gold as alike. Pure knowledge led to fixed contemplation ; and that again imparted strength and complete comprehension, whereby he attained supreme eternal perfection, in the nature of quietude [*nirvāna*] (*jñānayogena śuddhenā dhyānānityo babbhvā ha | dhyānayogād balaṁ labdhvā prāpya buddhim anuttamām | jagāma śāśvatīm siddhim parām nirvāna-lakṣhaṇām*).⁴⁹⁵

The difference between the results of meritorious works and of knowledge, so familiar to the religious philosophy of the Hindus, is clearly set forth in the following verses of the Mahābhārata, xii. 8810 ff.:

Karmanā badhyate jantur vidyayā tu pramuchyate | tasmāt karma na kuranti yatayah pāradarśināḥ | 8811. Karmanā jāyate pretya mārtimān shodasātmakaḥ | vidyayā jāyate nityam avyaktān hy avyayātmakam | 8812. Karma tv eke praśānsanti svapabuddhi-ratāḥ narāḥ | tena te deha-jālāni ramayantāḥ upasate | 8813. Ye sma buddhim parām prāptāḥ dharm-naipuṇa-darśināḥ | na te karma praśānsanti kūpaṁ nadyām pibann iva | 8814. Karmanāḥ phalam āpnoti sukhadukkhe bhavābhavau | vidyayā tad avāpnoti yatra gatvā na śochati | 8815. Yatra gatvā na mriyate yatra gatvā na jāyate | na punar jāyate yatra gatvā na varitata | 8816. Yatra tad Brahma paramam avyaktam acha-laṁ dhruvam | aryākrītam anāyāsam amṛitaṁ chāviyogi cha |

⁴⁹⁵ See the other passages quoted, *s.v.*, by Bühtlingk and Roth, from Brāhmaṇical writings where this word is used. Its employment by Buddhists to express the highest destiny of mundane creatures is well known.

“By works a creature is bound ; by knowledge he is liberated ; wherefore devotees gifted with perfect insight perform no works. Through works a creature is born again after death, with a body (of one or other) of sixteen descriptions ; by knowledge he becomes the Eternal, Imperceptible, and Undecaying. Some men of little understanding eulogise works, and so embrace with delight the entanglements of corporeal existence. But those who have reached the highest intelligence, and a perfect comprehension of righteousness, do not commend works, as a person drinking from a river thinks little of a well. The results which a man obtains from works are pleasure and pain, prosperity and adversity ; by knowledge he gains that condition in which his griefs are at an end, in which he dies not, in which his birth is not repeated, from which he does not return ; in which that supreme Brahma exists imperceptible, unchanging, etc., etc.”

(7) *Yama, and a future life,—a metrical sketch.*

To great king Yama homage pay,
 Who was the first of men that died,
 That crossed the mighty gulf, and spied
 For mortals out the heavenward way.

No power can ever close the road
 Which he to us laid open then,
 By which in long procession men
 Ascend to his sublime abode.

By it our fathers all have passed ;
 And that same path we too shall trace,
 And every new succeeding race
 Of mortal men, while time shall last.

The god assembles round his throne
 A growing throng, the good and wise—
 All those whom, scanned with searching eyes,
 He recognizes as his own.

Departed mortal,^{**} speed from earth
 By those old ways thy sircs have trod ;
 Ascend, behold the expectant god
 Who calls thee to a higher birth.

First must each several element
 That joined to form thy living frame
 Flit to the region whence it came,
 And with its parent source be blent.

Thine eye shall seek the solar orb,
 Thy life-breath to the wind shall fly,
 Thy part ethereal to the sky ;
 Thine earthly part shall earth absorb.

Thine unborn part shall Agni bright
 With his benignest rays illume,
 And guide it through the trackless gloom
 To yonder sphere of life and light.

On his resplendent pinions rise,
 Or soar upon a car aloft,
 By Wind-gods fanned with breezes soft,
 Until thou enterest paradise.

And calmly pass, without alarm,
 The four-eyed hounds that guard the road
 Which leads to Yama's bright abode :
 Their master's friends they dare not harm.

All imperfections leave behind :
 Assume thine ancient frame once more,—
 Each limb, and sense, thou hadst before,—
 From every earthly taint refined,

^{**} The dead are thus addressed at funeral ceremonials.

And now with heavenly glory bright,
 With life intenser, nobler, blest,
 With large capacity to taste
 A fuller measure of delight.

Thou there once more each well-known face
 Shalt see of those thou lovedst here :
 Thy parents, wife, and children dear,
 With rapture shalt thou soon embrace.

The Fathers, too, shalt thou behold,
 The heroes who in battle died,
 The saints and sages, glorified,
 The pious, bounteous, kings of old.

The gods whom here in humble wise
 Thou worshippedst with doubt and awe,
 Shall there the impervious veil withdraw
 Which hid their glory from thine eyes.

The good which thou on earth hast wrought,
 Each sacrifice, each pious deed,
 Shall there receive its ample meed ;
 No worthy act shall be forgot.

In those fair realms of cloudless day,
 Where Yama every joy supplies,
 And every longing satisfies,
 Thy bliss shall never know decay.

(8) *Nachiketas, an ancient theosophic story, metrically rendered from the Taittiriya Brähmana, and the Kātha Upanishad.*

As an illustration of the preceding remarks of Professor Weber (in pp. 314 ff.), on the subject of transmigration, and generally of the later doctrine of the Upanishads on the nature and destiny of the soul, I introduce here a free metrical translation of the story of Nachiketas, as told briefly in the Taittiriya Brähmana, iii. 11, 8, 1 ff., and in a

greatly developed form in the Katha Upanishad. An English translation of this Upanishad, by Dr. Roer, will be found in the Bibliotheca Indica, vol. xv. published in 1853, pp. 99 ff., and a German version in Windischmann's work, entitled "die Philosophie im Fortgang der Weltgeschichte," pp. 1706 ff.:

Desiring heaven, a sage of old
With sacrifice the gods adored ;
Devoting to the priests his hoard
Of slowly-gathered goods and gold.

His son, young Nachikétas, stood,
And saw the gifts his father brought
To give the priests : "My sire," he thought,
"His vow has not made fully good."

"Thou hast not all, my father, given
Thou hadst to give," he calmly said ;
"One offering more must yet be made,
If thou wouldest hope to merit heaven."

"To whom shall I be given, my sire ?"
His father deemed the question vain ;
Once more he asked, and yet again.
"To Death," his father cried in ire.

He rose to go to Death's abode ;
A Voice addressed him from the air,
"Go, seek Death's house, and enter there
What time its lord shall be abroad :

"Three nights within his mansion stay,
But taste not, though a guest, his food ;
And when, in hospitable mood
He comes and asks thee, thou shalt say :—

“‘I in thy house three nights have past.’

When next he asks, ‘What didst thou eat?’

Say, ‘First thy children were my meat,

Thy cattle next, thy merits last.’”⁴⁹⁷

The youth that heavenly Voice obeyed,
And dwelt three nights in Death’s abode ;
When questioned by his host, the god,
He answered as the Voice had said.

Disturbed that thus his youthful guest
Had not been fitly entertaincd,
The god, to make amends constrained,
The stranger humbly thus addressed :—

“I bow before thee, reverend child ;
I pray thee, crave a boon of me.”
“My father let me, living, see,”
The boy replied, “and reconciled.”

To whom the god—“I grant thy prayer;
But ask a second boon,” replied.
“May my good works,” the stripling cried,
Of bliss an endless harvest bear.”

This, too, according, Death desired
He yet one boon would choose, the last.
“When men away from earth have past,
Then live they still ?” the youth inquired.

“To solve this question, dark and grave,
Was even for gods too hard a task :
This boon, I pray thee, cease to ask,
My son,” said Death, “another crave.”

⁴⁹⁷ By these words, according to the Indian commentator, it is intimated that the host who leaves his guest without food for one night, loses his children; that by a similar neglect on the second night, he loses his cattle; and that, finally, he forfeits the reward of his merits in a future life, if the guest is allowed to fast during the third night.

Youth Nachiketas, undeterred,
 Rejoined, "The boon I choose, bestow;
 Who can like thee the answer know?
 No boon with this may be compared."

Death said, "Ask all thine heart's desire;
 Sons long-lived, cattle, gold, demand,
 Elect a wide domain of land,
 And length of days from me requiro;

"Or seek what earth cannot supply—
 The love of witching heavenly brides,
 And all celestial joys besides;
 But into death forbear to pry."

The youth rejoined, "The force of man
 Is frail, and all excess of joys
 His feeble organs soon destroys;
 Our longest life is but a span.

"Wealth cannot satisfy; all zest
 Of pleasure flies before thy face;
 Our life depends upon thy grace:
 Once more, of boons I crave the best;

"For who, with deathless youth though crowned,
 And godlike force, if wise, would deign
 To spend an endless life in vain
 In carnal joy's disturbing round?"

When thus the stripling had withheld,
 Though proffered by a god, the lure
 Of sensual bliss, and craved the pure
 Delight of transcendental good;

Then Death, who knew the unborn soul
 And being's essence, taught the youth
 The science of the highest truth,
 Through which is reached the final goal:

“Two things for men’s regard contend—
The good, the pleasant; he who woos
The good is blest; while they who choose
The pleasant miss the highest end.

“The wise between the two discern,
The pleasant spurn, the good embrace,
But fools the pleasant vainly chase;
To love the good they cannot learn.

“The first take knowledge for their guide;
The last by ignorance are led:
Far, far, diverge the paths they tread,
The chasm that parts their goals is wide.

“The fools who ignorance obey,
Conceive they much have learnt and know,
But roam, unwitting where they go,
As blind men, led by blind men, stray.

“Absorbed in sordid cares or strife,
The men whom earthly passions fire
To no sublimer aims aspire,
Nor dream of any future life.

“Of all the objects men can know,
The highest is the soul, too high
For common mortals to descry,
Whose eyes are dazed by outward show.

“Some men have never learnt this lore,
And some, whom sages seek to teach
Possess no faculty to reach
That sacred doctrine’s inner core.

“O skilled and wonderful, my son,
Is he the soul who gains and knows
This subtle science only those
Can teach who think the soul as one.

“The sage whose spirit’s gaze intense
 This God, the Soul (from fleshly eyes
 Impenetrably veiled) desires,
 No longer dotes on things of sense.

“Derived from no anterior source,
 The soul, unborn, exempt from all
 The accidents which life befall,
 Holds on its everlasting course.

“The smiter thinks that he can slay,
 The smitten fears that he is slain :
 The thoughts of both alike are vain ;
 The soul survives the murderous fray.

“Steel cannot cut, nor cleave, nor tear,
 Nor fire consume, nor water wet,
 Nor winds e’er dry it up, nor yet
 Aught else its deathless essence wear.

“A man casts from him on the shelf
 His garments old, and newer takes ;
 So bodies worn the soul forsakes,
 And new assumes, unchanged itself.⁴⁹⁸

“The man who learns the soul to be
 Minute, yet infinitely vast,
 He, by his Maker’s grace, at last
 Its majesty attains to see.

“It travels far and wide, at rest ;
 Moves everywhere, although asleep ;
 Say, who but I the secret deep
 Of this mysterious god has guessed ?

⁴⁹⁸ The ideas in this and the preceding verse are taken from the Bhagavadgita.

“By reasoning, thought, or many books,
 This hidden soul is sought in vain;
 That man alone the soul may gain
 On whom the soul with favour looks.

“Elected thus, the sage believes
 His oneness with the One supreme,
 Awakes for ever from the dream
 Which uninstructed men deceives;

“And soon from imperfection purged,
 And freed from circling life and death,
 He calmly yields his vital breath,
 And in the sovereign Soul is merged.⁴⁹

⁴⁹ In the last two verses I have stated the Vedantic doctrine more explicitly than it is expressed in the Kāṭha Upanishad.

SECTION XIX.

MINOR DIVINITIES.

TRITA ĀPTYA, AHIRBUDHNYA, AND AJA EKAPĀD.

The following account of the deity, Trita, is given in the Lexicon of Messrs. Böhtlingk and Roth, *s.v.* :-

"Trita is the name of a Vedic god, who appears principally in connection with the Maruts, Vāta or Vāyu, and Indra, and to whom, as to these other deities, combats with demons, Tvaśṭra, Vṛitra, the Serpent, and others are ascribed. He is called Āptya, and his abode is conceived of as remote and hidden : hence arises the custom of wishing that evil may depart to him. He bestows long life. Several passages show the lower and certainly later view of Trita, that he fights with the demons under the guidance and protection of Indra, and thus lead to the conception of a rishi Trita (Nirukta, iv. 6)."

Reference has been already made to Trita (*a*) in p. 117, where Professor Roth's opinion, that he was an ancient god superseded by Indra, is quoted, (*b*) in p. 230, where two texts (R.V. x. 8, 8, and x. 99, 6), relating to his conflicts with the three-headed demon, are cited, and (*c*) in p. 195, where a prayer to Ushas, to drive away sleeplessness to Trita Āptya (R.V. viii. 47, 14 ff.) is adduced.

Some of the other detached verses relating to this divinity (to whom no separate hymn is dedicated) are the following: i. 52, 5; i. 105, 9; i. 163, 2 f.; i. 187, 1; ii. 11, 19 f., etc.

Ahirbudhnya is, according to the Lexicon of Messrs. Böhtlingk and Roth, *s.v.*, *budhnya*, "the Dragon of the deep, who is reckoned among the deities of the middle sphere." The deep in which he resides is the atmospheric ocean.

Aja Ekapād is, according to the same authorities, *s.v.*, "the One-footed Impeller, probably a storm-god; according to the commentators he represents the sun." See Roth's Illustrations of the Nirukta, p. 165. These two gods, like Trita, are merely mentioned in detached verses.

SECTION XX.

THE GODDESSES MENTIONED IN THE VEDIC HYMNS.

Of the goddesses mentioned in the Rig-veda some have been noticed already in former parts of this volume, viz., Prithivi (pp. 21 ff.); Aditi, the mother of the Ādityas, and representative of the universe (pp. 35 ff.); Diti, her counterpart (p. 42 f.); Nishīgnī, the mother (pp. 13 and 79), and Indrāṇī (p. 82), the wife of Indra;⁵⁰⁰ Priśni, the mother of the Maruts (p. 147); Ushas (pp. 181 ff.); and Sūryā, the daughter of the Sun, and spouse of the Āśvins, or of Soma (pp. 335 ff.). Various other goddesses are also celebrated in the hymns of the Rig-veda, such as Agnāyi, Varuṇāni, Rodasī, Rākā, Sinivālī, Sraddhā (Faith), Aramati, and the Apsarases, whose names, however, occur but rarely; and Sarasvatī, with her cognates, who receive considerably greater prominence.

In R.V. i. 22, 11, the goddesses, wives of the heroes (the gods), with uncut wings, are besought to protect and bless the worshipper (*abhi no devir avasā mahā śarmanā nrīpatnīḥ | akhinnapatrāḥ sachantām*). Compare Vāj. S. xi. 61, and Satap. Br. vi. 5, 4, 8).

(1) *Sarasvatī*.

Sarasvatī is a goddess of some, though not of very great, importance in the Rig-veda. As observed by Yāska (Nirukta, ii. 23) she is celebrated both as a river and as a deity⁵⁰¹ (*tatra Sarasvatī ity etasya nadīvad devatāvach cha nigamāḥ bhavanti*). As an instance of the former

⁵⁰⁰ Indrāṇī says, in R.V. x. 86, 9: "This mischievous creature lusts after me, as if I had no husband or sons, and yet I am the wife of Indra, and the mother of a hero," etc. (*avīrām iva mām ayaṁ śarārur abhi manyate | utāham asmi virinī Indrapatnī*). Indrāṇī, as we have seen above, p. 82, is mentioned in the Taitt. Br. ii. 4, 2, 7, from which it appears that different goddesses had been competitors for the hand of Indra, and that Indrāṇī has been chosen because she surpassed them all in voluptuous attractions. In the same work, ii. 8, 8, 4, Vāch is said to be the wife of Indra.

⁵⁰¹ See also Sūryaga on R.V. i. 3, 12: *Dvividhā hi Sarasvatī vigrahavad-devatā nadi-rūpā cha.*

character, he refers to R.V. vi. 61, 2, which I shall quote further on. She was no doubt primarily a river deity, as her name, "the watery,"⁵⁰² clearly denotes, and in this capacity she is celebrated in a few separate passages. Allusion is made in the hymns, as well as in the Brähmanas (*Rishayo vai Sarasvatyām satram īsata | ityādi | Ait. Br. ii. 19 ; Haug, vol. ii. p. 112*) to sacrifices being performed on the banks of this river and of the adjoining Dṛishadvati ;⁵⁰³ and the Sarasvati in particular seems to have been associated with the reputation for sanctity, which, according to the well-known passage in the Institutes of Manu (ii. 17 f., quoted in the 2nd vol. of this work, p. 416 f.), was ascribed to the whole region, called Brahmävaritta, lying between these two small streams, and situated immediately to the westward of the Jumna. The Sarasvati thus appears to have been to the early Indians what the Ganges (which is only twice named in the Rig-veda) became to their descendants.⁵⁰⁴ Already in R.V. i. 3, 10 (where, however, she is perhaps regarded as the goddess of sacrifice) she is described as "the purifier" (*pāvakī nah Sarasvati*) ; and in R.V. x. 17, 10 = Vāj. San. 4, 2 ; A.V. vi. 51, 2 (after Sarasvati has been mentioned, verses 7-9), the waters are thus celebrated : *Āpo asmān mātarāḥ śundhayantu ghritenā no ghrītāpvaḥ punantu | viśvāṁ hi riपram pravahanti devir ud id abhyah suchir ā pūtaḥ emi |* "May the Waters, the mothers, cleanse us, may they (the waters) who purify with butter, purify us with butter ; for these goddesses bear away defilement ; I come up out of them pure and cleansed." When once the river had acquired a divine character, it was quite natural that she should be regarded as the patroness of the ceremonies which were

⁵⁰² *Sarasvatī sarāḥ ity udaka-nāma sartes tad-vatī* (Nirukta, ix. 26). The Brahmavaivarta-purana, ii. 5, as referred to in Professor Aufrecht's Cat. p. 23, col. 2, has a legend that the Sarasvati was changed into a river by an imprecation of the Gangā. In the A.V. vi. 100, 1, three Sarasvatis are spoken of, but no explanation is given of their difference.

⁵⁰³ R.V. iii. 23, 4 : "I place thee, Agni, on the abode of Iḍū (compare iii. 29, 4), on the most excellent spot of the earth, on the most auspicious of days. Shine, so as to enrich us, in a place of human resort, on the banks of the Dṛishadvati, the Āpāya, the Sarasvati" (*ni tvā dadhe vare ā prithivyāḥ ityās pade sudinative ahnām | Dṛishadvatyām mānushe Āpāyām Sarasvatyām revad Agne didīhi*).

⁵⁰⁴ It is clear from the passages quoted in the 2nd vol. of this Work, p. 415 ff. that the Sarasvati continued in later times also to be regarded as a sacred river, but this character was shared by other Indian streams, if not by them all.

celebrated on the margin of her holy waters, and that her direction and blessing should be invoked as essential to their proper performance and success. The connection into which she was thus brought with sacred rites may have led to the further step of imagining her to have an influence on the composition of the hymns which formed so important a part of the proceedings, and of identifying her with Vāch, the goddess of speech. At least, I have no other explanation to offer of this double character and identification.

Sarasvatī is frequently invited to the sacrifices along with several other goddesses, Ilā, Bhūrati, Mahī, Hlōtrī, Varūtri, Dhishanā (i. 13, 9; i. 142, 9; i. 188, 8; iii. 4, 8; v. 5, 8; ix. 5, 8; x. 110, 8), who, however, were never, like her, river nymphs, but personifications of some department of religious worship, or sacred science. She is also frequently invoked along with other deities (ii. 30, 8; iii. 54, 13; v. 42, 12; vii. 35, 11; viii. 38, 10; ix. 81, 4; x. 65, 1, 13; x. 141, 5).

In many of the passages⁵⁰⁵ where Sarasvatī is celebrated, her original character is, as I have intimated, distinctly preserved. Thus in two places she is mentioned along with rivers, or fertilizing waters: vi. 52, 6 (*Sarasvatī sindhubhiḥ pinvamānā*); x. 30, 12 (*āpo revatiḥ kshayatha hi vasvāḥ kratuṁ cha bhadram bibhrithāmrītaṁ cha | rāyaḥ cha etha svapatyasya patnīḥ Sarasvatī tad grinate rayo dhāt |* “Ye, opulent waters, command riches; ye possess excellent power and immortality; ye are the mistresses of wealth and progeny; may Sarasvatī bestow this vitality on her worshipper”); and in x. 64, 9; x. 75, 5 f., she is specified along with the other well-known streams which are there named, the Sarayu, the Sindhu, the Gāngā, the Yamunā, the Sutudri, etc. In vii. 96, 2, and viii. 21, 18, reference is made to the kings and people living along her banks (*Chitrāḥ id rāja rājakāḥ id anyake yake*

⁵⁰⁵ Sāyana understands i. 3, 12 (*maho arṇāḥ sarasvatī pra chetayati ketunā | dhiyo viśvāḥ virājati*), of the river, and explains it thus: “The Sarasvatī, by her act (of flowing), displays a copious flood.” Roth, in his Illustrations of the Nirukta (xi. 26), p. 152, translates, “A mighty stream is Sarasvatī; with her light she lightens, illuminates all pious minds.” He, however, regards the commencing words as figurative, and not as referring to the river. Benfey renders: “Sarasvatī, by her light, causes the great sea to be known; she shines through all thoughts.” He understands the “great sea” as the universe, or as life, which he says is often designated in common Sanskrit also by the word *sāgara*. The conceptions of Sarasvatī as a river, and as the directress of ceremonies, may be blended in the passage.

Sarasvatim anu). In vi. 61, 10, and vii. 36, 6, she is spoken of as having seven sisters, as one of seven rivers, and as the mother of streams (*saptasvasā* | *sarasvatī saptathī sindhumātā*). In another place she is said to pour on her fertilizing waters, to surpass all other rivers, and to flow pure from the mountains to the sea, vii. 95, 1 (*prakshodasā dhāyāsū sasrē eshā Sarasvatī dharuṇam āyasi pūḥ* | *prabādhānā rathyera yāti viśvāḥ apo mahinā sindhur anyāḥ* | 2. *Ekā achetat Sarasvatī nadinām śuchir yāti giribhyāḥ āśamudrāt* | *rāyaś chetanā bhuvanasya bhūrer ghrītam payo duduhe nāhushāya*); to be the swiftest of floods (*apasām apastamā*), vi. 61, 13; and in vi. 61, 2 and 8, to tear away, like a digger of the roots of plants, the bases of the mountains on her banks with her impetuous and resounding current (*jyām śushmebhīr bisa-khā ivārujat sānu girīnām tarishebhīr īrmibhiḥ* | 8. *Yasyāḥ ananto ahrutas tveshaś charishnur arṇavāḥ* | *amaś charati rorwat*). In ii. 41, 16, she is called the best of mothers, of rivers, and of goddesses (*ambitame, naditame, devitame*).

In vii. 96, 4–6, a river god, called Sarasvat, is assigned as a consort to Sarasvatī, who rolls along his fertilizing waters, and is invoked by the worshippers who are seeking for wives and offspring, as well as for plenty and protection (*janīyanto nu agrarāḥ putrīyantāḥ sudānavāḥ* | *Sarasvantām havānahe* | 5. *Ye te Sarasvatāḥ īrmayah madhumanto ghrītaśchutāḥ* | *tebhīr no axitā bhara* | 6. *Pipivānsaṁ Sarasvatāḥ stanāṁ yo viśvadarśataḥ* | *bhakṣhimahi prajām isham*).

In v. 43, 11, Sarasvatī is called upon to descend from the sky, from the great mountain,⁵⁰⁶ to the sacrifice (*ā no divo bṛihataḥ parvatād ā sarasvatī yajatā gantu yajnam*); and in vi. 49, 7, where she is called the daughter of the lightning (*pāvīravī kanya*)⁵⁰⁷ and the wife of a hero (*vīra-patnī*),⁵⁰⁸ she is supplicated to combine with the spouses of the gods to afford secure protection to the worshipper (*gnābhir aekhīdrām śāraṇam sajoshāḥ durādharshām grīñate śarma yañsat*). In these two passages the poet may perhaps be considered as assigning a celestial origin to the river as the offspring of thunder and rain.

⁵⁰⁶ Sāyana says that Mādhyamikī Vāch, or the goddess Vāch, who resides in the region intermediate between heaven and earth, is here intended.

⁵⁰⁷ See Roth, *s.v.*, and compare x. 65, 13. Professor Müller, in Kuhn and Schleicher's Beiträge, etc., iii. 448, assigns to pāvīravī the sense of "thundering."

⁵⁰⁸ Sāyana says her husband is Prajūpati. Would it not rather be Sarasvat?

In vi. 61, 11 f., she is said to fill the terrestrial regions and the air (*āpaprushī pārthivāni uru rajo antariksham*), and to occupy three abodes (*trisadashthā*), and to have seven parts or be sevenfold (*sapta-dhātu*).

When regarded as a river nymph, Sarasvatī is further described as an iron barrier or fortress, and a support, vii. 95, 1 (quoted above), as bestowing wealth, fatness, and fertility, vii. 95, 2, and is besought to listen to the prayer of her worshippers at their sacrifices, ibid. 4 (*uta syā nah Sarasvatī jushāñā upaśravaś subhagā yajne asmin*), to receive their praises, to shelter and protect them like a tree, ibid. 5 (*prati stomañ Sarasvatī jushasra | tava śarman priyatame dadhūnāḥ upaśheyāma śaraṇām na vṛiksham*), and to grant reputation to the unrenowned, ii. 41, 16 (*apraśastāḥ ita smasi praśastim amba nas kridhi*). In vi. 61, 14, the rishi plays that he may not be removed from her to regions which are strange (*mā trat kshetrāṇi aranāṇi ganma*).

In vi. 61, 1, she is represented as having given to Vadhryaśva a son, Divodāsa, a canceller of his debts (*iyam adadād rabhasam ḥinachyutām Divodāsām Vadhryaśvāya dūśushe*).

It is difficult to say whether in any of the passages in which Sarasvatī is invoked, even in those where she appears as the patroness of holy rites, her character as a river goddess is entirely left out of sight. In R.V. x. 17, 8, she is described as coming to the place of sacrifice in the same chariot with the oblations and the forefathers (*Sarasvatī yā sarathām yayātha svadhābhīr devi pitribhīr madanti*), and as an object of adoration; but, as in a following verse (the 10th), already quoted, the Waters also are invoked, it would seem that the goddess was thereto regarded as connected with the river. She is elsewhere represented as unctuous with butter, and as stimulating, directing, and prospering the devotions of the worshippers, i. 3, 10, 11; ii. 3, 8; vi. 61, 4 (*choda-yanti sūnītānām chetanti sumatīnām yajnām dadhe Sarasvatī | Sarasvatī sādhayantī dhyāñ nah | pra no devī Sarasvatī . . . dhīnām avitri avatu*). She affords secure protection, conquers enemies (ii. 30, 8; vi. 49, 7), and destroys the revilers of the gods (vi. 61, 3). She is dreadful, moves along a golden path,⁶⁰⁹ and is a destroyer of Vṛitra,

⁶⁰⁹ *Hiranyavarttini*. Sāyaṇa explains *varttini* as chariot, and the compound as meaning "having a golden chariot." The same word occurs again, applied to a river, in viii. 26, 18, where Sāyaṇa makes it mean "having a golden path," i.e. golden banks. The words *rudra-varttani*, "whose path is dreadful," and *ghṛita-*

vi. 61, 7 (*ghorā hiranyavartaniḥ* | *vritraghnī*). The worshipper seeks to suck prosperity and riches of all description from her prolific breasts,⁵¹⁰ i. 89, 3; i. 164, 49 (*yas te stanah śāśayo yo mayobhūr yena viśvā pushyass vāryāṇi* | *yo ratnadhāḥ vasuvid yah sudatraḥ Sarasvatī tam iha dhātare kah*); viii. 21, 17; x. 17, 8, 9; ix. 67, 32; she is the receptacle of all the powers of life, and bestows offspring, ii. 41, 17 (*tve viśvā Sarasvatī śrītā āyāñshi devyām* | *prajām devi dididhī nah*). In x. 184, 2, she is associated with the deities who assist procreation (*garbhām dhehi Sarasvatī*). In ii. 1, 11, Agni is identified with her, and several other goddesses.

In R.V. x. 131, 5 (=Vāj. S. x. 34) where the Aśvins are said to have defended Indra, Sarasvatī also is declared to have waited upon him. And in Vāj. S. xix. 12, it is said, "The gods celebrated a healing sacrifice; the Aśvins physicians, and Sarasvatī too a physician, through speech, communicated vigour to Indra" (see above, p. 94, note). The Aśvins and Sarasvatī are also connected with each other in Vāj. S. xix. 12, 15, 18, 34, 80-83, 88-90, 93-95; xx. 56-69, 73-76, 90. In xix. 94, it is said that "Sarasvatī, wife of the Aśvins, holds a well-formed embryo in her womb. Varuṇa, king in the waters, produced Indra for glory, by the aqueous fluid, as if by a sāma verse," xix. 94 (*Sarasvatī yonyām garbhām antar Aśvibhyām patnī sukṛitam bibharti* | *apām rasena Varuṇo na sāmnā Indram śriyai janayann apsu rājā*).

It does not appear that in the R.V. Sarasvatī is identified with Vāch. For some passages of that collection, in which the latter goddess is celebrated, I refer to the 3rd vol. of this Work, pp. 253 ff., and to a later section of this volume.

In the later mythology, as is well known, Sarasvatī was identified with Vāch, and became under different names the spouse of Brahmā, and the goddess of wisdom and eloquence, and is invoked as a Muse. In the Mahābhārata she is called the mother of the Vedas (Sāntiparva, verse 12920), and the same is said of Vāch in the Taitt. Br. ii. 8,

varttani, "whose path is unctuous," are also applied to different deities in the Rig-veda. *Krishna-varttani*, "he whose path is marked by blackness," is an epithet of Agni, in viii. 23, 19, and the sense of that term is fixed by the use of the synonym *krishnādhevan*. The substantive *varttani* occurs in vii. 18, 16; *vrījina-varttani*, i. 31, 6.

⁵¹⁰ Compare Ait. Br. iv. 1, at the end, where her two breasts are said to be truth and falsehood.

8, 5,⁶¹¹ where (and in the preceding par. 4,) she is also said to be the wife of Indra, to contain within herself all worlds, and to have been sought after by the rishis who composed the Vedic hymns (*rishayo mantra-krītah*), as well as by the gods, through austerity.

In the Sāntiparva, verse 6811, it is related that when the Brahmarshis were performing austerities, prior to the creation of the universe, "a voice derived from Brahmā entered into the ears of them all; the celestial Sarasvatī was then produced from the heavens."⁶¹²

(2) *Āpas, the Waters, and the Rivers.*

A verse (x. 17, 10) has been already cited, in p. 338, in which the purifying virtue of the Waters is extolled; and there is another passage, i. 23, 22 (= x. 9, 8), in which the power of cleansing the worshipper from the sins of violence, cursing, and falsehood is ascribed to them (*idam āpah pra vahata yat kinchā duritam mayi | yad vā ahān abhidudroha yad vā sepe utānritam*). They are said, in two passages, already cited in p. 205, to have given birth to Agni; a few separate hymns, vii. 47; vii. 49; x. 9, are devoted to their honour; and in numerous detached verses they are invoked along with other deities. I cite a hymn in which the Sindhu (Indus) and other rivers are celebrated:—

R.V. x. 75, 1: *Pra su vāḥ āpo mahimānam uttamañ kārur vohāti
sadane vivasvataḥ | pra sapta sapta tredhā hi chakramuḥ pra sṛtvāriṇām
ati Sindhur ojasā | 2. Pra te 'radad Varuno yālave pathaḥ Sindho yad
vājān abhi adravas tvam | bhumyāḥ adhi pravatā yati sānunā yad eshām
agrañ jagatām irajyasi | 3. Divi svano yatake bhūmyā upari anantañ
sushmām ud iyarti bhānūnā | abhrād iva prastanayanti vrishṭayāḥ
Sindhur yad eti vrishabho na roruvat | 4. Abhi tvā Sindho śīśum in nā*

⁶¹¹ In the Sātap. Br. vii. 5, 2, 52, it is said, "Mind is the ocean. From mind, the ocean, the gods, with Vāch for a shovel, dug out the triple science (i.e. the three Vedas). Wherefore this verse (sloka) has been uttered" (see the 3rd vol. of this Work, p. 9, etc. In the Bhishma-p. of the M. Bh. verse 3019, Achyuta (Krishna) is said to have created Sarasvatī and the Vedas from his mind. In the Vana-p. verse 13432, the Gūyatri is called the mother of the Vedas.

⁶¹² Compare the verse quoted by Sāṅkara on the Brahma sūtras (see the 3rd vol. of this Work, pp. 16 and 104), from a Smṛiti: "In the beginning a celestial voice, formed of the Vedas, eternal, without beginning or end, was uttered by Svayambhū, from which all activities have proceeded."

mātarāḥ vāśrāḥ arshanti payaseva dhenavaḥ | rājera yudhvā nayasi tvam
 it sīchau yad āśām agrām pravatām īnakshasi | 5 (=Nir. ix. 26).
Imam me Gange Yamune Sarasvatī Sūtudri stomaṁ sachata Parushnī ā |
Asiknyā Marudvṛidhā Vitastāyā Arjikīye śrīnuhi ā Sushomayā | 6.
Trishṭūmayā prathamaṁ yātava sajūḥ Susartvā Rasayā Svetyā tyā |
tvāṁ Sindho Kubhaya Gomatīm Krumum Mehatvā sarathāṁ yābhīr iyase |
 7. *Rijīti enī ruśatī mahitvā pari jrayānsi bharate rajānsi | adabdhā*
Sindhur apasām apastamā aśvā na chitrā vapushī iva darśatā | 8.
Svaśvā Sindhuḥ surathā svvāsāḥ hiranyayi sukṛitā vajinivati | ūrnāvati
yuvatīḥ silamāvati utādhi vaste subhagā madhvṛidham | 9 (=Nir. vii.
 7). *Sukhaṁ rathaṁ yvynje Sindhu aśvinam tena vājañ sanishad asminn*
ājau | mahān hi asya mahimā panasyato adabdhasya svayaśaso virapsināḥ |

“1. Waters, let the poet declare your transcendant greatness in the abode of the worshipper. Each set of seven [streams] has followed a threefold course. The Sindhu surpasses the other rivers in impetuosity. 2. Varuṇa hollowed out the channels of thy course, o Sindhu, when thou didst rush to thy contests. Thou flowest from [the heights of] the earth over a downward slope, when thou leadest the van of these streams. 3. A sound struggles onward in the sky above the earth. [The current] exerts an infinite force with a flash. Showers thunder as if [falling] from a cloud; when the Sindhu rolls on, it roars like a bull. 4. To thee, o Sindhu, the [other streams] rush, as lowing mother-cows with their milk to their calves. Like a warrior king [in the centre of his army] thou leadest the two wings of thy host when thou strugglest forward to the van of these torrents. 5. Receive favourably this my hymn, o Gangā, Yamunā, Sarasvatī, Sūtudri, Parushnī; hear, o Marudvṛidhā, with the Asiknī, and Vitastā, and thou, Arjikīyā with the Sushomā. 6. Unite first in thy course with the Trishṭūmā, the Sasartū, the Rasā, and the Svetyā; thou [meetost] the Gomatī, and the Krumu with the Kubhā, and the Mehatvū, and with them are borne onward as on the same car. 7. Flashing, sparkling, gleaming, in her majesty, the unconquerable, the most abundant of streams, beautiful as a handsome spotted mare, the Sindhu rolls her waters over the levels. 8. Mistress of a chariot, with noble horses, richly dressed, golden, adorned, yielding nutriment, abounding in wool, youthful, rich in plants,⁶¹³ gracious, she traverses [a land]

⁶¹³ On the word *silamāvati* and the following words of the line in which it occurs,

yielding sweetness [?]. 9. The Sindhu has yoked her pleasant chariot drawn by horses. By it may she grant us vigour in this struggle : for greatly celebrated is the glory of that unconquered, illustrious, and much-lauded [chariot].

In one place, vi. 50, 7, the Waters are said to be remedial and the mothers of all things fixed and moving (*yūyām hi stha bhishajo mātṛitamāḥ viśvasya sthātūr jayato janitrīḥ*).

(3) *The Apsarases.*

These goddesses have been already mentioned in the section on Yama, p. 309, and will be further adverted to below.

In the passage of the R.V. vii. 33, 10 ff., quoted in the 1st vol. of this work, p. 320, the Rishi Vasishṭha is said to have sprung from an Apsaras, Urvaśi.¹ In the dictionary of Messrs. Böhltingk and Roth the Apsarases are described as female beings of a ghost-like description, whose abode is in the atmosphere. They are the wives of the Gandharvas, have the power of changing their forms, love playing at dice, and impart good luck. According to the A.V. the Apsarases are feared like other ghostly beings, and enchantments are employed against them ; especially because they cause madness.

Professor Goldstücker, *s.v.* says : "Originally these divinities seem to have been personifications of the vapours which are attracted by the sun, and form into mist or clouds." (See full details in his article.)

(4) *Agnāyī, Varuṇānī, etc.*

Excepting Prithivi, Aditi, and Ushas, most of the other goddesses mentioned in the Rig-veda are, as I have already intimated, p. 337, of very little importance. Agnāyī, Varuṇānī, Aśvinī, and Rodasī,⁵¹⁴ the wives of Agni, Varuṇa, the Aśvins, and Rudra respectively (Nirukta, ix. 33 f.; xi. 50; xii. 46), are only alluded to in a few passages, R.V. i. 22, 12; ii. 32, 8; v. 46, 8; vi. 50, 5; vi. 66, 6; vii. 34, 22. No distinct functions are assigned to them, and they do not occupy position. I subjoin Sāyana's note, for a copy of which I am indebted to Professor Max Müller:

x. 75, 8 : *sīlamāvatī sīrāṇī yayośadhyā raijubhūtneyā bhadhyante (badhyante ?) sā sīlameti nigadyate kṛishīvalaiḥ | tādṛigoshadhyupetā utāpi cha subhagā sindhur madhururdham madhuvardhakam nirgundyādī adhvaste āchhādayati tasyās tīre nirgundyādīni bahūni santi.*

⁵¹⁴ According to Sāyana (on i. 167, 5) Rodasī is *marut-patnī vidyud vā*, "The wife of the Maruts, or Lightning."

tions at all corresponding to the rank of their husbands, with whom in fact they are never associated. The insignificance of these goddesses forms a striking contrast to the prominent place assumed by the spouses of Siva and Vishnu, especially the former, in the later mythology. Nirṛiti is the goddess of destruction.

(5) *Aranyāñī.*

Aranyāñī (Nir. ix. 29, 30) is the goddess of forest solitude. She is celebrated in R.V. x. 146, which I shall translate in a succeeding section.

(6) *Rākā, Sinīvālī, and Gungū.*

Rākā, Sinīvālī, and Gungū (whom Sāyaṇa, on ii. 32, 8, identifies with Kuhū), are three other goddesses mentioned in the R.V. (the first in ii. 32, 4, 5, 8; v. 42, 12; the second in ii. 32, 6 ff.; x. 184, 2; and the third in ii. 32, 8). Sāyaṇa (on ii. 32, 4) says that Rākā is the full moon.⁵¹⁵ She is, however, closely connected with parturition, as she is asked to "sew the work" (apparently the formation of the embryo) "with an unfailing needle, and to bestow a son with abundant wealth," ii. 32, 4 (*sīryatv apah sūchyā achhidyamānayā dadātu vīraṁ śatadāyam ukthyam*). Sinīvālī and Kuhū are (as we are told by Yāskā, Nir. xi. 31) wives of the gods according to the mythologists (*nairuktāḥ*), and the two nights of the new moon (*amāvāsyē*) according to the ritualists (*yājnīkāḥ*), Sinīvālī being the earlier, and Kuhū the later. Sinīvālī is, however, also connected with parturition, being called *prithushṭukā*, "the broad-loined (or "bushy-haired"), *bahuśūvari*, "the prolific;" *subāhu*, "the handsome-armed;" *svanguri*, "the handsome-fingered, being supplicated for progeny, ii. 32, 6, 7 (*prajāñ devi dididḍhi nah*), and asked to bestow pregnancy, x. 184, 2 (*garbhāñ dhehi Sinīvālī*); A.V. v. 25, 3; vi. 11, 3. Yāskā quotes from the Taitt. Br. iii. 3, 11, a verse regarding Kuhū, whose name does not occur in the Rig-veda. See also the account of Anumati in Böhtlingk and Roth's Lexicon, s.v.

(7) *Sraddhā.*

Personifications of abstract ideas are not uncommon in the Rig-veda, one hymn of which (x. 151) is addressed to Sraddhā, or religious faith. By her, it is said, verse 1 (=Nir. ix. 31), "the (sacrificial) fire is

⁵¹⁵ On these goddesses see Weber's Ind. Stud. v. 228 ff. and 237.

kindled, and by her the oblation is offered up" (*śraddhayā 'gnih samidhyate śraddhayā hūyate haviḥ*). She is asked to prosper the liberal worshippers of the gods (verses 2, 3), and to impart faith; and is said to be an object of adoration in the morning, at noon, and at sunset (verse 5). In the Vāj. Sanhitā, xix. 30, it is said that faith (*śraddhā*) is obtained by gifts, and truth by faith (*dakshinā śraddhām āpnoti śraddhayā satyam āpyate*). In xix. 77 of the same work it is declared that "Prajāpati, beholding, made a distinction between the forms of truth and falsehood, connecting disbelief with the latter, and faith or belief with the former" (*drishtvā rūpe vyākarot satyānrite Prajāpatih | aśraddhām anrito 'dadhat śraddhām satye Prajāpatih*). This declaration, that truth is the only proper object of faith, has a far deeper signification than this ancient writer could possibly have assigned to it, viz., that it is the ultimate truth, and not the so-called orthodoxy of any proposition, which can alone entitle it to reception.

Sraddhā is also celebrated in the Taitt. Br., ii. 8, 8, 6 f., where the above hymn of the Rig-veda is repeated; and she is there further said to dwell among the gods, to be the universe (*śraddhā devān adhvaste śraddhā viśvam idāñ jagat*), and the mother of Kāma. (See the next Section). In the same Taitt. Br. iii. 12, 3, 1, we are told that through Sraddhā a god obtains his divine character, that the divine Sraddhā is the support of the world, that she has Kāma (or the fulfilment of desire) for her calf, and yields immortality as her milk; that she is the firstborn of the religious ceremonial, and the sustainer of the whole world; and she, who is the supreme mistress of the world, is besought to bestow immortality on her worshippers (*śraddhayā devo devatvam aśnute | Sraddhā pratishṭhā lokasya devī | . . . Kāmavatsā amritañ duhānā | Sraddhā devi prathamajā ritasya | viśvasya bhartrī jagataḥ pratishṭhā | tāñ Sraddhān havishā yajāmahe | sā no lokam amritañ dadhātu iśānā devī bhuvanayādhipati*). In the Satap. Br., xii. 7, 3, 11, she is called the daughter of Sūrya;⁵¹⁶ an appellation which is repeated in the M. Bh. Sāntiparva, verse 9449,⁵¹⁷ where she

⁵¹⁶ See what is said of the daughter of Sūrya above, in connection with the Aśvins.

⁵¹⁷ In this passage a great deal is said in praise of Sraddhā. The gods, it appears, had decided that the offerings of a niggardly student of the Veda and a liberal usurer were of equal value. But Prajāpati determined that they were wrong (see the same sentiment, in nearly the same words, in Manu, iv. 224 ff.), and that the liberal man's oblation, being purified by his faith, was to be accepted, whilst the other man's, being

is styled the daughter of Vivasvat (Sraddhā Vaivasvatī), as well as of Sūrya and Savitṛī (Sūryasya duhitā and Sāvitrī). (See above, p. 264 f., the story of Soma loving Sraddhā. See also the definition given of Aramati in Böhtlingk and Roth's Lexicon, s.v.)

(8) *Lakshmi and Sri.*

Lakshmi is not found in the Rig-veda, in the sense which the word bears in the later mythology, of a goddess personifying good fortune, though the word itself occurs in x. 71, 2,⁶¹⁸ in a kindred signification. In the A.V., however, we have the following hymn, which speaks of a plurality of Lakshmis, some good and some bad: vii. 115, 1: *Prapataḥ pāpi Lakshmi naśyetaḥ prāmūtaḥ pataḥ | ayasmayena ankena dvishate tvā sajāmasi |* 2. *Yū mā Lakshmiḥ patayālūr ajushṭā abhichashkanda vandaneva vriṣhaham | anyātrāsmat Savitas tāṁ ito dhāḥ hiranya-hasto vasu no rgrāṇah |* 3. *Ekaśatāṁ Lakshmyo martyasya sākāñ tanvā janusho 'dhi jātāḥ | tāsāṁ pāpishṭhāḥ nir itāḥ pra hiṇṇāḥ śicāḥ asma-bhyāñ jātavedo ni yachha |* 4. *Etāḥ evā vyakarañ khile gāḥ nishṭhitāḥ itaḥ ramantāṁ punyāḥ Lakshmīr yaḥ pāpiś tāḥ antīnaśam |* “Fly away hence, o unlucky (or miserable) Lakshmi, perish hence, fly away from thence: with an iron hook we fasten thee to our enemy. 2. Savitṛī, do thou who art golden-handed, bestowing on us wealth, send away from us to some other quarter the flying and hateful Lakshmi, who mounts upon me as a creeper⁶¹⁹ upon a tree. 3. A hundred Lakshmis are born together with the body of a mortal at his birth. Of these we

vitiated by his unbelief, was to be rejected. Unbelief, it is added, is the greatest of sins, but faith takes away sin (*devāḥ vittam amanyanta sadriśām yajna-karneṇi | īrotriyarya kadaryasya vadānyasya cha vārdhusheḥ | mīmānsaitvobhayāṁ devāḥ samam annam akalpayan | Prajipatis tūn uvācha “vishanañ kritam” ity uta | sraddhā-pūtanā vadānyasya hatam asraddhayetarāt | asraddhā paramam pāpaṁ sraddhā papopramochauḥ*). A similar sentiment is expressed in the Vana-parva, 13461 ff.: “The doubter enjoys neither this world nor the next, nor any gratification. Those ancient sages who possess true knowledge have said that faith is a sign of final liberation. . . . Abandoning fruitless (*lit. dry*) argumentations adhere to the śrutī and the smṛti” (*nāyañ loko 'tī na paro na sukhāñ saṁśayātmanāḥ | ūchur jnāna-vido vriddhīḥ prat�ayo maksha-lakshonam | śuska-tarkam parityajya ātrayasa śrutiṁ smṛtiṁ*).

⁶¹⁸ In the words *bhadra eśhām lakshmi nihiṭā adhi vāchi*, “an auspicious fortune is attached to their words.”

⁶¹⁹ *Vandanā*. This word does not occur in Wilson's Dictionary, but I find there *vanda* in the sense of a creeping plant.

chase away hence the most unlucky. Do thou, Jätavedas, retain for us those which are fortunate. 4. Thus I divide them like cows standing upon barren ground. May those Lakshmis which are auspicious rest here. Those which are unlucky I destroy." (The expression *pūryā Lakshmi* occurs also in A.V. xii. 5, 6.)

In the Vāj. S. xxxi. 22 (*Srīs cha te Lakshmīs cha patnyau*), Srī and Lakshmī are said to be the two wives of Āditya, according to the commentator's explanation. In the Satap. Br. xi. 4, 3, 1, Srī is described as issuing forth from Prajāpati when he was performing intense austerity, with a view to the creation of living beings. Beholding her then standing resplendent and trembling,²²⁰ the gods were covetous of her, and proposed to Prajāpati that they should be allowed to kill her, and appropriate her gifts. He replied that she was a female, and that males did not generally kill females. They should therefore take from her her gifts without depriving her of life. In consequence, Agni took from her food; Soma, kingly authority; Varuṇa, imperial authority; Mitra, martial energy; Indra, force; Brihaspati, priestly glory; Savitri, dominion; Pūshan, splendour; Sarasvatī, nourishment; and Tvashtṛi, forms. Srī then complained to Prajāpati that they had taken all these things from her. He told her to demand them back from them by sacrifice (*Prajāpatir vai prajāḥ srijamāno 'tapyata | tāsmāt śrāntāt tepānāt Srīr udakramat | sū dīpyamānā bhrājamānā lelāyanti atishthat | tān dīpyamānām bhrājamānām lelāyatām devāḥ abhyadhyāyan |* 2. *Tē Prajāpatim abruvan "hanāma imām ā idam asyāḥ dadāmahai" iti | sa ha uvācha "strī vai eshā yat Srīḥ | na vai striyaṁ ghnanti uta tvā asyāḥ jīvāntyāḥ eva ādadata" iti |* 3. *Tasyāḥ Agnīr annādyam ādatta Somo rājyaṁ Varuṇāḥ sāmrājyam Mitraḥ kṣatrām Indro balam Brihaspatir brahmavarchasam Savitā rāshṭram Pūshā bhagaṁ Sarasvatī pushṭīm Tvashtā rūpāṇī |* 4. *Sū Prajāpatim abravit "ā vai me idam adishata" iti | sa ha uvācha "yajñena enān punar yāchasva" iti).*

²²⁰ *Lelāyatā*. As fixing the sense of this word Professor Aufrecht refers me to Satap. Br. p. 136; Brihad Āranyaka Up. p. 737; Mundaka Up. pp. 274, 276; and Svetāśvatara Up. p. 832.

SECTION XXI.

PROGRESS OF THE VEDIC RELIGION TOWARDS ABSTRACT CONCEPTIONS OF THE DEITY.⁵²¹

In a passage which I have already quoted above (p. 8), Yāska, the author of the Nirukta, informs us (vii. 5) that previous writers of the school to which he himself belonged (the Nairuktas) reduced the deities mentioned in the Vedas to three, viz., "Agni, whose place is on the earth; Vāyu or Indra, whose place in the air; and Sūrya, whose place is in the sky;" and asserted that "these deities severally receive many appellations in consequence of their greatness, or of the diversity of their functions, as the names of *hotri*, *adhvaryu*, *brahman*, and *udgātri*, are applied to one and the same person [according to the particular sacrificial office which he happens to be fulfilling]." In the preceding section (vii. 4) Yāska had, however, declared that, in reality, "owing to the greatness of the deity, the one Soul is celebrated as if it were many. The different gods are separate members of the one Soul. And some say that the rishis address their praises according to the multiplicity of natures in the [celestial] existences. And from the universality of their nature the gods are mutually produced from each other, and possess the natures of one another (see R.V. x. 7, 4 f. above, p. 48, and Nir. xi. 23, quoted in the 4th vol. of this Work, p. 11); they are produced from works; they are produced from soul. It is soul that is their chariot, soul their horses, soul their weapon, soul their arrows; soul is a god's all"⁵²² (*māhātmyād devatāyāḥ ekaḥ ātmā bahudhā stūyate | ekasya ātmāno 'nye devāḥ pratyangāni bhavanti | api cha sattvānām prakṛiti-bhūmabhir rishayah stuvanti ity āhuḥ | prakṛiti-sārvanāmnyāḥ cha itaretara-janmāno bhavanti itaretara-prakṛitayah*

⁵²¹ In various parts of the translations occurring in this section I received valuable assistance from Professor Aufrecht.

⁵²² This passage is quoted at length in the 4th vol. of this Work, pp. 131-136.

*karmajanmānaḥ ātmajanmānaḥ | ātmā eva eshāṁ ratho bhavaty ātmā
aśvāḥ ātmā āyudham ātmā iṣhavaḥ ātmā sarvāṁ devasya).* These, however, are the views of men who lived after the compilation of the Brāhmaṇas, at a period when reflection had long been exercised upon the contents of the hymns, and when speculation had already made considerable advances. In the oldest portions of the hymns themselves we discover few traces of any such abstract conceptions of the Deity. They disclose a much more primitive stage of religious belief. They are, as I have already remarked, the productions of simple men who, under the influence of the most impressive phenomena of nature, saw everywhere the presence and agency of divine powers, who imagined that each of the great provinces of the universe was directed and animated by its own separate deity, and who had not yet risen to a clear idea of one supreme creator and governor of all things (pp. 5 f.). This is shown, not only by the special functions assigned to particular gods, but in many cases by the very names which they bear, corresponding to those of some of the elements or of the celestial luminaries. Thus, according to the belief of the ancient rishis, Agni was the divine being who resides and operates in fire, Sūrya the god who dwells and shines in the sun, and Indra the regent of the atmosphere, who cleaves the clouds with his thunderbolts and dispenses rain. While, however, in most parts of the Rig-veda, we not only find that such gods as Agni, Indra, and Sūrya are considered as distinct from one another, but that various other divinities, more or less akin to these, but thought of as fulfilling functions in some respects distinguishable from theirs (such as Parjanya, Vishṇu, Savitri, Pūshan, etc.) are represented as existing along side of them, there are other hymns in which a tendency to identification is perceptible, and traces are found of one uniform power being conceived to underlie the various manifestations of divine energy. Thus in the texts quoted in a former section (pp. 206 ff.), Agni is represented as having a threefold existence, by which may be intended, first, in his familiar form on earth; secondly, as lightning in the atmosphere; and thirdly, as the sun in the heavens. In other passages, where the same god is identified with Vishṇu, Varuna, Mitra, etc. (see p. 219), it is not clear whether this identification may not arise from a desire to magnify Agni rather than from any idea of his essential oneness with other deities with whom he is connected (see

also R.V. i. 141, 9; v. 3, 1 f.; v. 13, 6). In another hymn, iv. 42, 3, too, where Indra appears to be represented as the same with Varuṇa (*aham Indro Varunah*, etc.; compare the context), the design of the writer may have been to place the former god on a footing of equality with the latter. There are, however, other passages in the earlier books of the Rig-veda which suffice to show that the writers had begun to regard the principal divinities as something more than mere representatives or regents of the different provinces of nature. As I have already shown (pp. 61 ff., 98 ff., 158, 163 f., 214 f.), Varuṇa, Indra, Sūrya, Savitri, and Agni are severally described (in strains more suitable to the supreme deity than to subaltern divinities exercising a limited dominion) as having formed and as sustaining heaven and earth, and as the rulers of the universe;⁵²³ and Varuṇa, in particular, according to the striking representation of the hymn preserved in the A.V. (iv. 16) (though this composition may be of a somewhat later date), is invested with the divine prerogatives of omnipresence and omniscience. Although the recognized co-existence of all these deities is inconsistent with the supposition that their worshippers had attained to any clear comprehension of the unity of the godhead, and although the epithets denoting universal dominion, which are lavished upon them all in turn, may be sometimes hyperbolical or complimentary—the expressions of momentary fervour, or designed to magnify a particular deity at the expense of all other rival objects of adoration,—yet these descriptions no doubt indicate enlarged and sublime conceptions of divine power, and an advance towards the idea of one sovereign deity. When once the notion of particular gods had become expanded in the manner just specified, and had risen to an ascription of all divine attributes to the particular object of worship who was present for the time to the mind of the poet, the further step would speedily be taken of speaking of the deity under such new names as Viśvakarman and Prajāpati, appellations which do not designate any limited function connected with any single department of nature, but the more general and abstract notion of divine power operating in the production and government of the universe.

It is, perhaps, in names such as these that we may discover the point

⁵²³ The same functions are ascribed to Vishnu and to Rudra. See the 4th vol. of this Work, pp. 84 and 338.

of transition from polytheistic to monotheistic ideas. Both these two terms, which ultimately came to designate the deity regarded as the creator, had been originally used as epithets of Indra and Savitri, in the following passages:—R.V. iv. 53, 2, “Savitri, the supporter of the sky and the lord of creatures” (*divo dhartā bhuvanasya prajāpatiḥ*).⁵²¹ viii. 87, 2, “Thou, Indra, art most powerful; thou hast caused the sun to shine; thou art great, the universal architect, and possessest all godlike attributes” (*tvaṁ Indra abhibhūr asi tvaṁ sūryam arochayaḥ | viśvadevo mahān asi*).⁵²²

(1) *Texts of a more decidedly monotheistic or pantheistic character.*

I shall now adduce those passages of the Rig-veda in which a monotheistic or a pantheistic tendency is most clearly manifested. Of some of these texts I shall only state the substance, as I have formerly treated of them in detail elsewhere.

The following verse from a long hymn of an abstruse and mystical character (i. 164, 46, as already quoted in p. 219, note), though considered by Yaska (Nir. vii. 18) to have reference to Agni, and by Kātyāyana and Sāyaṇa (who, however, also quotes Yaska's opinion) to have Sūrya in view, may nevertheless be held to convey the more general idea that all the gods, though differently named and represented, are in reality one—πολλῶν ὀνομάτων μορφὴ μία: “They call him Indra, Mitra, Varuṇa, Agni; and (he is) the celestial, well-winged Garutmat. Sages name variously that which is but one: they call it Agni, Yama, Mātariśvan.”⁵²³ (See Colebrooke's Essay, i. 26 f.; Weber's Ind. Stud. v. p. iv.)

⁵²¹ So, too, Soma is called *prajāpati*, “lord of creatures” (R.V. ix. 5, 9).

⁵²² So, too, in R.V. x. 170, 4, Sūrya is called *viśvadeva* and *viśvadēvavat*, and Savitri is styled *viśvadeva* in v. 82, 7, see above, p. 164. Svayambhū, “the self-existent,” occurs as an epithet of Manu (personified Wrath) in R.V. x. 83, 4. See below the sub-section on Kūla, Time.

⁵²³ To the same effect is another text, R.V. x. 114, 5: *Suparnam viprāḥ kavayo vachobhir ekam santam bahudhā kalpayanti* | “The wise in their hymns represent under many forms the well-winged (deity), who is but one.” Somewhat in the same way it is said, A.V. xiii. 3, 13 (already quoted in p. 219, note): “Agni becomes in the evening Varuna (the god of night), and Mitra, when rising in the morning. Becoming Savitri, he moves through the atmosphere, and becoming Indra, he burns along the middle of the sky.” In xiii. 4, 1 ff., Savitri is identified with a great many other deities. The words *asya devasya . . . vayāḥ Viśvoh*, in

R.V. i. 89, 10 (quoted above in pp. 43 f.), suggests, on the other hand, a pantheistic sense, as it asserts all things to be the manifestations of one all-pervading principle : "Aditi is the sky, Aditi is the air, Aditi is the mother and father and son. Aditi is all the gods and the five classes of men. Aditi is whatever has been born. Aditi is whatever shall be born."⁵²⁷ Reference will be again made further on to the hymn in which Aditi is described as one of the great powers to which the creation is due.

In some of the representations of the character and functions of Tvaṣṭṛi, the divine artizan, who shaped the heaven and earth, we have an approach to the idea of a supreme creator of the universe (see above p. 225).

There is considerable variety in the methods by which the later poets of the R.V. attempt to conceive and express the character of the Supreme Being and his relations to the universe, as will be seen from the following details :—

(2) *Viśvakarman.*

The 81st and 82nd hymns of the tenth book of the Rig-veda are devoted to the celebration of Viśvakarman, the great architect of the universe (see above, p. 32, and the 4th vol. of this work, pp. 4 ff.); so that the word which, as we have seen, had formerly been used as an epithet of Indra, had now become the name of a deity, if not of the Deity. In these hymns Viśvakarman is represented as the one all-seeling god, who has on every side eyes, faces, arms, and feet, who, when producing heaven and earth, blows⁵²⁸ them forth with his arms

R.V. vii. 40, 5, are interpreted by Śāyaṇa to mean "[The other gods] are branches of this . . . god Viśnu;" but the words between brackets are not in the original. In R.V. ii. 35, 8, all other beings are said to be branches of Apāmnapat (*vayāḥ id anyā bhūvarāvī asya*). I observe that in his lectures on the "Science of Language," 2nd series, p. 508, Professor Müller understands the words with which all the verses of R.V. iii. 55, conclude (*mahad devānām asurātēam ekam*) to signify, "The great divinity of the gods is one," which might be understood as if they asserted all the gods to be manifestations of one supreme deity. The clause, however, need not mean anything more than that the divine power of the gods is unique.

⁵²⁷ Compare Aeschylus, fragment 443, translated by Professor Müller, "Science of Language," ii. 441 : Ζεύς ἔτειν ἀθῆρ, Ζεύς δὲ γῆ, Ζεύς δὲ αἰγαῖος. Ζεύς τοι τὰ κάτα χεῖ τι τῶνδει ὑπέρερπον. The Taitt. Br. iii. 12, 3, 1, says that the self-existent Brahma is "son, father, and mother!"

⁵²⁸ This image is repeated in R.V. x. 72, and may have been borrowed from R.V. iv. 2, 17.

and wings,—as the father, generator, disposer, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals. In one of the verses (the 4th) of the first of these hymns, the poet asks : “ What was the forest, what was the tree, out of which they fashioned heaven and earth ? Inquire with your minds, ye sages, what was that on which he took his stand when supporting the world ? ” This verse is repeated in the Taitt. Br. ii. 8, 9, 6 (and comes in immediately after the end of R.V. x. 129, which is quoted in the same place). The compiler of the Brähmana replies to the question which the original poet had left unanswered, by saying : “ Brahma was the forest, Brahma was that tree, out of which they fashioned heaven and earth. Sages, with my mind I declare to you, he took his stand upon Brahma when upholding the world ” (see above, p. 32, note 57).

(3) *Hiranyagarbha.*

Another name under which the Deity is celebrated in the Rig-veda, with all the attributes of supremacy, is Hiranyagarbha. In the 121st hymn of the tenth book this god is said to have arisen (*samarvartata*) in the beginning, the one lord of all beings, who upholds heaven and earth, who gives life and breath, whose command even the gods obey, who is the god over all gods, and the one animating principle (*asu*) of their being. (See the 4th vol. of this Work, pp. 13 ff.)

(4) *Brahmanaspati, Daksha, and Aditi.*

In another hymn (R.V. x. 72; already quoted in pp. 48 f.), the creation of the gods is ascribed to Brahmanaspati (see also p. 280, above), who blew them forth like a blacksmith ;⁵²⁹ while the earth is said to have sprung from a being called Uttānapad ; and Daksha and Aditi were produced from one another by mutual generation. The gods, though formed by Brahmanaspati, did not, it is said, come into existence till after Aditi, but appear to have had some share in the formation or development of the world.

The hymn is almost entirely of a mythological character, the only attempt at speculation it contains being the declaration that entity sprang from nonentity. The manner in which the author endeavours,

⁵²⁹ See pp. 32 and 354.

by the introduction of different names, and the ascription to them of various agencies, to explain the process of creation, forms a striking contrast to the sublime vagueness and sense of mystery which characterize the following composition (R.V. x. 129).⁵³⁰

(5) *Nonentity, Entity, and the One*, R.V. x. 129.

1. *Na asad āśid no sad āśit tadānīm nāśūl rajo no ryoma paro yat |*
kim āvarīkaḥ kuha kasya śarmann ambhaḥ kim āśid gahanaṁ gabhirām |
2. *Na mrityur āśid amṛitaṁ na tarhi na rātryāḥ ahnaḥ āśit praketaḥ |*
āśid avātaṁ sradhyā tu ekaṁ tasnād ha anyad na paraḥ kinchanāsa |
3. *Tamaḥ āśit tamasā gūlham agre apraketaṁ salilām saram ā idam |*
tuchhyena abhu apihitaṁ yad āśit tapasas tad mahinā, jāyatakam |
4. *Kāmas tad agre samarartatādhi manaso retaḥ pralhamāt yad āśit |*
sato bandhum asati niravindan hṛidi pratishya kavayo manishā | 5
(=Vaij. Sanh. xxxiii. 74). *Tiraśčino vitato raśmir eshām adhaḥ svid*
āśid upari svid āśit | retodhāḥ āsan mahimānah āsan sradhā avastāt
prayatiḥ parastāt | 6. Ko addha veda kaḥ iha pra vechat kutaḥ ājātā
kutaḥ iyaṁ visṛiṣṭih | arvāg devāḥ asya visarjanena atha ko veda yataḥ
ababhūva | 7. Iyaṁ visṛiṣṭih yataḥ ababhūva yadi vā dadhe yadi vā na |
yo asyādhya kshah parame ryoman so anga veda yadi vā na veda |

"1. There was then neither nonentity nor entity : there was no

⁵³⁰ This hymn has been already translated by Mr. Colebrooke and Professor Müller, as well as in the 4th vol. of this Work, p. 4. I have now endeavoured to improve my own version, and otherwise to illustrate the sense of the hymn. The following is a metrical rendering of its contents :—

"Then there was neither Aught nor Nought, no air nor sky beyond.
What covered all? Where rested all? In watery gulf profound?
Nor death was then, nor deathlessness, nor change of night and day.
That One breathed calmly, self-sustained; nought else beyond It lay.
Gloom hid in gloom existed first—one sea, cluding view.
That One, a void in chaos wrapt, by inward fervour grew.
Within It first arose desire, the primal germ of mind,
Which nothing with existence links, as sages searching find.
The kindling ray that shot across the dark and drear abyss,—
Was it beneath? or high aloft? What bard can answer this?
There fecundating powers were found, and mighty forces strove,—
A self-supporting mass beneath, and energy above.
Who knows, who ever told, from whence this vast creation rose?
No gods had then been born,—who then can e'er the truth disclose?
Whence sprang this world, and whether framed by hand divine or no,—
It's lord in heaven alone can tell, if even he can show."

atmosphere, nor sky above. What enveloped [all]? Where, in the receptacle of what [was it contained]? Was it water, the profound abyss? 2. Death was not then, nor immortality: there was no distinction of day or night. That One⁵³¹ breathed calmly, self-supported; there was nothing different from, or above, it. 3. In the beginning darkness existed, enveloped in darkness. All this was undistinguishable water.⁵³² That One which lay void, and wrapped in nothingness, was developed by the power of fervour. 4. Desire first arose in It, which was the primal germ of mind; [and which] sages, searching with their intellect, have discovered in their heart to be the bond which connects entity with nonentity. 5. The ray [or cord]⁵³³ which stretched across these [worlds], was it below or was it above? There were there impregnating powers and mighty forces, a self-supporting principle beneath, and energy aloft.⁵³⁴ 6. Who knows, who here can declare, whence has sprung, whence, this creation? The gods are subsequent⁵³⁵ to the development of this [universe]; who then knows whence it arose? 7. From what this creation arose, and whether [any one] made it or not,—he who in the highest heaven is its ruler, he verily knows, or [even] he does not know.”

I am not in possession of Sāyaṇa’s commentary on this hymn; but the scholiast on the Taittirīya Brāhmaṇa (see also the explanation of verse 4, in commentary on Taitt. Āraṇy. p. 142) in which the hymn is

⁵³¹ Compare R.V. i. 161, 6, “What was that One in the form of the unborn which supported these six worlds?” (*vi yas tastambha shaṭ imā rājānsi ajasya rōpe kiṁ aṭ
śvid ekam*). In Vālakhilya, x. 2, it is said: *eka evāgnir bahuñā samiddhā ekah
sūryo viśvam anu prabhūtaḥ | ekaivoshīthiḥ sarvam idām evi bhāti ekām evi idam evi
babhūra sarvam |* “There is one Agni, kindled in many places; one mighty Sūrya who extends over all things; one Ushas who illuminates this entire world;—this one has been developed into the all.”

⁵³² In the M. Bh. Sāṅkitip. 6812 ff., it is said that from the aether “was produced water, like another darkness in darkness; and from the foam of the water was produced the wind” (*tataḥ salilam utpannām tamasiṇvāparam tamāḥ | tasmiṁ cha
satilotpiḍid udatishtata māruttāḥ*).

⁵³³ Professor Aufrecht has suggested to me that the word *raśmi* may have here the sense of thread, or cord, and not of ray.

⁵³⁴ Does this receive any illustration from R.V. i. 159, 2 (quoted above, p. 21), which speaks of the “thought (*manas*) of the father” (Dyaus), and of the “mighty independent power (*mahi svatavas*) of the mother” (Earth)?

⁵³⁵ Compare x. 72, 2, 3, quoted above, p. 48, and x. 97, 1, where certain plants are said to be anterior to the gods, by three yugas (*yāḥ oshadhiḥ pūrvāḥ jālāḥ
devebhyaḥ triyugam purūḥ*).

repeated (ii. 8, 9, 3 ff.), explains it in conformity with the philosophical ideas of a later period. From such sources we have no right in general to expect much light on the real meaning of the ancient Vedic poets. The commentator in question, who is obliged to find in the words of the infallible Veda a meaning consistent with the speculations believed to be orthodox in his own age, interprets the first verse as follows, in terms which, indeed, after all, may not be far from correctly expressing its general purport: *Yadā pūrvasṛṣṭih pralinā uitarasṛṣṭis̄ cha na utpannā tadāññā sadasati deo api nābhātām | nāmarūpariśiṣṭatrena spashṭapratiyamāññ jagat “sat-”śabdena uchyate naracīhāñādisanāñ śūnyam “asad” ity uchyate | tadubhayañ nāśit | kintu kāchid aryaktāvasthā āśit | sā cha vispashaṭrābhavād na sati jagad-utpādakulvena sadbhārād nāpy asuti |* “In the interval between the absorption of the previous, and the production of the subsequent, creation, there was neither entity nor nonentity. The world at the time when, by possessing both ‘name’ and ‘form,’⁵³⁸ it is clearly manifested, is designated by the word ‘entity,’ while a void which may be compared to such non-existing things as a ‘man’s horns,’ etc., is called ‘nonentity.’ Neither of these states existed; but there was a certain unapparent condition, which, from the absence of distinctness, was not an ‘entity,’ while from its being the instrument of the world’s production, it was not a ‘nonentity.’”

A much older commentary on this verse, probably one of the oldest extant, is the following passage from the Satap. Br. x. 5, 3, 1: *na iva vai idam agre asad āśit na iva sad āśit | āśid iva vai idam agre na iva āśit | tad ha tad manah eva īśa | 2. Tasmād etad rishinā 'bhyānuktaṁ “na asad āśid no sad āśit tadāññā” iti | na iva hi sad mano na iva asat | 3. Tad idam manah sṛiṣṭam āvirabubhūshad niruktātaram mūrtataram | tad ātmānam anvaičhat | tat tapo 'tapyata | tat prūmūrchedhat | tat shaṭṭrimūśatām sahasrāny apaśyat ātmāno 'gnīn arkān manomayān manaścītāḥ ityādi |* “In the beginning this [universe] was not either, as it were, nonexistent, nor, as it were, existent. In the

⁵³⁸ These Vedāntic terms *name* and *form* occur (as observed in the Section on Yama, p. 309) in the Atharva-veda, x. 2, 12: “Who placed in him (Purusha) name, magnitude, and form?” and in xi. 7, 1: “In the remains of the sacrifice (*nichhiṣṭa*) name and form, in the remains of the sacrifice the world, is comprehended.” The original texts will be found further on in the subsections on Purusha and Uchhishtā. See Satap. Br. xi. 2, 3, 1 ff., to be quoted below, in the subsection on Brahma.

beginning this universe was, as it were, and was not, as it were. Then it was only that mind. Wherefore it has been declared by the rishi (in the verse before us), ‘There was then neither nonentity nor entity;’ for mind was, as it were, neither entity nor nonentity. 2. Then this mind, being developed, wished to become manifested, more revealed, more embodied. It sought after itself; it practised austere fervour. It swooned. It beheld 36,000 of its own fires, suns, formed of mind, placed by mind, etc.” Mind then creates voice, voice creates breath, breath creates eye, eye creates ear, ear creates work (or ceremony), and work creates fire.

These ideas of entity and nonentity⁵³⁷ seem to have been familiar to the later Vedic poets, as in R.V. x. 72 (noticed above, and translated in the section on Aditi, p. 48), we find it thus declared (verses 2, 3), that in the beginning nonentity was the source of entity: “In the earliest age of the gods entity sprung from nonentity; in the first age of the gods entity sprang from nonentity.” In the A.V. x. 7, 10 (which will be quoted in the subsection on Skambha), it is said that both nonentity and entity⁵³⁸ exist within the god Skambha; and in verse 25 of the same hymn: “Powerful indeed are those gods who sprang from nonentity. Men say that that nonentity is one, the highest, member of Skambha.”⁵³⁹ The Taittiriya Upanishad also (Bibliotheca Indica, p. 99) quotes a verse to the effect: “This was at first nonentity. From that sprang entity” (*asad vai idam agre āśit | tato vai sad ajāyata*).

The author of the Chhāndogya Upanishad probably alludes to some of these texts when he says (vi. 2, 1 f. Bibl. Ind. p. 387 f.): *Sad eva somya idam agre āśid ekam eva advityam | tad ha eko āhur* “*asad eva*

⁵³⁷ The Taitt. Arany. i. 11, 1 (Bibl. Ind. p. 84), ascribes the development of existence from nonexistence to the seven rishis, etc. (*ānūtah sad ye tatakshur rishayah supta Atriś cha yat | sarve trayo Agastyaś cha*).

⁵³⁸ Another verse of the A.V. xvii. 1, 19, says: “Entity is founded (*pratishthitam*) on nonentity; what has become (*bhūta*) is founded on entity. What has become is based (*āhitam*) on what is to be, and what is to be is founded on what has become” (*asati sat pratishthitam sati bhūtam pratishthitam | bhūtam ha bhavye āhitam bhavyam bhūte pratishthitam*).

⁵³⁹ This phrase (see above, p. 51) is also applied to Agni in R.V. x. 5, 7, where it is said that that god, being “a thing both *asat*, nonexistent (*i.e.* unmanifested), and *sat*, existent (*i.e.* in a latent state, or in essence), in the highest heaven, in the creation of Daksha, and in the womb of Aditi (comp. R.V. x. 72, 4 f.), became in a former ago

idam agre āśid ekam eva advitīyañ tasmād asataḥ saj jāyeta | 2. *Kutas tu khalu somya evañ syād iti ha uvācha katham asataḥ saj jāyeta iti | sat tv eva somya idam agre āśid ekam eva advitīyan | tad aikshata bahu syām prajāyeya iti* | “This, o fair youth, was in the beginning existent (or entity) (*sat*), one without a second. Now some say, ‘This was in the beginning non-existent (or non-entity) (*asat*), one without a second; wherefore the existent must spring from the non-existent.’” 2. But how, o fair youth, he proceeded, can it be so? How can the existent spring from the non-existent? But, o fair youth, this was in the beginning existent, one without a second. That [entity] thought, ‘Let me multiply and be produced.’”⁵⁴⁰

. There does not appear to be any discrepancy between the statement in R.V. x. 129, 1, “There was then neither nonentity nor entity,” and the doctrine of the Chhāndogya Upanishad, for in the second verse of the hymn, also, a being designated as the One is recognized as existing, which may be regarded as answering to the primal entity of the Upanishad; while the original non-existence of anything, whether nonentity or entity, asserted in the first verse, may merely signify, as the commentator on the Taittirīya Brāhmaṇa explains, that there was as yet no distinct manifestation of the One. In like manner the A.V. x. 7. 10, 25 (quoted above), does not assert the absolute priority of nonentity, but affirms it to be embraced in, or a member of, the divine being designated as Skambha. The Chhāndogya Upanishad has, however, a greater appearance of being at variance with itself, iii. 19, 1 (*asad evedam agre āśit tat sad āśit*), and with the Taittirīya Upanishad, as well as with verses 2 and 3 of the 72nd hymn of the tenth book of the R.V., above cited, which assert that entity sprang from nonentity. If these verses are to be taken literally and absolutely, we must suppose the poet to have conceived the different creative agents whom he names, Brahmanaspati, Uttānapad, Daksha, and Aditi, to have sprung out of nothing, or from each other, or to be secondary manifestations of the entity which was the first product of nonentity. If, however, with the commentators, we take “nonentity” to denote merely an undeveloped state, there will be no contradiction.

the first-born of our ceremonial, and is both a bull and a cow.” In A.V. xi. 7, 3, it is said that the *uchchishtha* (remains of the sacrifice) is both *san* and *asan* (masculine).

⁵⁴⁰ See English trans. p. 101, which I have not followed.

The first movement in the process of creation as conceived in the hymn (R.V. x. 129) is this: the One, which in the beginning breathed calmly, self-sustained, is developed by the power of *tapas*, by its own inherent heat (as Professor Müller explains, Anc. Sansk. Lit. p. 561), or by rigorous and intense abstraction (as Professor Roth understands the word; see his Lexicon, s.v.).⁶¹ This development gave occasion

⁶¹ Roth's interpretation is supported by a text in the A.V. x. 7, 38 (see further on in the subsection on Skambha), as well as by numerous passage in the Brāhmaṇas. Thus in S'atap. Br. xi. 5, 8, 1 (quoted in the 3rd vol. of this work, p. 4), Prajāpati, who is described as being the universe, is said to have desired (*akānamayata*) to propagate himself, and to have striven and practised rigorous abstraction (*tapo 'tapyata*). And in the same Brāhmaṇa, xiii. 7, 1, 1 (cited in the 4th vol. of this work, p. 25), the self-existent Brahma himself is similarly related to have practised *tapas*, and when he found that that did not confer infinity, to have offered himself in sacrifice. The gods are also said to have attained heaven and their divine character by *tapas* (see above, p. 15, and the 4th vol. of this work, pp. 20, 21, 24, and 288). Compare also the Taitt. Up. ii. 6, where it is said: *Sa tapo 'tapyata | sa tapas taptrā idāñ sarvam asrijata yad idāñ kincha |* "He (the supreme Soul) desired, 'Let me be multiplied and produced.'" He performed *tapas*, and having done so, he created all this." In his commentary on this passage, S'ankara explains that, in conformity with another Vedic text, knowledge is called *tapas*, and that, as the supreme Soul has no unsatisfied desires, no other sense would be suitable; and that the phrase means "He reflected upon the construction, etc., of the world which was being created" (*terpab iti juānam uchyate | yasya juānamayāñ tapah*" *iti śruty-antarād īptakāmatrāvach cha itarasya asambhavaḥ eva |* "sa tapo 'tapyata" *tapas taptrāñ srījanāñ-jagad-rachanādi-rishayāñ ālochanām akarot ātma ity arthaḥ*). It is true that all these passages from the Brāhmaṇas are of a later date than the hymn, but the R.V. itself, x. 167, 1, says that Indra gained heaven by *tapas* (see above, p. 14), where the word can only mean rigorous abstraction. The word is also found in R.V. ix. 113, 2, where soma-juice is said to be poured out with hallowed words, truth, faith, and *tapas* (*ritarākena satyena śraddhayañ tapasā sutah*); and in x. 83, 2, 3, where Manyu (wrath personified) is besought to protect, or to slay enemies, along with *tapas*, (*tapasā sujoshāḥ, or tapasā yujā*). This view of the word is also supported by Taitt. Br. iii. 12, 3, 1: "Let us worship with an oblation that first-born god, by whom this entire universe which exists is surrounded (*paribhūtam*)—the self-existent Brahma, which is the highest *tapas*. He is son, father, mother. • *Tapas* was produced as the first object" (*yenedāñ viśvam paribhūtāñ yad asti prathamāñ devāñ havishā vridhena | svaryambhu Brahma paramāñ tapo yat | sa eva putrah sa pitā sa mātā | tapo ha yaksham prathamāñ sambhūva*). In the Mahābhārata, S'antiparva, 10836, Prajāpati is said to have created living beings by *tapas*, after having entered on religious observances, or austerities (*vratāni*). *Tapas* is also mentioned as the source from which creatures were produced, A.V. xiii. 1, 10. Compare Bhūgavata Purāna, ii. 9, 6, 7, 19, 23, and iii. 10, 4 ff. *Tapas* is connected with an oblation of boiled milk in a passage of the A.V. iv. 11, 6: *yena devīḥ svar īruruhur hitvā śarīram amritasya nābhim | tena geshma sukritisya lokāñ gharmasya vratena tapasā yaśasyavah |* "May we, renowned, attain to the world of righteousness by that ceremony of offering boiled milk, by *tapas*, whereby the

to desire (Kāma) which immediately took possession of the One, and is described as the first germ of mind, and the earliest link⁶⁴² between nonentity and entity. The poet then goes on to speak of impregnating powers, and mighty forces, of receptive capacities, and active energies; but confesses himself unable to declare how the universe was produced. The gods themselves having come into existence at a later stage of creation, were not in a position to reveal to their worshippers the earlier part of the process of which they had not been witnesses. The

gods ascended to heaven, the centre of immortality, having left behind their body." But xi. 5, 5, connects *tapas* with heat: "The Brahmacārin, born before Brahma, dwelling (or clothed) in heat, arose through *tapas*" (*pūrvo jāto Brahmano brahma-chāri gharmaṇī vāśānā tapasodatishṭhat*). In A.V. vii. 61, *tapas* is connected with Agni. In A.V. xvii. 1, 24, *tapas* means the heat of the sun. *Tapas* is mentioned along with *karman* in A.V. xi. 8, 2, and is said to have been produced from it (ibid. v. 6).

⁶⁴² The commentator on the Taitt. Br. ii. 8, 9, 5 (p. 928 of Calcutta edition, in Bibl. Ind.) says: *kūmaya sarva-ryavahāru-hetutvām Vājasaneyināḥ kāmāmānanti atho khaṭvāñāḥ "kāmamayah sevīyam purushah" iti | Vyāso'pi smarati "kāma-bandhanam exdañ nānyad astīha bandhanam" iti | asmad-anubhave'pi tathā drisyate | sarvo hi purushoh prathamām kinchit kāmavitvā tadartham prayata-mānaḥ snkhām duhkhaṁ vā labhetā |* "The Vājasaneyins record that desire is the cause of all action, and say . 'this Purusha is himself actuated by desire'" (Bṛihadār. Up. p. 854). And Vyāsa too declares in his smṛti, 'That which binds this world is desire; it has no other bond.' The same thing, too, is seen within our own observation; for it is only after a man has first desired something that he will strive after it, and so experience pleasure or pain." In numerous passages of the Brāhmaṇas and Upanishads (as in those quoted in the last note), we are told that the first step in the creation was that Prajāpati or Brahma "desired" (*akāmavata*). In his remarks on the passage of the Taittirīya Upanishad, quoted in the last note, Sāṅkara considers it necessary to explain that the supreme Soul is not subject to the dominion of desire, as if, like men, he had any wish unfulfilled, or were subject to the influence of any desirable objects external to himself, or were dependent on other things as instruments of attaining any such external objects; but on the contrary, is independent of all other things, and himself, with a view to the interests of living beings, originated his desires which possess the characteristics of truth and knowledge (or true knowledge), and from being a part of himself, are perfectly pure (*kāmavitvād asmad-ādi-vad anāptakāmañ cht | na | svātantryāt | yathā 'nyān paravaśikritya kāmādi-doshāḥ pravartitayanti na tathā Brahmanāḥ pravarttakāḥ kūmāḥ | kathaṁ tarhi satya-jnāna-lakṣaṇyāḥ svātmabhūtatvād viśuddhāḥ | na tair Brahna pravartyyate | teshām tu tat-pravartakam Brahna prāṇi-karmapekshayā | taṁmat svātantryām kāmeshu Brahmanāḥ | ato na anāptakānam Brahna sādhanāntarāmapekshatvāch cha | kinchā yathā 'nyeshām anātmabhuṭāḥ dharmādi-nimittōpekshāḥ kāmāḥ svātmaviyatirkta-kārya-karana-sādhanāntarāmipekshāchha [-āḥ cha {}] na tathā Brahmano nimittādy-apekshatvam).* I shall below treat further of Kūma, as a deity, and of his correspondence with the Greek "Epos, as one of the first principles of creation.

very gods being at fault, no one on earth is able to say what was the origin of the world, and whether it had any creator or not. Even its ruler in the highest heaven may not be in possession of the great secret.

Such a confession of ignorance on the part of a Vedic rishi could not, however, be taken in its obvious and literal sense by those who held the Veda to have been derived from an omniscient and infallible source. And in consequence the commentator on the Taittirīya Brāhmaṇa is obliged to explain it away in the following fashion:—

Atra kecid āgamaṁ upēkṣhya sva-sva-buddhi-balād anyathā 'nyathā utprekshante | tathā hi paramāṇava mūlakāraṇam iti Kūṇāda-Gautamādayo manyantे | svatantram achedanam prudhānañ jagato mālakūraṇam iti Kapila-prabhrītayāḥ | śūnyādito jagad-utpattir iti Mādhyamikāḥ | jagato kāraṇam eva nāsti sabbhāvataḥ eva avatishṭhate iti Lokāyatikāḥ | te sarve 'pi bhrāntāḥ eva | "ko addha veda" jagat-kāraṇān ko nāma purushāḥ sākshād ṛvagachchali | anavagatyā cha "kaḥ iha pravochat" svayam adṛishṭvā ko nāma jagat-kāraṇam idrig iti raktuñ sāknoti | ko 'yam atra vaktavyāmśāḥ iti chet | uchyate | iyan vividhā śrīshṭih "kutaḥ ējatā" ta(ka?)smād upādāna-kāraṇāt sarcataḥ utpannā punarapi kuto nimittād utpannā iti tad idam upādānañ nimittām cha vaktavyāñ tach cha vaktum ásakyam | kuto 'saktir iti chet | uchyate | kiñ devāḥ etad brūyuh kuto 'nyaḥ kaścid manushyāḥ | na tācad devāḥ vaktuñ śaktāḥ te hy asya jagato vividhasrīshṭer "arrāg" eva vidyante na tu śrīshṭeḥ pūrvāñ te santi | yadā devānām api idṛiṣī gatis tadānīñ "yataḥ" jagad "ābhāvū" tat kāraṇām vaktum anyaḥ "ko" vā "veda" | devāś cha manushyāś cha śrīshṭeḥ prāg anavasthānād na tārat pratyakṣheṇa paśyanti tadānīñ svayam eva abhāvād nāpy anumātuñ śaktās tad-yog-yayor hetudṛishṭāntayor abhāvāt | tamād atigambhiram idam paramārtha-tattvām vaidika-samadhibigamyam ity abhiprāyah | iyan dṛisymānā bhūta-bhautika-rūpā vividhā śrīshṭir yataḥ upādānakāraṇād "ābhāvū" sarvataḥ utpannā tad upādānakāraṇān yadi vā kinchit svarūpañ dhṛitvā 'vatishṭhate yadi vā tasya svarūpam eva nāsti tam imām nirñayañ yaḥ Parameśvara 'sya jagato "'dhyakshaḥ" svāmī "so anga veda" sa eva veda yadi vā so 'pi na veda | iśitriśitāyādi-laukika-vyavahāra-dṛishtyā "so anga veda" ity uktam | yatra tv asya sarvam ātmā eva abhāt kena kam paśyed ityādi-sarva-vyavahārātīta-paramārtha-dṛishtyā "yadi vā na veda" ity uktam | ato manushyādīshu tad-vedānaśankā 'pi dūrāpetā |

"There are certain persons who condemn revelation, and propound different theories of creation by their own reason. Thus the followers of Kapâda and Gautama, etc., consider atoms to be the ultimate cause of the world. Kapila and others say that an independent and unconscious Pradhâna is the cause. The Mâdhyamikas declare that the world rose out of a void, etc. The Lokâyatikas say that the universe has no cause at all, but exists naturally. All these speculators are in error. Our hymn asks what mortal knows by actual observation the cause of the world ? and not having himself had ocular proof, how can any one say it was so and so ? The points to be declared are the material and instrumental causes of the universe, and these cannot be told. The reason of this impossibility is next set forth. Can the gods give the required information ? Or, if not, how can any man ? The gods cannot tell, for they did not precede, but are subsequent to, the creation. Since the gods are in this predicament, who else can know ? The purport is, that as neither gods nor men existed before the creation, and cannot therefore have witnessed it, and as they are at the same time unable to conclude anything regarding it, from the absence of any adequate reason or illustrative instance, this great mystery can only be understood by those versed in the Vedas....The last verse of the hymn declares that the ruler of the universe knows, or that even he does not know, from what material cause this visible world arose, and whether that material cause exists in any definite form or not. That is to say, the declaration that 'he knows' is made from the stand-point of that popular conception which distinguishes between the ruler of the universe and the creatures over whom he rules ; while the proposition that 'he does not know' is asserted on the ground of that highest principle which, transcending all popular conceptions, affirms the identity of all things with the supreme Soul, which cannot see any other existence as distinct from itself. [The sense of this last clause is, that the supreme Soul can know nothing of any object being created external to itself, since no such object exists]. "*A fortiori*, the supposition that such beings as men could possess this knowledge is excluded."

It would, however, be absurd to imagine that the simple author of the hymn entertained any such transcendental notions as these. He makes no pretensions to infallibility, but honestly acknowledges the

perplexity which he felt in speculating on the great problem of the origin of the universe.⁶⁴³

As a further illustration, both of the more ancient and the later ideas of the Indians regarding the creation of the world, and the manner in which the supreme Spirit, previously quiescent, was moved to activity, I add another passage from the Taittiriya Brâhmaṇa, ii. 2, 9, 1, with some of the commentator's remarks. The text of the Brâhmaṇa runs thus:⁶⁴⁴ "This [universe] was not originally anything. There was neither heaven, nor earth, nor atmosphere. That being nonexistent (*asat*), resolved, 'Let me be.' That became fervent (or practised rigorous abstraction, *atapyatā*). From that fervour (or abstraction) smoke was produced. That became again fervent. From that fervour fire was produced. That became again fervent. From that fervour light was produced." And so on,—flame, rays, blazes, etc., being generated by a repetition of the same process. (It may perhaps be considered that the manner in which the word *tapas* is used in this passage is favourable to the idea that in R.V. x. 129, 3, it signifies heat rather than rigorous abstraction.)

Ibid. ii. 2, 9, 10: *Asato 'dhi mano 'srijyata | manah Prajāpatim asrijata | Prajāpatih prajāḥ asrijata |* "From the nonexistent mind (*manas*) was created. Mind created Prajāpati. Prajāpati created offspring."

The commentator's explanation of the first part of this passage is in substance as follows: "Before the creation no portion existed of the world which we now see. Let such a state of nonexistence be supposed. It conceived the thought, 'Let me attain the condition of existence.' Accordingly, this state of things is distinctly asserted in the Upanishad (the Taittiriya, see above, p. 359): 'This was originally nonexistent. From it existence was produced.' Here, by the word 'nonexistent,' a state of void (or absolute nullity), like that expressed in the phrase 'a hare's horns,' is not intended; but simply a state in which name and form were not manifested. Hence the Vâjasaneyins repeat the text: 'This was then undeveloped; let it be developed through name and form.' Earth, the waters, etc., are

⁶⁴³ Similar perplexity is elsewhere expressed on other subjects by the authors of the hymns. See the 3rd vol. of this Work, pp. 279 f.

⁶⁴⁴ The words of the original will be found in the 1st vol. of this work, pp. 27 f.

‘name.’ Hardness and fluidity, etc., are ‘form.’” The words “un-developed” and “developed” are then defined, and Manu, i. 5, is quoted in proof. The supposition that the passage before us can be intended to denote a void is next contraveneed by adducing the text of the Chhāndogya Upanishad above quoted, where that theory is referred to and contradicted. “In the Aitareya Upanishad (at the beginning) it is declared: ‘Soul alone was in the beginning this [universe]. Nothing else was active.’ Hence the negation in our text, ‘This [universe] was not originally anything,’ refers to the world, consisting of name and form, framed by the Supreme Spirit, and is not to be understood absolutely. Designated by the word ‘nonexistent’ (*asat*), because devoid of name and form, but still (really) existing (*sat*), the principle [called] the Supreme Spirit, impelled by the works of the creatures absorbed in It, conceived a thought in the way of a reflection, ‘Let me be manifested as existent in the shape of name and form.’ As a man in a deep sleep awakes that he may enjoy the fruit of his works, so the thought of causing all living creatures to enjoy the fruit of their works arose in the Supreme Spirit. Possessed by such a thought, that principle [called] the Supreme Spirit, practised rigorous abstraction (*tapas*) as a means of creating name and form. Here *tapas* does not mean any such thing as the kṛichhra or chāndrī-yana penances, or the like; but denotes consideration regarding the particular objects which were to be created. Wherefore writers of the Atharva-veda school record the text: ‘He who is omniscient, all-understanding, whose *tapas* consists of knowledge.’ From the fact that this *tapas* has nothing of the character of any penance, it may be properly regarded as denoting the reflection of a being who, though unembodied, is yet omnipotent,” etc., etc. “From the supreme God, being such as has been described, in conformity with his volition, a certain smoke was produced,” etc., etc.

(*Yad idāñ sthāvara-jangama-rūpañ bhalokādirūpañ cha jagad idāñīñ
dṛiṣyate tat kiñapi śrīshṭeh pūrvam naiva asit | tat tādriśam asad-
rūpam eva varttamānām syat | sad-rūpatām prāpnuyām ity etādriśam
mano 'kuruta | tathā cha upanishadi pūrvam asad-rūpam paśchāt sad-
rūpatotpattiḥ cha vispashṭam āmnāyate “asad vai idam agre asit tato vai
sad ajāyata” iti | atra “asat-”śabdena na śūśa-vishāñādi-samānañ
śūnyatvām vivakṣitām kiñ tarhy anabhivyakta-nāma-rūpalvam | atah eva*

Vājasaneyinah samāmananti “tad ha idam tarhy aryākritam āśit | tad nāma-rāpābhyaṁ eva vyākriyeta” iti | bhūmir āpaḥ ityādikāṁ nāma kāthinya-dravādikāṁ rāpam | . . . Aitareyinas tv adhīyate “ātmā vai idam ekaḥ eva agre āśid na anyat kinchana mishad” iti | tasmād “naiva kinchana āśid” ity ayaṁ nishedhaḥ Paramālma-nirmita-nāma-rāpāt-maka-jagad-vishayo na tu kṛtsna-vishayah | nāma-rāpa-rahitatvena “asat”-śabda-vākyān sad eva avasthitam Paramālma-tattvaṁ scātmany antarhita-prāṇi-karmapreritam sad nāma-rāpākāreṇa āvirbhavyam iti paryālochanā-rāpam mano 'kuruta | yathā gādha-nidrām prāptasya purushasya karma-phala-bhogāya prabodhaḥ utpadyate tathā sarvān prāṇināḥ sva-sva-karma-phalam bhojayitum idṛiso vichāraḥ Paramāl-manaḥ prādūrabhūt | tathāvidha-vichāra-yuktaṁ tat Paramālma-tattva-rāpam nāma-rāpa-sṛishṭi-sādhana-rāpam tapo 'kuruta | na altra tapaḥ kṛichhra-chañdrāyanādi-rāpam | kintu sraṣṭavya-padārtha-viśeṣha-vishayam paryālochanam | atah eva Ātharvanikāḥ āmananti “yah sarvajnah sarvavid yasya jñānamayaṁ tapaḥ” iti | kṛichhrādi-rāpavā-bhāvād āśarīrasya api sarva-sakti-guktasya paryālochanam upapannam | . . . tādriśat tasmāt Parameśvarat sva-sankalpānusāreṇa kaścid dhūmaḥ udapadyata |)

(6) *Purusha.*

Another important, but in many places obscure, hymn of the Rig-veda, in which the unity of the Godhead is recognized, though in a pantheistic sense, is the 90th of the tenth book, the celebrated Purusha Sūkta,⁴⁴⁵ which is as follows :

1. *Sahasrasrīshah Purushah sahasrākshah sahasrapāt | sa bhūmiṁ viśvato vritvā aty atishthād daśāngulam |* 2. *Purushah evedaṁ sarvān yad bhūtaṁ yach cha bharyam | utāmritatvasyeśāno yad annenālirohati |*
3. *Etāvān asya mahimā ato jyāyāṁś oha Pūrushah | pādo 'syā viśvā*

⁴⁴⁵ Translations of this hymn (which is also given with slight variations in Vāj. S. 13, 1-16, and A.V. 19, 6, and 7, 5, 4) will be found in Mr. Colebrooke's *Miscell. Ess.* i. 167 (see also the note in p. 309 of the same volume), as also in the 1st vol. of this Work, 9 ff.; (into French) in the Preface to Burnouf's *Bhāgavata Purāna*, vol. i. pp. cxxi. ff. (where see the notes); and (into German) in Professor Weber's *Ind. Stud.* ix. 5 ff. I have now endeavoured to supply some further illustrations of the ideas in the hymn. I have passed over several obscurities on which I have been unable to throw any light. The first two verses are given in the *Svetāśvatara Upanishad*, iii. 14, 15, where the commentary may be consulted.

bhatāni tripād asyāmṛitaṁ divi | 4. Tripād ūrddhreḥ ud ait Purushaḥ pādo 'syehābhavat punaḥ | tato vishvaṁ vyakrāmat sāśanānaśane abhi | 5. Tasmād Virāl ajāyata Virājo adhi Pūrushaḥ | sa jāto aty arichyata paśchād bhūmim alho puraḥ | 6. Yat Purushena havishā devāḥ yajnam atanvata | vasanto asyāsiḍ ājyaṁ grīshmaḥ idhmaḥ śarad haviḥ | 7. Taṁ yajnam barhishi praukshan Purushāṁ jātam agrataḥ | tena devāḥ ayajanta sādhyāḥ riśhayā cha ye | 8. Tasmād yajnāt sarvahutaḥ sambhritam prishadūjyam | paśūns tāṁś chakre rāyayān āranyān grāmyāś che ye | 9. Tasmād yajnāt sarvahutaḥ rīchaḥ sāmāni jajnire | chhandāṁsi jajnire tasmād yajus tasmād ajāyata | 10. Tasmād aśvāḥ ajāyanta ye ko cha ubhayādataḥ | gāvo ha jajnire tasmāt tasmāj jātāḥ ajāvayaḥ | 11. Yat Purushāṁ ri adadhū katidhā v akalpayan | mukhaṁ kim asya kau bāhū kā ūrū pādau uchyete | 12. Brāhmaṇo'sya mukham āśid bāhū rājanyaḥ kṛitāḥ | ūrū tad asya yad rāiṣyāḥ padhyān śādra ajāyata | 13. Chandramāḥ manaso jātaś chakshoḥ Sūryo ajāyata | mukhād Indraś cha Agniś cha prāṇād Vāyur ajāyata | 14. Nābhyāḥ āśid antarikshaṁ śirshno dyauḥ samavartata | padbhyām bhūmir disaḥ śrotṛtāt tathā lokān akalpayan | 15. Saptasyāsan paridhayas triḥ sapta samidhāḥ kṛitāḥ | devāḥ yad yajnaṁ tanvānāḥ abadhnā Purusham paśum | 16. Yajnena yajnam ayajanta devāś tāni dharmāni prathamāni āsan | te ha nākam mahimānah sachanta yatra pūrve sādhyāḥ santi devāḥ |

"1. Purusha has a thousand heads (a thousand arms, A.V.), a thousand eyes, and a thousand feet. On every side enveloping the earth, he transcended [it] by a space of ten fingers. 2. Purusha himself is this whole⁵¹⁶ [universe], whatever has been, and whatever shall be. He is also the lord of immortality, since through food he expands.⁵¹⁷ 3. Such is his greatness; and Purusha is superior to this. All existing things are a quarter⁵¹⁸ of him, and that which is immortal

⁵¹⁶ Compare S'atap. Br. iv, 2, 1 : ·*Sarvañ hy ayani ītmā*; "for this soul is everything."

⁵¹⁷ The sense of the last clause is obscure. It may also mean, according to the commentator on the Vāj. S. and the S'vetāśv. Upan. "(he is also the lord of) that which grows by food." According to the paraphrase in the Bhāgavata Purāṇa (see below), it means, "seeing he has transcended mortal nutriment." The parallel passage of the A.V. (19, 6, 4) reads, "he is also the lord of immortality, since he became united with another (*yad anyenābhavat saha*).

⁵¹⁸ Compare A.V. x, 8, 7, and 13: "7. With the half he produced the whole world; but what became of that which was the [other] half of him? (*ardhena viśvam bhuvanaṁ jāyāna yad asya ardhaṁ kva tad babbhuva*). 13. Prajāpati moves within

in the sky is three quarters of him. 4. With three quarters Purusha mounted upwards. A quarter of him again was produced here below. He then became diffused everywhere among things animate and inanimate. 5. From him Virāj was born, and from Virāj, Purusha.⁶⁰ As

the womb; though unseen, he is born in many forms. With the half he produced the whole world; but the [other] half of him, what sign is there of it?" Compare also A.V. x. 7, 8, 9, which, as well as portions of A.V. x. 8, will be found quoted and translated further on, in the subsection on Skambha.

⁶⁰ The commentator on the Vāj. San. (where, as I have said, this hymn is also found) explains this reciprocal generation of Virāj from Purusha, and again of Purusha from Virāj, by saying, in conformity with Vedantic principles, that Virāj in the form of the mundane egg sprang from Adi-Purusha (primeval Purusha), who then entered into this egg, which he animates as its vital soul or divine principle (*tatāḥ | tasmād ādi-purushād Virāj brahmāṇḍa-deho 'jyayata | . . . tam eva deham adhikaranyā kṛitiā Purushas taddehābhīmāni ekāt eva punān ajāyata | sarvavedānta-vadyaḥ Paramitmā svā-māyayā Virāj-deham brahmāṇḍa-rūpān śrishvā tatāḥ jīvarūpē pravīśa brahmāṇḍabhimāni devatātmā jīvo 'bhavat ity arthaḥ*). According to Manu, i. 8-11 (see the 1st vol. of this Work, pp. 35 f.) the supreme Deity first created the waters, in which he placed an egg, from which again he himself was born as Brahmā, also called Nāriyān. This male (Purusha), created by the eternal, imperceptible, first Cause, is, as verse 11 repeats, called Brahmā. Brahmā by his own thought split the egg (verse 12). After various other details regarding the creation, the writer goes on to say (verse 32) that Brahmā divided his own body into two halves, of which one became a male (Purusha), and the other a female, in whom he produced Virāj. This male (Purusha) Virāj again creates Manu himself (verse 33). We here see that the word male, or Purusha, is applied by Manu to three beings—viz., first, to Brahmā (verse 11); second, to the male formed by Brahmā from the half of his own body (verse 32); and thirdly, to Virāj, whom Brahmā, or his male half, produced from the female who was made out of the other half of his body (see also Wilson's Vishnu Purāga, p. 105, note, in Dr. Hall's edition). Another explanation of the verse is, however, to be obtained by comparing the similar passage in R.V. x. 72, 4: "Daksha sprang from Aditi, and Aditi from Daksha" (quoted above, p. 48), together with the observation of Yāskā (Nirukta, xi. 23, also quoted above in page 60), that this startling declaration may be explicable on the ground that these two deities had the same origin, or, in conformity with a characteristic of their divine nature, may have been produced from each other, and have derived their substance from each other. (See also Nirukta, vii. 4, quoted above, p. 350, where the author repeats the same idea regarding the nature of the gods). Compare also A.V. xiii. 4, 29 ff., where Indra is said to be produced from a great many different phenomena or elements, and they reciprocally from him (*sa vā ahno ajāyata tasmād ahar ajayata*). The S'atap. Br. (xiii. 6, 1, 2) understands Virāj in the passage before us to signify not any male power, but the metre of that name: "The Virāj has forty syllables. Hence he (Purusha) obtains the Virāj, according to the text, 'From him sprang Virāj, and from Virāj Purusha.' This is that Virāj. From this Virāj, therefore, it is that he begets Purusha the sacrifice." Virāj occurs again in the R.V. ix. 96, 18, and x. 130, 5, as feminine and as the name of a metre. It is also found in x. 159, 3, and x. 166, 1, as well as in i. 188, 5, where it is an

soon as born he extended beyond the earth, both behind and before.⁵⁵⁰
 6. When the gods offered up Purusha as a sacrifice, the spring was its clarified butter, summer its fuel, and autumn the [accompanying]

adjective. In the A.V. it is of frequent occurrence, and sometimes is an epithet, and sometimes denotes the metre of that name. Thus in ix. 2, 5 (compare Vāj. Sanh. 17, 3, and S'atap. Br. ix. 2, 1, 19), it is said, "That daughter of thine, o Kāma, is called the Cow, she whom sages denominate Vāch Virāj" (see below, the subsection on Kāma, and Ind. Stud. ix. 478; compare R.V. viii. 90, 16: *vachovidūm Vācham . . . devīm dherbhyaḥ pary egaśīm gām* | "The goddess Vāch . . . the cow, who has come from the gods"). Again in viii. 9, 1: *utsan Virājāḥ salilid udaitūm* | 2. *Vatsaḥ kāmadughe Virājāḥ* | . . . 7. *Virājam āhur brahmaṇah pitareṇ tām no vi dhēhi gaidiñā sakhibhyah* | 8. *Yām prachyutūm aṇu yajñāḥ prachyavante upatishṭhante upatishṭhamitūm* | *yasyāḥ vrate prasave yakṣham yati sā Virād pishayah parame yonan* | 9. *Aprāyāt eti prīṇāna prāyatīnām Virāt Svarājām abhyeti prāchūt* | "Tho two calves of Virāj rose out of the water. 2 . . . The desire-bestowing calf of Virāj." It is shortly afterwards (verse 7) strangely said that Virāj, though spoken of in the feminine gender, is the "father of brahman," whether that mean the deity or devotion. "They say that Virāj is the father of devotion. Bring her to us thy friends in as many forms (as thou canst). 8. She whom, when she advances, sacrifices follow, and stand still when she stands; she, by whose will and energy the living being moves, is Virāj in the highest heaven. 9. Without breath, she moves by the breath of breathing females. Virāj follows after Svarāj," etc. The calf of Virāj is mentioned again in xiii. 1, 33. In viii. 10, 1, it is said of her: *Virād eai idam agre āśi tasyāḥ jātiyāḥ sarvam abhibhūd "ityam eva idam bharishyati"* iti | 2. *Sā uda-kūmat sā gārhapatyē vyakrāmat* | *grihamedhī grihapatir bhārati yāḥ cauñ veda* | "Virāj was formerly all this [universe]. Everything was afraid of her when she was born, lest she herself should become this. 2. She ascended. She entered the Gārhapatiya fire. He who knows this becomes master of a house," etc. And in ix. 10, 24, we read: *Virād vāg virāt prithivī virād antarikṣam virāt pra-jāpatiḥ* | *virāñ nrityuḥ sādhyānām adhīrija babbūeata*, etc. "Virāj is Vāch, is the earth, and the air, is Prajāpati, is Death, the ruler of the Sādhyas," etc. S'atap. Br. xiii. 2, 5, 3: *Prajāpati Virājan asrijat sā suññāt srishṭā pārāchy ait* | *sā 'svam medhyam prāviśat* | "Prajāpati created Virāj. She being produced from him went away and entered into the sacrificial horse." In reading these passages we should bear in mind the great power attributed by the Vedic writers to hymns and metres. See Weber's Ind. Stud. viii. 8-12; and vol. iii. of this Work, pp. 275 ff. On the virtues of the Virāj in particular, see Weber, as above, pp. 56 ff. In the following texts the word may be a masculine name or an epithet: A.V. xi. 5, 16. "The āchārya is a brahma-chārin; the brahmachārin is Prajāpati. Prajāpati shines (*vi rājati*). He became the resplendent, powerful Indra." So also in iv. 11, 7; xiii. 3, 5; xi. 5, 7; and viii. 5, 10, where Virāj precedes or follows the words Prajāpati and Parameshtih. In xi. 4, 12, Virāj is identified with Prāṇa. In the Brihad Ar. Up. Virāj is called the wife of Purusha. (See p. 217 of Dr. Röer's translation. In R.V. x. 159, 3 (*atho me duhitā virāt*), and x. 166, 1 (*virājam gopatim gavām*), the word seems to be an epithet.

⁵⁵⁰ In the Bhāgavata Purāṇa, ii. 6, 15 ff., the preceding verses of our hymn are paraphrased as follows: *svarām Purushāḥ evedam bhūtam bhavayam bhavach cha yat* | *teneadūm īvītām viśvām vitastim adhīlīshfhati* | 16. *svadīshīshyam pratapan Prāṇo*

oblation. 7. This victim, Purusha born in the beginning, they immortalated on the sacrificial grass; with him as their offering, the gods, Sādhyas, and Rishis sacrificed. 8. From that universal oblation were produced curds and clarified butter. He (Purusha) formed those aerial creatures, and the animals, both wild and tame. 9. From that universal sacrifice sprang the hymns called Rich and Sāman, the metres, and the Yajush. 10. From it were produced horses, and all animals with two rows of teeth, cows, goats, and sheep. 11. When they divided Purusha, into how many parts did they distribute him? What was his mouth? What were his arms? What were called his thighs and feet? 12. The Brāhmaṇa was his mouth; ⁵¹ the Rājanya became his arms; the Vaiśya was his thighs; the Sūdra sprang from his feet. 13. The moon was produced from his soul; the sun from his eye; Indra and Agni from his mouth; and Vāyu from his breath. 14. From his navel came the atmosphere; from his head arose the sky; from his feet came the earth; from his ear the four quarters: so they formed the worlds. 15. When the gods, in performing their sacrifice,

*vahī cha pratapaty asau | evam Virūjam pratapauṁ tapaty antar vahī pumān | 17.
So'mritasyōbhayasyeṣṭo martyam annām yad atyagāt | mahiwaiko tato brahmaṇ
Purushasya duratyayaḥ | 18. Pādeshu sareva-bhutāni Pūṁshē sthitipado viduḥ |
amritaṁ kshenām abhayām trinūrdhno 'dhīṇī mūrdhasu | 19. Pādāś trayo vahīs
chāsām aprejanām ye uśiranāḥ | antas triyokāt eva婆ro gṛihamedho 'vīhad-ratrāḥ |
20. Śrītī vīchakrame vīshekañ sāśāpūṇādane ubhe | yad aridgū cha rīḍyā cha Purushas
tūbhayāśrayataḥ | 21. Yasmād aydīm Virūd jāye bhūteṇdrīga-guṇātmaukāḥ | tad-
dravyam atyagād viśvāñ gobhiḥ sūryaḥ iṣṭāśapan | 15. "Purusha himself is all this
which has been, shall be, and is. By him this universe is enveloped, and yet he
occupies but a span. 16. That Prāṇa [explained by the commentator as the sun], while
kindling his own sphere, kindles also that which is without it. So, too, Purusha,
while kindling Virūḍ, kindles whatever is within and without him. 17. He is the lord of
immortality and security, since he has transcended mortal nutriment. Hence, o
Brahmaṇ, this greatness of Purusha is unsurpassable. 18. The wise know all things to
exist in the feet [or quarters] of Purusha, who has the worlds for feet [or quarters]:
immortality, blessedness, and security, abide in the heads of the three-headed. 19. Three
quarters, viz., the abodes of ascetics, are beyond the three worlds; while the remain-
ing quarter, the abode of householders who have not adopted a life of celibacy, is
within them. 20. Purusha has traversed both the two separate paths, that of enjoyment
and abstinence, that is, of ignorance and knowledge; for he is the receptacle of both.
21. From him was produced an egg, consisting of the elements and senses and three
qualities. Purusha penetrated through its entire substance, as the sun warms with
his rays." There is a good deal about Purusha in the Brihad Aranyaka Upanishad.
See pp. 217, 220-228, 233, 250, 252, 267, of Dr. Roer's English translation.*

⁵¹ Kaushitaki Brāhmaṇa Upanishad, ii. 9, quoted in the 4th vol. of this work,
p. 10, note.

bound Purusha as a victim, there were seven pieces of wood laid for him round the fire, and thrice seven pieces of fuel employed. 16. With sacrifice the gods worshipped the Sacrifice. These were the first institutions. ‘These great beings attained to the heaven where the gods, the ancient Sādhyas, reside.’⁵⁵²

There are two other hymns of the Rig-veda besides the Purusha Sūkta in which the Deity is represented as either the agent, the object, or the subject of sacrifice. In x. 81, 5, Viśvakarman is said to sacrifice himself, or to himself; and in verse 6, to offer up heaven and earth. And in x. 130 (where, in verse 2, Pumān may be equivalent to Purusha), it is said (verse 3) either that the gods sacrificed to the [supreme] god, or that they offered him up.⁵⁵³

In the Nirukta, x. 26,⁵⁵⁴ a legend, having reference to R.V. x. 81, is quoted to the effect that Viśvakarman, the son of Bhuvana, first of all offered up all worlds in a *savamedha*, and ended by sacrificing himself. And in the Satap. Br. xiii. 7, 1, 1, the same thing is related of the self-existent Brahma himself, who, finding that he could not by austere fervour attain to the infinitude which he desired, re-

⁵⁵² This verse is = i. 164, 50, where see Sāyana's interpretation and Mahīdhara's on Vāj. S. 31, 16; also Nir. 12, 41.

⁵⁵³ The rendering in these passages depends on the exact sense assigned to the word *yaj*. See the 4th vol. of this Work, pp. 7-9. The Taitt. Sanh. Asht, vi. p. 41 of India Office MS., says: *Yajnena vai Trajāpatiḥ prajāḥ asrijata* | ‘Prajāpati created living beings by sacrifice.’ In the Taitt. Br. 3, 9, 22, 1, it is said: ‘The gods slaughtered father Prajāpati as victim. They then fasted, saying: ‘In the morning we shall offer sacrifice.’’ *Trajāpatiḥ vai devīḥ pitaram paśum bhūtam medhāya ālabhanta | tam ālabhya upāvāṣ | prātar yashṭāṁnahe iti.*

⁵⁵⁴ Vol. iv. of this work, p. 7; see also p. 309; and Mahābhārata Sāntip., verse 241: *vīśvarūpo Mahādevaḥ sarvamedhe mahīmakahe | juhāva sarva-śhūlāni tathai-śūmānam ātmānā* | ‘The omniform Mahādeva sacrificed all creatures in a great all-oblation, and then offered himself by himself.’ In the S'atap. Br. xi. 1, 8, 2, it is said that ‘Prajāpati gave himself to the gods, and became their sacrifice. For sacrifice is the food of the gods. He then created sacrifice as his own image (or counterpart). Hence they say that ‘Prajāpati is sacrifice,’ for he created it as his own image’ (*tobhyah Prajāpatir ātmānām pradādu | Yajno ha eshām āse | Yajno hi devīnām annam | 3. Sa devēbhyah ātmānām pradāya atha etam ātmānah pratimām asrijata yad yajnam | tāsmād āhuh “Prajāpatir yajnah” iti | ātmāno hy etam pratimām asrijata*). In the M. Bh. Sāntip. 9616, also, it is said that Prajāpati formed the sacrificial victims, and sacrifice itself, and with it worshipped the gods. The S'atap. Br. says, elsewhere, xiv. 3, 2, 1, ‘This which is sacrifice is the soul of all beings and of all gods’ (*śarveshān vāi esha bhūtānām śarveshān devinām ātmā yad yajnah*).

solved to offer up himself in created things, and created things in himself, and having done this, attained to pre-eminence, self-effulgence, and supreme dominion (see the 4th vol. of this work, p. 25). It is evident that the author of this passage had not attained to that clear conception of the self-sufficiency and omnipotence of a self-existent Being which later Indian writers acquired.⁵⁵⁵

In the hymn before us the gods are distinctly said (in verses 6, 7, and 15) to have offered up Purusha himself as a victim. And in the Bhāgavata Purāna, ii. 6, 21–26,⁵⁵⁶ which is a paraphrase of this passage, Brahmā is made to say that he derived the materials of sacrifice from Purusha's members, and immolated that being, the lord himself.

It is not very easy to seize the precise idea which is expressed in the latter part of this singular hymn, the Purusha Sūkta. It was evidently produced at a period when the ceremonial of sacrifice had become largely developed, when great virtue was supposed to reside in its proper celebration, and when a mystical meaning had come to be attached to the various materials and instruments of the ritual as well as to the different members of the victim. Penetrated with a sense of the sanctity and efficacy of the rite, and familiar with all its details, the priestly poet, to whom we owe the hymn, has thought it no profanity to represent the supreme Purusha himself as forming the victim, whose immolation by the agency of the gods gave birth, by its transcendent power, to the visible universe and all its inhabitants.⁵⁵⁷

The two following verses in the Vājasaneyi Sanhita refer to Purusha:

* xxxi. 18 (= Svetāśvatara Upanishad, iii. 8) : *vedāham etam Purusham mahāntam āditya-varṇām tamasaḥ parastat | tam eva viditvā 'ti mṛityum eti nānyāḥ panthāḥ vidyate ayanāya |* “I know this great Purusha, resplendent as the sun, above the darkness. It is by knowing him

⁵⁵⁵ The word *svayambhū* does not, however, always signify self-existence in the absolute sense. Thus Kaśyapa is in A.V. xix. 53, 10, called *svayambhū*, and is yet said to have sprung from *Kāla* (time). (See the subsection on *Kāla*, further on.)

⁵⁵⁶ See the 4th vol. of this Work, p. 9.

⁵⁵⁷ Dr. Haug, when treating of the importance attached to sacrifice by the Brahmins, remarks (Pref. to Ait. Ar. p. 73) : “The creation of the world itself was even regarded as the fruit of a sacrifice performed by the Supreme Being.” If the learned author here refers to the Purusha Sūkta it would have been more exact to say that the creation was regarded as the fruit of an immolation of the Supreme Being. But his remark may be justified by the other passages I have cited.

that a man overpasses death. There is no other road to go.”⁵⁵⁸ (The Purusha Sūkta occupies verses 1-16 of the same section in which this verse is found.)

xxxii. 2 : *sarve nimeshāḥ jajnire vidyutāḥ Purushād adhi | nainam īrdhaṁ na tiryancham na madhye pari jagrabhat |* “All winkings of the eye have sprung from Purusha, the resplendent. No one has embraced him either above, or below, or in the middle.”⁵⁵⁹

The A.V. contains a long hymn (x. 2) on the subject of Purusha, which does not throw much light on the conception of his character, but contains a number of curious ideas. The Deity being conceived and described in this hymn as the Man, or Male (Purusha)—the great archetype and impersonation of that active energy of which men are the feeble representatives upon earth—the poet has been led to imagine the object of his adoration as invested with a visible form, and with members analogous to those of the human frame; and he then goes on to speculate on the agency by which the different portions of Purusha’s body could have been constructed, and the source from which he could have derived the various attributes through which he formed the universe, and ordained the conditions under which its several departments exist. The minute questions regarding the members of Purusha with which the hymn opens may have been suggested to the author by an observation of the curious structure of the human body, and by the wonder which that observation had occasioned. Throughout the hymn Purusha is not represented as a self-existent, self-sufficient Being, but as dependent on other gods for his various powers and attributes. The details are too tedious, and in some places too obscure, to admit of my giving them in full, but I shall state the substance, and adduce the most important parts more or less in extenso. The hymn begins thus:—

⁵⁵⁸ Compare A.V. vii. 53, 7 : “Ascending from the darkness to the highest heaven we have reached the sun, a god among the gods, the uppermost light” (*ud vayām tamasas pari rohanto nākam uttamam | devāñ devatrā sūryam aganma jyotir uttamam* | compare R.V. i. 50, 10, quoted above in p. 160).

⁵⁵⁹ The following verse, given in the Nirukta, ii. 3, is from the S’vetāśvatara Upaniṣad, iii, 9: “This entire universe is filled by that Purusha to whom there is nothing superior, from whom there is nothing different, than whom no one is more minute or more vast, and who alone, fixed like a tree, abides in the sky” (*yasmāt paraṁ nāparam asti kinchid yasmād nānyo na jyāyo ‘sti kaśchit | vrikshāḥ itaṁ stabdhō divi tishṭhaty ekas tenedam pūrṇam Puruṣena sarvam*).

1. *Kena pārshnī ābhṛite Purushasya kena māṁsaṁ sambhṛitam kena gulphau | kenāngulī peśanīḥ kena khāni . . . | 2. Kasmān nu gulphāv adharāv akriṇvann ashṭhīvantāv uttarau Pūrushasya | . . . 4. Kati devāḥ katame te āsan ye uro grīvāś chikyuh Pūrushasya | kati stanau ryadadhuk kaḥ kapthauḍau kati skandhān kati prishṭir achinran | 6. Kaḥ sopla khāni vi tatarda śirshāni karnāv imau nāsike chakshāṇi mu-kham | . . . 9. Priyāpriyāṇi bahulā svapnaṁ sambādha-tandryaḥ | ānandān ugro nandāṁś cha kasmād vahati Pūrushaḥ | ārtir avartir nirṛitiḥ kuto nu Purushe 'matiḥ | rādhīḥ samridhiḥ | . . . 12. Ko asmin rūpam adadhāt ko mahmānaṁ cha nāma cha | gātuṁ ko asmin ko ketuṁ kaś charitrāṇi Pūrushe | 13. Ko asmin prāṇam avayat ko apānaṁ eyānam u | samānām asmin ko devo adhi śīrāya Pūrushe | 14. Ko asmin yajnam adadhād eko devo adhi Pūrushe | ko asmin satyaṁ ko 'nrītaṁ kuto mrityuḥ kuto 'mrītam | 15. Ko asmai vāsaḥ paryadkāt ko asyāyur akalpayat | balaṁ ko asmai prāyachhat ko asyākalpayaj jāvam | 16. Kenāpo anvatanuta lenāhār akarod ruche | ushasaṁ kena anvacindha kena sāyambhavaṁ dadhe | 17. Ko asmin reto nyadadhāt tantur ātīyatām iti | medhāṁ ko asminn adhyauhāt . . . | 18. Kena imām bhūmīm aurṇot kena paryabhavād dīcam | kenābhi mahnā parratān kena karmāṇī Pūrushaḥ | 24. Keneyam bhūmir vīhīlā kena dyaur uttarā hitā | kenedam ūrdhvāṁ tiryak cha antarikṣaṁ vyacho hitam | 25. Brahmanā bhūmir vīhīta Brahma dyaur uttarā hitā | Brahmaedam ūrdhvāṁ tiryak cha antarikṣaṁ vyacho hitam | . . . 28. Ūrdhva nu śiṣṭṭas tiryāṇi nu śiṣṭṭāḥ sarvāḥ diśāḥ Purushaḥ ā babhūva | puraṇo yo Brahmano veda yasyāḥ Purushaḥ uchyate | 29. Yo vai tām Brahmano veda amṛitenārī-tām puram | tasmai Brahma cha brahmāś cha chakshuḥ prāṇam prajām daduḥ | 30. Na vai taṁ chakshur jahāli na prāṇo jarasaḥ purā | puraṇo yo Brahmano veda yasyāḥ Purushaḥ uchyate | 31. Ashṭāchakrā navadvārā devānām pūr ayodhyā | tasyāṁ hiranyayaḥ kośaḥ svargaḥ jyotiṣhā-vitaḥ | 32. Tasmin hiranyaye kośe tryare tripratiṣṭhitō | tasmin yad yaksham ātmanvat tad vai brahma-vido viduḥ | 38. Prabhrājamānān harinīm yaśasā samparīvitām | puraṇi hiranyayām Brahma āviveśū-parājītām |*

"1. By whom were the heels of Purusha produced? By whom was his flesh brought together? By whom were his ankles, by whom were his fingers and his muscles, made? By whom the apertures of his body? . . . 2. From what did they construct his ankles below and

his knees above?" After similar question about his legs, thighs, trunk, etc., the author proceeds: "4. How many and who were the gods who joined together the chest and the neck of Purusha? How many formed his breasts, who his elbows? (?) How many connected his shoulders and ribs? 6. Who opened the seven apertures in his head, these ears, nostrils, eyes, and mouth?" "Whence," asks the poet (verse 9), "does the glorious Purusha bring many things pleasant and unpleasant, sleep, fear, fatigue, and various kinds of enjoyments? 10. How do suffering, distress, evil, as well as success and opulence, exist in Purusha? 12. Who assigned to him form,⁵⁶⁰ magnitude, name,⁵⁶⁰ motion, and consciousness, (13) and what god put into him the different vital airs? 14. What one god placed in him sacrifice, truth, and falsehood? Whence come death and immortality? 15. Who clothed him with a garment? Who created his life? Who gave him strength and speed? 16. Through whom did he spread out the waters, cause the day to shine, kindle the dawn, bring on the twilight? 17. Who placed in him seed, that the thread (of being) might be continued? Who imparted to him understanding? 18. Through whom did he envelop the earth, surround (or transcend) the sky, surpass by his greatness the mountains and all created things? 24. By whom was this earth made, and the sky placed above? By whom was this expanse of atmosphere raised aloft and stretched across? 25. The earth was made by Brahma, and Brahma is placed above as the sky. Brahma is the expanse of atmosphere, raised aloft and stretched across. 28. Purusha, who is on high, has pervaded all the regions which are extended aloft and across (quoted with variations in Taitt. Ār. i. 27, 3, p. 168). He who knows the city (*pur*) of Brahma from which Purusha is named, (29) who knows that city of Brahma, invested with immortality; to him Brahma and Brahma's sons have given sight,

⁵⁶⁰ Here, as above noticed (p. 166, note), we have the *nāma* and *rūpa* of the Vedantists. Compare Taitt. Brāh. ii. 2, 7, 1: *Prajāpatiḥ prajāḥ asrijata | tāḥ śrishṭāḥ samashkrishyan* (in p. 444 the word is printed *samaślīshyan*) | *tāḥ rūpena anuprāvīsat | tasmiūl āhṛ “rūpān̄ vai Prajāpatiḥ” iti | tāḥ nāmān̄ ‘nuprāvīsat | tasmiūl āhūr “nāmān̄ vai Prajāpatiḥ” iti | “Prajāpati created living beings. They, however, were in a shapeless state. He entered into them with form. Hence, men say ‘Prajāpati is form.’ He entered into them with name. Hence, men say ‘Prajāpati is name.’” Compare the same Brāhmaṇa, iii. 10, 5, 1, and iii. 12, 7, 5. See M. Langlois' note on the word *nāma* in R.V. x. 73, 8, vol. iv. p. 493 of his translation of the Rig-veda.*

and breath, and progeny. 30. Neither sight nor breath abandons before [the term of natural] decay the man who knows the city of Brahma, from which Purusha is named. 31. Within that impregnable city of the gods (compare *puram devānām amṛitam hiranyam*, A.V. v. 28, 11; and *Mahābhārata*, xiv. 987 ff.), which has eight circles (compare A.V. xi. 4, 22) and nine gates, there exists a golden receptacle, celestial, invested with light. 32. Those acquainted with Brahma (divine science, or the Deity) know that living being which resides in this golden receptacle with three spokes, and triple supports.⁵⁶¹ 33. Brahma has entered into the impregnable golden city, resplendent, bright, invested with renown."

In the Satap. Br. xiii. 6, 1, 1 (see vol. iv. of this Work, p. 25), the word *Nārāyaṇa* is coupled with Purusha, and it is said that this being desired to surpass all beings, and become himself the entire universe, and that he accomplished his object by celebrating the Purushamedha sacrifice. Purusha *Nārāyaṇa* is again mentioned in the same Brāhmaṇa (xii. 3, 4, 1) as receiving instruction from Prajāpati: *Purushāñha Nārāyaṇam Prajāpatir uvācha "yajasva yajasva" iti | sa ha uvācha "yajasva yajasva" iti vāvā tvam mām āttha | trir ayakshi | Vasavaḥ prātāḥ-savanena aguh Rudrāḥ mādhyandinena savanena Ādityāḥ trītya-savanena atha mama yajna-vāstv eva yajna-vāstv eva aham āsa" iti | sa ha uvācha "yajasva eva | ahān vai te tad vakshyāmi yathā te uktihāni maqir iva sūtre otāni bharishyanti sūtram iva vā maqāv" iti | "Prajāpati said to Purusha Nārāyaṇa, 'Sacrifice, sacrifice.' He replied, 'Thou sayest to me, Sacrifice, sacrifice. I have sacrificed thrice. By the morning oblation the Vasus came, by the mid-day oblation the Rudras came, and by the third oblation the Ādityas came to my place of sacrifice, where I was.' Prajāpati rejoined, 'Sacrifice; I will tell thee how thy hymns shall be strung like a gem on a thread, or as a thread in a gem.'"*

⁵⁶¹ One line of A.V. x. 8, 43 (quoted in the next subsection), is identical with one line of this verse, though the other line is different. The whole runs thus: "The knowers of *brahma* know that living being which resides in the lotus with nine gates, invested with the three qualities" (*tribhir gunebhir āśritam*). Roth, s.v. *guna*, translates the last three words by "triply enveloped," and refers in support of this sense to verses 29 and 32 of the hymn before us, and to Chhāndogya Upanishad, viii. 1, 1. It is possible, however, that there may be here a first reference to the three *gunas* afterwards so celebrated in Indian philosophical speculation.

(7) *Skambha and Brahma.*

In the following hymn of the A.V. (x. 7) the Supreme Deity appears to be celebrated under the appellation of Skambha (or Support).⁵⁵² Though it is rather tedious, I shall translate it nearly in full, as these ancient guesses after truth no doubt contain the germ of some of the later speculations on the same topics. In the first part (verses 1–6, 10–12) Skambha is considered (like Purusha, with whom he seems to be identified, verse 15) as a vast embodied being, co-extensive with the universe, and comprehending, in his several members, not only the different parts of the material world, but a variety of abstract conceptions, such as austere fervour (*tapas*), faith, truth, and the divisions of time. He is distinct from, and superior to, Prajāpati, who founds the worlds upon him (verses 7, 8, 17). The thirty-three gods are comprehended in him (verses 13, 22, and 27), and arose out of nonentity, which forms his highest member, and, as well as entity, is embraced within him (verses 10, 25). The gods who form part of him, as branches of a tree (verse 38), do him homage, and bring him tribute (verse 39). He is identified with Indra (in verses 29 and 30); and perhaps also with the highest Brahma, who is mentioned in verses 32–34, 36, and in the first verse of the next hymn, x. 8, 1. In verse 36, however, this Brahma is represented as being born (or, perhaps, developed) from toil and *tapas*, whilst in x. 8, 1, the attributes of the Supreme Deity are assigned to him. In compositions of this age, however, we are not to expect very accurate or rigorous thinking, or perfect consistency:—

1. *Kasmīn ange tapo asyādhi tishṭhati kasmīn ange ritam asya adhy āhitam | kva vrataṁ kva śraddhā 'syā tishṭhati kasmīn ange satyam asya pratishṭhitam |* 2. *Kasmād angād dipyate agnir asya kasmād angat pavate mātariśvā | kasmād angād vi mimite 'dhi chandramāh mahaḥ Skambhasya mimāno angam |* 3. *Kasmīn ange tishṭhati bhūmir asya kasmīn ange tishṭhati antariksham | kasmīn ange tishṭhati āhitā dyauḥ kasmīn ange tishṭhati uttarām divaḥ |* 4. *Kva prepsan dipyat̄ ūrdhvo agniḥ kva prepsan pavate mātariśvā | yatra prepsant̄ abhi yanti ārvitāḥ*

⁵⁵² This word occurs in R.V. viii. 41, 10: *sa dhāma pūryam mamo yaḥ skambhena vi rodasi ajo na dyām adhārayat* | “He formed the first abode, he who with a prop (*skambha*) held apart the two worlds, like the unborn.”

*Skambhañ tam brūhi katamaḥ svid eva saḥ | 5. Kva ardhamāsāḥ kva
yanti māsāḥ sañvatsareṇa saha sañvidānāḥ | yatra yanti rītavo yatra
ārtavāḥ Skambham tam brūhi— | 6. Kva prepantī yucatī virūpe
ahorātre dravataḥ sañvidānē | yatra prepsantī abhiyanti āpaḥ Skamb-
ham— | 7. Yasmin stabdhvā Prajāpatir lokān sarvān adhārayat |
Skambham— | 8. Yat paramam avamaṁ yach cha madhyamam Prajā-
patiḥ sasrije viśvarūpan | kiyatā Skambhaḥ praviveṣa tatra yan na
prāviṣat kiyat tad babbhūva | 9. Kiyatā Skambhaḥ praviveṣa bhūtaṁ
kiyad bhavishyat anu ūṣaya 'syā | ekaṁ yad angam akrinot sahasradhā
kiyatā Skambhaḥ praviveṣa tatra | 10. Yatra lokānś cha kośānś cha apo
brahma janāḥ viduḥ | asach cha yatra sachchāntaḥ Skambhañ tam brūhi
katamaḥ svid eva saḥ | 11. Yatra tapaḥ parākrama vratān dhārayaty
uttaram | rītān cha yatra śraddhā cha āpo brahma samāhitā Skambham
— | 12. Yasmin bhūmir antarikṣaṁ dyaur yasminn adhyāhitā |
yat-rāgniś chandramāḥ sūryo vātā tishṭhanti ārpitā Skambham— | 13.
Yasya trayastriṁśad devāḥ ange sarve samāhitāḥ | Skambham— | 14.
Yatra rishayāḥ prathamajāḥ richāḥ sāma yajur mahī | ekarshir yasminn
ārpitaḥ Skambham— | 15. Yatrānyilān cha mṛityuś cha Purushe 'dhi
samāhile | sanudro yasya nādyāḥ Purushe 'dhi samāhitā Skambham— |
16. Yasya chatasraḥ pradiśo nādyas tishṭhanti prathamāḥ | yajno yatra
parākraṇtaḥ Skambham— | 17. Ye Purushe Brahma vidus te viduḥ
Parameṣṭhinam | yo veda Parameṣṭhinān yaś cha veda Prajāpatim |
jyeṣṭhaṁ ye brāhmaṇān vidus te Skambham anu sañviduḥ | 18. Yasya
śiro Vaiśvānaraś chakshur Angiraso 'bhavar | angāni yasya Yūtavāḥ
Skambham— | 19. Yasya brahma mukham āhur jihvām madhuṣāś
uta | virājam udho yasyāhūḥ Skambham— | 20. Yasmād tīro apāta-
keśan yajur yasmād apākaśan | sāmāni yasya lomāni atharvāṅgiraso
mukham | Skambham— | 21. Asachchhākhāṁ pratiṣṭhantīm paramam
iva janāḥ viduḥ | uto san manyante 'vare ye te śākhām upāsate | 22.
Yatrādityāś cha Rudrāś cha Vasavaś cha samāhitāḥ | bhūtaṁ cha yatra
bhavyaṁ cha sarve lokāḥ pratishṭhitāḥ | Skambham— | 23. Yasya tra-
yastriṁśad devāḥ nidhiṁ rakṣanti sarvadā | nidhiṁ tam adya ko veda
yām devāḥ abhirakṣatha | 24. Yatra devāḥ brahma vido Brahma jyeṣṭhaṁ
upāsate | yo vai tān vidyāt prat�akṣaṇān sa brahma ceditā syāt |
25. Brihanto nāma te devāḥ ye 'sataḥ pariṣajnire | ekaṁ tad angaṁ
Skambhasya asad āhuḥ paro janāḥ | 26. Yatra Skambhaḥ prajanayan
purāṇām vyavartayat | ekaṁ tad angaṁ Skambhasya purāṇam anu*

sañviduḥ | 27. *Yasya trayastrīṁśad devāḥ ange gātrā vi bhejire* |
tān vai trayastrīṁśad devān eke brahmavido viduḥ | 28. *Hiranya-*
garbham paramam anatyudyam janāḥ viduḥ | *Skambhas tad agre prā-*
sinchad hiranyam loke antarā | 29. *Skambha lokāḥ Skambha tapaḥ*
Skambhe 'dhy ritam āhitam | *Skambha trā veda pratyaksham Indre*
sarvān samāhitam | 30. *Indre lokāḥ Indre tapaḥ Indre 'dhy ritam*
āhitam | *Indram (Indra?) trā veda pratyaksham Skambhe sarvam*
pratishṭhitam | 31. *Nāmnā nāma johaviti purā sūryāt puroshasah* |
yad ajah prathamaṁ sambabhūra sa ha tat starājyam iyāya yasmān
nānyat param asti bhātam | 32. *Yasya bhūmīḥ pramā antariksham*
utodaram | *divān yaś chakre mūrdhānaṁ tasmai jyeshṭhāya Brahmane*
namaḥ | 33. *Yasya Sūryāś chakshus chandramāś cha punar navah* |
Agniṁ yaś chakre āsyam tasmai— | 34. *Yasya rātaḥ prāṇapānam*
chakshur Angiraso 'bhavan | *diśo yaś chakre prajnānis tasmai jyeshṭhāya*
Brahmane namaḥ | 35. *Skambho dadhāra dyārā-prithicī ubbe ime Skam-*
bho dadhāra urvāntariksham | *Skambho dadhāra pradiṣaḥ śaḍ urvīḥ*
Skambhaḥ idāṁ viśvam bhuvanam ā viceśa | 36. *Yaḥ śramāt tapaso jāto*
lokān sarvān samānaśe | *Somaṁ yaś chakre kevalāṁ tasmai jyeshṭhāya*
Brahmane namaḥ | 37. *Kathaṁ rāto nelayati kathaṁ na ramate manaḥ* |
kim āpah satyam prepsantir nelayanti kadāchana | 38. *Mahād yaksham*
bhuvanasya madhye tapasi krāntān salilasya prishthē | *tasmin śrayante*
ye u ke devāḥ vrikshasya skandhaḥ paritah iva sākhāḥ | 39. *Yasmai*
hastābhyaṁ pādābhyaṁ vāchā śrotreṇa chakshushā | *yasmai devāḥ sadā*
balim prayachchanti vimile 'mitam | *Skambhaṁ tam brūhi katamaḥ svid*
eva sa | 40. *Apa tarya halātamo vyāvṛittih sa pāpmanā* | *sarvāni*
tasmin jyotiṁshi yāni trīni Prajāpatau | 41. *Yo retasaṁ hiranyayam*
tishṭhantaṁ salilo veda | *sa vai guhyaḥ Prajāpatih* |

“1. In what member of his does austere fervour stand? In which is the ceremonial contained? In what parts do religious observance and faith abide? In what member is truth established? 2. From what member does Agni blaze? From which does Mātariśvan (the wind) blow? From which does the moon pursue her course, traversing the mighty body of Skambha? 3. In what member does the earth reside? In which the atmosphere? In which is the sky placed, and in which the space above the sky? 4. Whither tending, does the upward fire blaze? Whither tending, does the wind blow? Tell who is that Skambha to whom the paths tend, and into whom

they enter. 5. Whither tending, do the half-months and the months, in concert with the year, proceed ? Tell who is that Skambha to whom the seasons and other divisions of the year advance. 6. Whither tending, do the two young females of diverse aspects, the day and the night, hasten in unison ? Tell who is that Skambha to whom the waters tend and go ? 7. Who is that Skambha on whom Prajāpati has supported and established all the worlds ? 8. How far did Skambha penetrate into that highest, lowest, and middle universe, comprehending all forms, which Prajāpati created ? And how much of it was there which he did not penetrate ? 9. How far did Skambha penetrate into the past ? and how much of the future is contained in his receptacle ? How far did Skambha penetrate into that one member which he separated into a thousand parts ? 10. Tell who is that Skambha in whom men recognize the worlds and receptacles, the waters and divine thought [as existing], and within whom are non-entity and entity ; (11) in whom austere fervour (*tapas*), energizing, maintains its highest action (*vrata*), in whom the ceremonial, faith, the waters, and divine science are comprehended ; (12) in whom earth, atmosphere, sky, fire, moon, sun, and wind are placed ; (13) in whose body all the thirty-three gods are contained ;⁵⁶³ (14) in whom the earliest Rishis, the Rik, the Sāman, the Yajush, the earth, and the one Rishi reside ; (15) that Purusha, in whom immortality and death are comprehended ; who has the ocean within him as his vicins ; (16) that Skambha, of whom the four regions are the primeval arteries, and in whom sacrifice displays its energy. 17. They who know the divine essence (*brahma*) in Purusha, know Parameshthin.⁵⁶⁴ He who knows Parameshthin, and he who knows Prajāpati — they who know the highest divine mystery (*brāhmaṇa*)⁵⁶⁵ know in consequence Skambha. 18. Tell who is that Skambha of whom Vaiśvānara (Agni) is the head, the Angirases the eye, and the Yātus (demons) are the limbs ; (19) of whom they say divine knowledge (*brahma*) is the mouth, the Madhu-kaśā⁵⁶⁶ the tongue, and the Virāj the udder ; (20) from whom they

⁵⁶³ See Dr. Haug's Essay on the sacred language of the Parsees, p. 233.

⁵⁶⁴ Son of Prajāpati according to S'atap. Br. xi. 1, 6, 14, 16; gives sacrifice to Prajāpati, Taitt. S. i. 6, 9, 2. See Comm. there, p. 914.

⁵⁶⁵ See verses 20, 33, and 37 of A.V. x. 8, to be quoted below.

⁵⁶⁶ I am indebted to Professor Aufrecht for an explanation of this word, and an indication of some passages in which it is mentioned. In R.V. i. 22, 3, and i. 157, 4,

hewed off the Rik verses, and cut off the Yajus; of whom the Sāma verses are the hairs, and the Atharvāṅgirases (*i.e.* the Atharva-veda) the mouth.⁵⁶⁷ 21. Men regard the branch of nonentity,⁵⁶⁸ which is prominent, as if it were paramount; and inferior men, as many as worship thy branch, regard it as an entity. 22. Tell who is that Skambha in whom the Ādityas, Rudras, and Vasus are contained, on whom the past, the future, and all worlds are supported; (23) whose treasure the thirty-three gods continually guard. Who now knows the treasure which ye guard, o gods? 24. Where the gods, the knowers of sacred science (*brahma*), worship the highest divine essence (*brahma*);—the priest (*brahmā*) who knows these [gods] face to face will be a sage. 25. Mighty indeed are those gods who have sprung from nonentity. Men say that that nonentity is one, the highest, member of Skambha (compare v. 10, above). 26. Where Skambha generating, brought the Ancient (*purāṇa*) into existence, they consider that that Ancient is one member of Skambha, (27) in whose members the thirty-three gods found their several bodies. Some

the Aśvins are said to have a honied whip, *kaśā madhumatī*, with which they are besought to sprinkle the worshippers, or their sacrifice. The Maruts are also said, in R.V. i. 37, 3, and i. 168, 4, to have whips, though they are not said to be honied. In the Nighantu, however, the sense of speech is ascribed to *Kaśā*; and a mystical signification is also assigned to the word *madhu*, honey, which Dadhyanch is said, R.V. i. 116, 12, and i. 117, 22, to have made known to the Aśvins. This is explained by Sūyaga on these two passages as meaning that he gave them a Brāhmaṇa revealing the Madhuvidyā; and Mahidhara, on Vāj. S. 7, 11, understands the *kaśā madhumatī* as referring to this mystic lore. This Mañihukāśī is celebrated at considerable length in A.V. ix. 1, where it is said that she “sprang from the sky, the earth, the air, the sea, fire, and wind,” and that “all creatures, worshipping her who dwells in immortality, rejoice in their hearts” (*divas prīthivyāḥ antarikṣāt samudrād agnē vātād madhukāśā vi joju | tām chāyitvā amṛitaṁ vasānāṁ hrubhīḥ prajāḥ prati nandanti sarvāḥ*). In verses 3, 10, she is said to be the “brilliant grand-daughter of the Maruts” (*Marutān ugrā naptīḥ*), and in verse 4, to be the “mother of the Ādityas, the daughter of the Vasus, the life of creatures, and the centre of immortality” (*mātā dityānāṁ duhitā Vasūnām prāṇāḥ prajānām amṛitasya nūbbīḥ*).

⁵⁶⁷ Compare A.V. ix. 6, 1: “He who clearly knows Brahma, of whom the materials of sacrifice are the joints, the Rik-verses are the backbone, the Sāma-verses the hairs, the Yajus is said to be the heart, and the oblation the covering” (*yo vidyād Brahma parūṇhi yasya sambhārāḥ rīcho yasya anūkyam | sāmāni yasya lomāni yajur hridyan uchyate paristarāṇam id havit*).

⁵⁶⁸ The sense of this verse is obscure, and it does not seem to be very closely connected either with what precedes or with what follows. I have adopted partly the rendering suggested by Professor Aufrecht.

possessors of sacred knowledge know those thirty-three gods. 28. Men know Hiranyagarbha⁵⁶⁹ to be supreme and ineffable. Skambha in the beginning shed forth that gold (*hiranya*, out of which Hiranyagarbha arose) in the midst of the world. 29. In Skambha are contained the worlds, austere fervour, and the ceremonial. Skambha, I clearly know thee to be contained entire in Indra. 30. In Indra are contained the worlds, austere fervour, and the ceremonial. Indra, I clearly know thee to be contained entire in Skambha. 31. (The worshipper) repeatedly invokes the [god who bears the one] name by the name [of the other god] before the sun, before the dawn.⁵⁷⁰ When the Unborn first sprang into being, he attained to that independent dominion, than that which nothing higher has ever been. 32. Reverence be to that greatest Brahma, of whom the earth is the basis, the atmosphere the belly, who made the sky his head, (33) of whom the sun and the ever-renewed moon are the eye; who made Agni his mouth, (34) of whom the wind formed two of the vital airs, and the Angirases the eye, who made the regions his organs of sense.⁵⁷¹ 35. Skambha established both these [worlds], earth and sky, the wide atmosphere, and the six vast regions; Skambha pervaded this entire universe. 36. Reverence to that greatest Brahma who, born from toil and austere fervour (*tapas*), penetrated all the worlds, who made soma for himself alone.⁵⁷² 37. How is it that the wind does not rest? How is not the soul quiescent? Why do not the waters, seeking after truth, ever repose? 38. The great being [is] absorbed in austere fervour in the midst of the world, on the surface of the waters. To him all the gods are joined, as the branches around the trunk of a tree. 39. Say who is that Skambha to whom the gods, with hands, feet, voice, ear, eye, present continually an unlimited tribute.⁵⁷³ 40. By him darkness is dispelled; he is free from evil; in him are all the three luminaries which reside in Prajāpati. 41. He

⁵⁶⁹ See above, p. 355.

⁵⁷⁰ The meaning of this, as suggested by Professor Aufrecht, is, that by invoking Indra, the worshipper really worships Skambha.

⁵⁷¹ Compare Bohtlingk and Roth's Lexicon, vol. v. p. 1616, s.v. *prajnāna*.

⁵⁷² Such is the sense according to Roth, s.v. *kevala*.

⁵⁷³ Compare A.V. x. 8, 15 . . . "the great being in the midst of the world: to him the rulers of realms bring tribute" (*mahad yaksham bhuvanasya madhye tasmai baliṁ rāshtrabbhīto bharanti*).

who knows the golden reed standing in the waters is the mysterious Prajāpati.”⁵⁷⁴

I have been favoured with the following note on the subject of A.V. x. 7, by Professor Goldstücker, whom I consulted as to the sense of verse 21 and the idea conveyed by the word Skambha, which forms the subject of the hymn:—

“The sense of *shambha* is, in my opinion, the same as that given in your Original Sanskrit Texts, vol. iv. pp. 17, 18—*skambh* and *stambh* being merely phonetic varieties of the same dhātu—and *skambha*, therefore, the same as *stambha*. It is the ‘fulcrum,’ and in the Atharva-veda hymns, x. 7 and 8, seems to mean the fulcrum of the whole world, in all its physical, religious, and other aspects. The object of the hymn being to inquire what this fulcrum is, from the answer given to the various questions it seems to follow that it is there imagined to be the primitive deity, or the *primitive* Veda, the word *brahman* in the neuter implying both. From this *primitive* Veda, not visibly but really (*sat*) existing, not only all the gods, worlds, religious rites, etc. (verses 1, 2 ff., 19 ff.) were derived, but also the existing three Vedas (v. 14) and the Atharvan were ‘fashioned’ (verse 20). This *skambha* is, therefore, also *jyeshtham brahma* (verses 24, 32, 33, 34, 36,—8, 1), and it has a corresponding preëval *jyestham brähmanaṁ* (verse 17). Hence, while he who knows the (existing) Veda, has also a knowledge of Brahmā,—he who knows Brahmā and also Prajāpati, and (hence) possesses a knowledge of the preëval Brähmana portion (of the preëval Veda), may *infer* (*anu*) from such knowledge a knowledge of the Skambha or that of the preëval Veda itself (verse 17). This preëval Veda is the ‘treasure’ which is kept by the gods only (verse 23); hence, the Atharva-veda priest (brahmā), who has a knowledge of those god-guardians of the preëval Veda, has *the* knowledge (or, he who has such a knowledge, is a (true) Atharva-veda priest, verse 24). From this, then, it would likewise follow that the existing

⁵⁷⁴ In the R.V. x. 95, 4, 5 (compare Nirukta, iii. 21), and S'atap. Br. xi. 5, 1, 1, the word *vaitasa* has the sense of *membrum virile*. Are we to understand the word *vetaso* (reed) in the same sense here, as denoting a Linga? The words *vetaso hiranyayoh* are also found in R.V. iv. 58, 6: “I behold the streams of butter (*ghrita*); in the midst of them is the golden reed (*hiranyaya vetasah*),” which the commentator interprets as meaning *ap-sumbhavo 'gnir vaidyutah*, the “fire of the lightning produced in the aerial waters.”

three Vedas are merely portions of the preëxist Veda, whence they were derived, or, to adhere to the metaphor, branches of that tree-fulcrum (compare verse 38); and, moreover, that while *skambha* is the reality, these branch vedas are not the reality, though those who do not understand the Skambha, may take them for such (verse 21). ‘Some people think that the existing branch (*i.e.* the existing Vedas—compare verse 20), which is not the reality (*asat*), is, as it were (*iva*), the highest (*paramam*) Veda; on the other hand, those (people) inferior (to the former), who believe that it is the reality (*sat*), worship thy branch (*i.e.* those later Vedas).’ Here the word *iva*, in my opinion, implies that the *janāḥ* of the first half verse have still a doubt, and, therefore, do not identify both the preëxist and the existing Vedas; whereas, those people introduced with *uto* (*uta-u*) are more ignorant in assuming for certain such an identity, and therefore proceed to a practical worship of those Vedas.”

I quote in addition some verses from the hymn next in order,
A.V. x. 8 :—

*Yo bhūtañ cha bhācyaiñ cha sarvaiñ yaś chādhitiṣṭhati | svar yasya
cha kevalaiñ tasmai jyeshṭhāya Brahmane namaḥ | 2. Skambheneme vishṭa-
bhite dyauś cha bhūmiś cha tishṭhataḥ | Skambhaḥ idañ sarvam ātmanavat
yat prāṇad nimishach cha yat . . . | 11. Yad ejati patati yach cha tish-
ṭhati prāṇad aprāṇad nimishach cha yad bhūvat | tad dadhāra pṛithivīm
viśvarūpaṁ tat sambhūya bhavaty ekam eva | 12. Anantañ vitatam
purutrā anantam antavach cha ā samante | te nākapālaś charati vichinvan
vidvān bhūtam uta bhāvyam asya | 13. Prajāpatiś charati garbhe antar
adriṣyamāno bahudhā vi jāyate | ardhena viśram bhūvanañ jajāna yad
asya ardhañ katamaḥ sa ketuḥ . . . | 16. Yataḥ Suryaḥ udeti astañ
yatra cha gachhati | tad eva manye 'ham jyeshṭham tād u nātyeti kin-
chana . . . | 20. Yo vai te vidyād aranī yābhyañ nirmathyale vasu |
sa vidvān jyeshṭham manyeta sa vidyād brāhmaṇam mahat . . . |
34. Yatra devaścha manuṣyāścha arāḥ nābhāv iva śritāḥ | apāñ te
pushpam prīchhāmi yatra tan māyayā hitam . . . 37. Yo vidyāt
sūtrañ vitatañ yasmīn otāḥ prajāḥ imāḥ | sūtrañ sūtrasya yo vidyāt sa
vidyād brāhmaṇam mahat | 38. Vedāhañ sūtrañ vitatañ yasmīn otāḥ
prajāḥ imāḥ | sūtrañ sūtrasya hañ veda atho yad brāhmaṇam mahat . . . |
43. Puṇḍarīkañ navadvārañ tribhir gunebhīr āvritam | tasmin yad yak-
sham ātmanavat tad vai brahmavido viduḥ | 44. Akāmo dhīro amritaḥ*

*svayambhūḥ rasena tripto na kutaśchanonah | tam eva vidvān na bibhāya
mrityor ātmānaṁ dhīram ajaraṁ yurānam |*

“ 1. Reverence to that greatest Brahma who presides over the past, the future, the universe, and whose alone is the sky. 2. These two [worlds], the sky and the earth, exist, supported by Skambha. Skambha is all this which has soul, which breathes, which winks 11. That which moves, flies, stands, which has existed breathing, not breathing, and winking; that omniform (entity) has established the earth; that, combined, is one only. 12. The infinite extended on many sides, the infinite and the finite all around,—these two the ruler of the sky proceeds discriminating, knowing the past and the future of this (universe). 13. (=Vaj. San. 31, 19) Prajāpati moves within the womb. Though unseen, he is born in many forms. With the half [of himself] he produced the whole world. What trace is there of the [other] half of him? 16. I regard as the greatest That whence the sun rises, and That where he sets; That is not surpassed by anything 20. He who knows the two pieces of firewood from which wealth is rubbed out, he, so knowing, will understand that which is the greatest; he will know the great divine mystery (*brāhmaṇa*) 34. I ask thee regarding that flower of the waters, in which gods and men are fixed as spokes in the nave of a wheel,—where that was placed by [divine] skill (*māyā*) 37. He who knows that extended thread on which these creatures are strung, who knows the thread of the thread,—he knows that great divine mystery (*brāhmaṇa*). 38. I know that extended thread on which these creatures are strung. I know the thread of the thread, and hence, too, that which is the great divine mystery 43. The possessors of divine science (*brahma*) know that being within the lotus with nine gates, which is enveloped by the three qualities (*gunas*).⁵⁷⁵ 44. Knowing that soul (*ātman*) calm, undecaying, young, free from desire, immortal, self-existent, satisfied with the essence, deficient in nothing, a man is not afraid of death.”

Some verses in the two preceding hymns speak of the highest, or greatest, Brahma, in whatever sense that term is to be understood.

I am unable to state whether Brahma in the sense of the supreme

⁵⁷⁵ See note in p. 377.

Deity occurs elsewhere in the Atharva-veda, unless it be in the following passage (xi. 8, 30 ff.): *yāḥ āpo yāś cha devatāḥ yā Virāḍ Brahmanā saha | śarīram Brahma prāviśat śarīre 'dhi Prajāpatiḥ |* 31. *Sūryaś chakshur vātāḥ prāṇam purushasya vi bhejire | athāsyetaram ātmānaṁ devāḥ prāyachhann Agnaye |* 32. *Tasmād vai vīdvān purusham idam Brahmeti manyate | sarvāḥ hi asmin devatāḥ gāvō goshṭhe ivāsate |* “The waters, the gods, Virāḍ (*feminine*) with Brahma [entered into man]. Brahma entered his body; Prajāpati [*presides*] over his body. 31. Sūrya occupied the eye, and Vātā the breath of the man. Then the gods gave his other soul to Agni. 32. Wherefore one who knows the man thinks, ‘this is Brahma;’ for all the gods are in him, as cows in a cowhouse.”

In the Vāj. San. xxiii. 47, we find the following words: *kiñ svit Sūrya-samañ jyotiḥ kiñ samudra-samañ saraḥ | 48. Brahma Sūrya-samañ jyotir dyauḥ samudra-samañ saraḥ |* “What light is equal to the sun? What lake is equal to the sea?” To which the following verse gives the answer: “Brahma (*neuter*) is a light equal to the sun. The sky is a lake equal to the sea.” The commentator explains Brahma in this passage as standing either for the three Vedas or the supreme Brahma.

In Satap. Br. x. 6, 5, 9, it is stated in a genealogy of teachers that “Tura Kāvasheya sprang from Prajāpati, and Prajāpati from Brahma, who is self-existent” (*Turaḥ Kāvasheyāḥ Prajāpateḥ Prajāpatir Brahmanāḥ | Brahma svayambhu*). In another passage, already quoted, from the same work (xiii. 7, 1, 1) Brahma (in the neuter), the self-existent, is described as performing *tapas*, and as sacrificing himself. Ibid. x. 4, 1, 9, a verse is quoted from some hymn which begins, “I celebrate the one great imperishable Brahma who was and is to be” (“*Bhūtam bhavishyat prastaumi mahad Brahmaikam aksharam*”).

Again, in the same work, xi. 3, 3, 1, the same being is represented as giving over other creatures, except the Brahmachārin, or religious student, to death (*Brahma vai mrityave prajāḥ prāyachhat | tasmai brahmachārinam eva na prāyachhat*). And in xi. 2, 3, 1 ff., there is another text, which is interesting not merely as introducing Brahma, but as containing what is probably one of the oldest extant expositions of the conception of *nāma* and *rūpa* (name and form) as comprehending the whole of the phenomenal universe. These two words, as is well

known, became at a later period technical terms of the Vedānta philosophy. The passage runs as follows :—

*Brahma eva idam agre āśit | tad devān̄ asrijata | tad devān̄ kṛishtrā
eshu lokeshu vyārohayat̄ asminn̄ era loke Agniṁ Vāyum antarikṣhe diye
era Sūryam | 2. Atha ye atah ūrdhvāḥ lokāś tad yāḥ atah ūrdhvāḥ
devatāś teshu tāḥ devatāḥ vyārohayat̄ saḥ | yathā ha eva ime āvirlokāḥ
imāś cha devatāḥ eram u ha eva to āvirlokāś tāścha devatāḥ yesu tāḥ
devatāḥ vyārohayat̄ | 3. Atha Brahma eva parārdham agachhat̄ | tat
parārdhaṁ galvā aikshata “kathaṁ no imān̄ lokān̄ pratyaveyām” iti |
tad drāhyān̄ eva pratyavaiḍ rūpena chaiva nāmnā cha saḥ | yasya kasya
cha nāma asti tan nāma | yasya u api nāma nāsti yad veda rūpena
“idam rūpam” iti tad rūpam | etāvad vai idam yāvad rūpaṁ chaiva
nāma cha | 4. Te ha ete Brahmaṇo mahati abhre | sa yō ha ete Brahmaṇo
mahati abhre veda mahad ha eva abhīcam bhavati | 5. Te ha eto
Brahmaṇo mahati yakshe | sa yo ha ete Brahmaṇo mahati yakshe veda
mahad ha eva yaksham bhavati | taylor anyataraj jyāyo rūpam eva | yad
hy api nāma rūpam eva tat | sa yo hy etaylor jyāyo veda jyāyān̄ ha tasmād
bhavati yasmāj jyāyān̄ bhubhūshati | martyāḥ ha rai agre devāḥ āsuḥ |
sa yadā era te Brahmaṇā āpur̄ atha amṛitāḥ āsuḥ | sa yam manasāḥ
āghārayati | mano rai rūpam | manasā hi veda “idam rūpam” iti |
tena rūpam āpnoti | atha yām vāchāḥ āghārayati | vāg rai nāma | vāchā
hi nāma grīñāti | tena u nāma āpnoti | etāvad vai idam sarrām yāvad
rūpaṁ chaiva nāma cha | tat sarrām āpnoti | sarrām vai akshayyam |
etenā u ha asya akshayyān̄ sukrītan̄ bhavaty akshayyo lokaḥ |*

“1. In the beginning Brahma was this [universe]. He created gods. Having created gods, he placed them in these worlds, viz., in this world Agni, in the atmosphere Vāyu, and in the sky Sūrya ; (2) and in the worlds which were yet higher he placed the gods who are still higher. Such as are these visible worlds and these gods,—even such were those (higher) visible worlds in which he placed those (higher) gods, and such were those gods themselves. 3. Then Brahma proceeded to the higher sphere (parārdha)—explained by the commentator to mean the Satyaloka, the most excellent, and the limit, of all the worlds). Having gone to that higher sphere, he considered ‘How now can I pervade all these worlds?’ He then pervaded them with two things—with form and with name. Whatever has a name, that is name. And then that which has no name—that which he knows by its form, that ‘such is

its form'—that is form. This [universe] is so much as is (*i.e.* is co-extensive with) form and name. 4. These are the two great magnitudes (*abhve*) of Brahma. He who knows these two great magnitudes of Brahma becomes himself a great magnitude. 5. These are the two great manifestations of Brahma. He who knows these two great manifestations of Brahma becomes himself a great manifestation. Of these two one is the greater. *viz.*, form; for whatever is name is also form. He who knows the greater of these two becomes greater than him than whom he wishes to become greater. 6. The gods were originally mortal, but when they were pervaded by Brahma they became immortal. By that which he sends forth from his mind (mind is form; for by mind he knows, 'This is form')—by that, I say, he obtains form. And by that which he sends out from his voice (voice is name; for by voice he seizes name)—by that, I say, he obtains name. This universe is so much as is (*i.e.* is co-extensive with) form and name. All that he obtains. Now that all is undecaying. Hence he obtains undecaying merit, and an undecaying world."

Compare with this the passages of the Brihad Āranyaka Upanishad, which will be found at pp. 75 ff. and 165 ff. of Dr. Roer's translation (Bibliotheca Indica, vol. ii. part 3), and the Munḍaka Upanishad, iii. 2, 8, p. 164 of English version.

Brahma is also mentioned in the following texts of the Taitt. Br. ii. 8, 8, 9 :—

Brahma devān ajanayat | Brahma viśvam idāñ jagat | Brahmanah kshattrāñ nirmitam | Brahma brāhmaṇah ātmanā | antar asminn imo lokāḥ | 10. Antar viśvam idāñ jagat | Brahmaiva bhūtānāñ jyeshṭham | tena ko 'rhati sparḍhitum | Brahman devās trayastrimśat | Brahmann Indra-prajāpatī | Brahman ha viśvā bhūtāni | nāvīvāntah samahitā |

"Brahma generated the gods. Brahma [generated] this entire world. From Brahma⁵⁷⁶ the Kshatriya is formed. Brahma in his essence is the Brāhmaṇ.⁵⁷⁷ Within him are all these worlds. 10. Within him is this entire universe. It is Brahma who is the greatest of beings. Who

⁵⁷⁶ Here there is an allusion to the other sense of *brahma* as devotion, the peculiar function of the Brahman caste.

⁵⁷⁷ "For," says the commentator, "in the Brahman's body the supreme Brahma is manifested."

can vie with him? In Brahma the thirty-three gods,—in Brahma, Indra and Prajāpati,—in Brahma all beings are contained, as in a ship."

Again, it is said (iii. 12, 3, 1, quoted above, p. 361, note): "Let us worship with oblations the first-born god, by whom the entire universe which exists is surrounded,—the self-existent Brahma, who is the supreme austere fervour (*tapas*). It is he who is son, he who is father, he who is mother. Tapas came into existence the first object." Brahma is also mentioned in iii. 12, 9, 7 (where, however, he is described as coming into existence): *viśvarijah prathamāḥ satram āsata | sahasrasamam prasute nayantāḥ | tato ha jajne bhuvanasya gopāḥ | hirṇmayāḥ śakunir Brahma nāma | yena sūryas tapati tejaseddhaḥ | na aveda-vid manuto tam brihatam |* "The earliest creators of the universe were engaged in a sacrifice for a thousand years Then sprang the protector of the world, the golden bird called Brahma, by whom the sun glows, kindled with flame No one ignorant of the Veda comprehends that great being." Compare Taitt. Br. ii. 8, 9, 6 (quoted above, p. 355), in which Brahma is said to be the forest and the tree out of which the worlds were constructed, and as the basis on which the creator took his stand when upholding the universe.

(8) *Prajāpati*.

As I have observed above (p. 353), the word *prajāpati*, "lord of creatures," was originally employed as an epithet of Savitri and Soma, as it also was of Hiranyagarbha (R.V. v. 121, 10). It afterwards, however, came to denote a separate deity, who appears in three places of the Rig-veda, x. 85, 43 (*ā nah prajām̄ janayatu Prajāpatih*); x. 169, 4; x. 184, 1 (*ā sinchatu Prajāpatih*), as the bestower of progeny and cattle. This god is also mentioned in the Vājasaneyi Sanhitā, in a verse (xxx. 19) which comes in after one in which the great Purusha is celebrated (see above, p. 373). The verse is as follows: *Prajāpatiś charati garbhe antar ajāyamāno bahudhā vijāyate | tasya yonim paripaśyanti dhīrāś tasmin ha tasthur bhuvanāni viśvā |* "Prajāpati moves within the womb. Though he does not become born, he is yet born in many shapes. The wise behold his womb. In him all the worlds stand."⁵⁷⁸ Another verse of the V. S. in which he

⁵⁷⁸ The first half of this verse, as we have seen, is also found in the A.V. x. 8, 13,

is referred to is this (xxxii. 5) : “ *Yasmāj jātaṁ na purā kinchanaiva
yah ababhūra bhuvanāni viśvā | Prajāpatih prajayā sañvararāṇas trīṇi
jyotiṁshī sachate sa shodaśi |* “ He before whom nothing was born, who
pervades all worlds, Prajāpati, rejoicing with his offspring, is joined
with the three luminaries, as the sixteenth.”

Prajāpati is frequently alluded to in the Atharva-veda. Several of these passages have been already cited above, as x. 7, 7, 17, 40, 41; x. 8, 13. Some of the others which I have observed are the following: In xi. 3, 52, he is said to have formed thirty-three worlds out of the oblation of boiled rice (*etasmād vai odanāt trayastrīṁśataṁ lokān
niramimīta Prajāpatih*). In xi. 4, 12, he is identified with *Prāṇa*, or breath (*prāṇam āhuḥ Prajāpatim*). In xi. 5, 7, he is said, along with Parameshṭhi, to have been generated by the Brahmacārin, or religious student. In xi. 7, 3, he is declared to exist in the *Uchhishta*, or remnant of the sacrifice. And in xix. 53, 8, 10, he is said to have been produced by *Kāla*, or Time. Most of these passages will be quoted at length further on. It will be seen that in this Veda he is not generally regarded as the supreme or primal deity.

On the subject of Prajāpati, I have elsewhere (in vols. iii. 4; iv. 19–24, and 47–51) brought together a considerable number of passages from the Satapatha Brāhmaṇa, of which I shall here only repeat the substance, adding any further references which I may have noticed as occurring elsewhere. Prajāpati is sometimes identified with the universe, and described (in the same way as Brahma, or entity, or non-entity are in other places) as having alone existed in the beginning, as the source out of which the creation was evolved, Satap. Br. ii. 2, 4, 1; vii. 5, 2, 6;⁵⁷⁹ xi. 5, 8, 1. (See vol. i. p. 24; vol. iii. p. 4; vol. iv. p. 24.) The same is the case in some other texts adduced by Professor Weber in his Ind. Stud. ix. 477 f., where, however, Vāch is associated with Prajāpati “ as his companion in concert with whom, and through

with the different reading of *adriśyamānaḥ*, “ not being seen.” for *ejñyamānaḥ*, “ not being born.” The second line runs thus in the A.V.: “ With the half he produced the whole world. But what trace is there of his [other] half?”

⁵⁷⁹ Satap. Br. vii. 5, 2, 6: *Prajāpatiḥ vai idam agre āśid ekaḥ eva | so'kāmayata
“ annām śrīye prajāyeya” iti sa prānebhyaḥ eva adhi paśun niramimīta manasāḥ
purushāṁ chakshusho 'svam prāṇād gāṁ śrotrād avīṁ vācho 'jam | tad yad enān
prānebhyo 'dhī niramimīta tasmād āhuḥ “ prāṇāḥ paśavāḥ” iti | mano evi prāṇān
prathamam | tad yad manasāḥ purushāṁ niramimīta tasmād āhuḥ “ purushāḥ pra-*

whom, he completes his work of creation.”⁶⁶⁰ Thus it is said in the Kāthaka, xii. 5 (and xxvii. 1): *Prajāpatir vai idam āśit | tasya Vāg dviṭyā āśit | tām mithunañ samabhatat | sū garbham adhatta | sā asmād apākrāmat | sā imāḥ prajāḥ asrijata | sū Prajāpatim eva punaḥ prāviśat |* “Prajāpati was this universe. Vāch was a second to him. He associated sexually with her; she became pregnant; she departed from him; she produced these creatures; she again entered into Prajāpati.” Again, in the Panchavimśa Br. xx. 14, 2, we are told: “*Prajāpatir vai idam ekaḥ āśit | tasya vāg eva svam āśid vāg dviṭyā | sa aikshata ‘imām eva Vāchañ visrijai | iyañ vai idam sarvam vibhavanti eshyati’*” *iti | sa vāchām vyasrijata | sū idāñ sarvām vibhavanti ait | sā īrdhvā udātanod yathā apāñ dhārā santatā evam |* “Prajāpati alone was this universe. He had Vāch too as his own, as a second to him. He considered ‘Let me send forth this Vāch. She will traverse and pervade all this.’ He sent her forth: she traversed and pervaded all this: she extended aloft, diffused like a stream of water.” In other texts of the Sūtap. Br., however, Prajāpati is not represented as the source of creation, but only as one of the subsequent and subordinate agents, created by the gods, vi. 1, 1, 5 (vol. iv. of this work, p. 19 f.), or as springing out of an egg generated by the primeval waters, xi. 1, 6, 1 ff. (vol. iv. 21 f.). He is elsewhere said to have offered sacrifice in order to produce the creation, ii. 4, 4, 1 (vol. iv. 24), and to have been himself half mortal and half immortal, x. 1, 3, 2; x. 1, 4, 1 (vol. iv. p. 47), mortal in his body, but immortal in his breath, and to have performed *tapas* for a thousand years, to get rid of sin or suffering, *pāpmān*, x. 4, 4, 1 (vol. iv. 51).

thamāḥ paśūnāṁ vīryavattamāḥ *iti | mano vai sarve prāṇāḥ | manasi hi sarve prāṇāḥ pratishthitāḥ | tad yad manasāḥ puruṣāḥ niramīnita tasmād īthuḥ “puruṣāḥ sarve paśuvāḥ”* *iti puruṣhyanya hy eva ete sarve bhavanti |* “Prajāpati alone was at first this [universe]. He desired, ‘May I create food, and become reproduced.’ He fashioned animals from his breaths, a man from his soul, a horse from his eye, a cow from his breath, a sheep from his ear, a goat from his voice. Inasmuch as he created these (animals) from his breaths, they say that ‘the breaths are the animals.’ The soul (*manas*) is the first of the breaths; and since he fashioned man from his soul, they say that ‘man is the first and strongest of animals.’ The soul is all the breaths, for they are all supported in it. Since then he fashioned man from his soul, they say, ‘man is all the animals,’ for they are all his.”

⁶⁶⁰ I observe that Professor Weber speaks here of the waters (*āpat*), the non-existent (*asat*), and Brahman as each denoting primeval matter (*Urmaterie*).

Prajāpati may thus be said to have two characters, which, however, are not kept distinct in the Brāhmaṇa. On the one hand, he is the result of one of the efforts of the Indian intellect to conceive and express the idea of deity in the abstract, as the great first cause of all things; while, on the other hand, he is sometimes described as only a secondary and subordinate divinity, and even treated as only one of the thirty-three deities (as in Satap. Br. xi. 6, 3, 5. See above, p. 11; and Böhtlingk and Roth's Lexicon, *s v.* Prajāpati). In the Brāhmaṇa itself (xiv. 1, 2, 18) we have the following text, which expresses two different aspects under which the god was regarded, though, perhaps, these are not identical with the two points of view which I have stated:—*Prajāpatir vai esho yajno bhavati | ubhayaṁ vai etat Prajāpatir niruktaś cha aniruktaścha parimitaś cha aparimitaś cha | tad yad yajushā karoti yad eva asya niruktam parimitaṁ rūpaṁ tad asya tena saṁskaroti | atha yat tūṣṇīn yad eva asya aniruktam aparimitaṁ rūpaṁ tad asya tena saṁskaroti |* “Prajāpati is this sacrifice. Prajāpati is both of these two things, declared and undeclared, limited and unlimited. Whatever he (the priest) does with the Yajus text, with that he consecrates that form of Prajāpati which is declared and limited. And what he (the priest) does silently, with that he consecrates the form of Prajāpati, which is undeclared and unlimited.” Compare the Maitri Upanishad, vi. 3 (p. 83 of Professor Cowell's ed.): *dve vāva Brahmano rūpe mūrtāṁ cha amūrtāṁ cha | yan mūrtāṁ tad asatyam | yad amūrtāṁ tat satyam |* “There are two forms of Brahma, the embodied and the unembodied. The former is unreal, the latter real.”

(9) *Prāṇa*.

A great variety of other deities, of the most heterogeneous character, are celebrated in the Atharva-veda as the possessors of divine power. Though scarcely to be regarded as instances of an abstract conception of the deity, the representations of these gods may be adduced here as illustrations of the later stages of the luxuriant and multiform Vedic mythology and speculation. One of these deities is Prāṇa, life or breath, to whom a hymn (xi. 4) is dedicated, of which the following is a specimen. In some verses he seems to be identified with Parjanya (see above, pp. 140 f.):—

1. *Prāṇāya namo yasya sarvam idāṁ vaśe | yo bhūtaḥ sarvasyeśvaro
yasmin sarvam pratishthitam |* 2. *Namas te Prāṇa krandīya namas te
stanayitnave | namas te Prāṇa vidyute namas te Prāṇa varshate |* 3. *Yat
Prāṇah stanayitnunā abhikrandati oshadhiḥ* (compare A.V. viii. 7, 21) |
pravīyante garbhān dadhatे atho bahvīr vi jāyante | 4. *Yat Prāṇah
'ritāv āgatē abhikrandati oshadhiḥ | sarvāṁ tadā pramodate yat kinchā
bhūmyām adhi |* 5. *Yadā Prāṇo abhyavarshād varshāna prithivīm
mahīm | paścas tat pra modante "maho vai no bharishyati" |* 6. *Abhi-
vīshṭāḥ oshadhayaḥ Prāṇena samavādiran | "āyur vai naḥ prātītarāḥ
sarvāḥ naḥ surabhīr akāḥ" |* 7. *Namas te astu āyate namo 'stu parāyate |
namas te Prāṇa tishṭhate āśināyota te namah |* 9. *Yā te Prāṇa priyā
tanor yā te Prāṇa preyasi | atho yad bheshajāñ tara tasya no dhehi
jirase |* 10. *Prāṇah prajāḥ anu raste pitā putram iva priyāni | Prāṇo ha
sarvasyeśvaro yach cha prāṇati yach cha naḥ |* 11. *Prāṇo mrityuh
Prāṇas takmā Prāṇāṁ devāḥ upāsate | Prāṇo ha satyavādinam uttame
loke ā dadhat |* 12. *Prāṇo Virāṭ Prāṇo Deshṭri Prāṇāṁ sarve upāsate |
Prāṇo ha sūryāś chandramāḥ Prāṇam ahuh Prajāpatim | 15.
Prāṇam āhūr Mātarīśvānāṁ Vāto ha Prāṇah uchyate | Prāṇe ha bhūtam
bharyām cha Prāṇe sarvam pratishthitam |* 16. *Ātharvaṇīr āngirasir
daivīr manushyajāḥ utsaḥ oshadhayaḥ prajāyante yadā team Prāṇa jin-
vasti | 18. Yas te Prāṇa idāṁ veda yasmiñś chāsi pratishthitaḥ |
sarve tasmai baliṁ harān amushmin loke uttame |* 19. *Yathā Prāṇa
balihritas tubhyaṁ sarvāḥ prajāḥ imāḥ | eva tasmai baliṁ harān yas tvā
śpiṇarat suśravāḥ |*

"Reverence to Prāṇa, to whom this universe is subject, who has become the lord of all, on whom all is supported. 2. Reverence, Prāṇa, to thy shout, to thy thunder, to thy lightning, and to thyself when thou rainest. 3. When Prāṇa calls aloud to the plants with thunder, they are impregnated, they conceive, they produce abundantly. 4. When the season has arrived, and Prāṇa calls aloud to the plants, then everything rejoices, which is upon the earth (compare R.V. v. 83, 10, above, p. 140). 5. When Prāṇa has watered the great earth with rain, then the beasts rejoice, and [think] that they shall have strength. 6. When watered by Prāṇa, the plants burst forth [saying], 'Thou hast prolonged our life, thou hast made us all fragrant.' 7. Reverence to thee, Prāṇa, coming, and to thee going, and to thee standing, and to thee sitting 9. Communicate to us thy dear form, thy dearest,

with thy healing power, that we may live. 10. Prāṇa clothes the creatures, as a father his dear son. Prāṇa is the lord of all, both of what breathes and what does not breathe. 11. Prāṇa is death, Prāṇa is fever. The gods worship Prāṇa. Prāṇa places the truth-speaker in the highest world. 12. Prāṇa is Virāj, Prāṇa is Deshṭri. All worship Prāṇa. Prāṇa is sun and moon. They call Prajāpati Prāṇa 15. They call Mātariśvan Prāṇa; the Wind is called Prāṇa. The past, the future, everything is supported upon Prāṇa. 16. The plants of Atharvan, of Angiras, of the gods, and of men, grow when thou, Prāṇa, quickenest 18. Whoever, o Prāṇa, knows this [truth] regarding thee, and on what thou art supported—all will offer him tribute in that highest world. 19. As, o Prāṇa, all these creatures offer thee tribute, so shall they offer tribute in that highest world to him who hears thee with willing ears.’”

(10) *Rohita.*

Rohita, probably a form of the Fire and of the Sun (though he is also distinguished, in the hymn I am about to quote, from both these gods), is another deity who is highly celebrated in the Atharva-veda, where one hymn (xiii. 1) and parts of others are appropriated to his honour. The following are some of the verses in which his power is described, xiii. 1, 6 :—

6. *Rohito dyāvā-prithivī jajñā tatra tantum Parameshṭhi tatāna | tatra śisriye Ajāḥ Ekapādo adriṁhad dyāvā-prithivī balena |* 7. *Rohito dyāvā-prithivī adriṁhat tena svāḥ stabhitañ tena nākaḥ | tenāntarikshañ vimitā rājamsi tena devāḥ amritatvam avindan |* 13. *Rohito yajnasya janitā mukhañ cha Rohitāya vāchā śrotrena manasā juhomi | Rohitañ devāḥ yanti sumanasyamānāḥ | 14. Rohito yajnañ eyadadhād Viśvakarmane tasmāt tejāṇsi upa mā imāny uguḥ | 25. Yo Rohito vrishabhas tigmaśringaḥ pari Agnim pari Sūryam babhūra | yo vishṭa-bhnāti prithivīñ divāñ cha tasmād devāḥ adhi śrishtih srijante |* 26. *Rohito divam āruhad mahataḥ pari arnavāl | sarvāḥ ruroha Rohito ruhaḥ |* 37. *Rohite dyāvā-prithivī adhi śrite vasujiti gojiti | 55. Sa yajnah prathamo bhūto bhavyo ajāyata | tasmād ha jayne idāñ sarvañ yat kincha idāñ virochate Rohitenā rishiñā “bhṛitam |*

“Rohita produced heaven and earth there Parameshṭhin stretched

the cord. There Aja Ekapāda was sustained. He established heaven and earth by his force. 7. Rohita established heaven and earth ; by him the sky was supported, by him the heaven. By him the atmosphere, by him the regions were meted out. Through him the gods obtained immortality. 13. Rohita is the generator, and the mouth of sacrifice. To Rohita I offer my oblation with voice, ear, and mind. To Rohita the gods resort with gladness 14. Rohita offered a sacrifice to Viśvakarman. From it these fires have reached me. 25. The gods frame creations out of that Rohita who is a sharp-horned bull, who surpasses Agni and Sūrya, who props up the earth and the sky. 26. Rohita ascended the sky from the great ocean ; he ascended all ascents.⁵⁸¹ 37. In Rohita, who is the conqueror of wealth and cows . . . the heaven and earth are sustained^{v.55} He first became the sacrifice, both past and future. From him sprang all this whatever there is which shines, developed by Rohita, the rishi."

In the second hymn of the same book, in which the sun is celebrated, Rohita is also named in the following verses :—

39. *Rohitah kalo abhavad Rohito 'gre Prajāpatiḥ | Rohito yajñānām mukhaṁ Rohitah svar abharat |* 40. *Rohito loko abhavad Rohito 'tyatapad dicam | Rohito raśmibhir bhūmiṁ samudram anu saṁ charat |* 41. *Survāḥ dīśāḥ samacharad Rohito 'dhipatir divāḥ | divāṁ sanudram ād bhūmiṁ sarvam bhātañ vi rakshati |*

" 39. Rohita became Time ; Rohita formerly became Prajāpati. Rohita is the mouth of sacrifices. Rohita produced the sky. 40. Rohita became the world ; Rohita shone beyond the sky ; Rohita traversed the earth and ocean with his rays. 41. Rohita traversed all the regions. Rohita is the ruler of the sky. He preserves heaven, ocean, and earth—whatever exists."

And yet the gods are said to have generated Rohita (A.V. xiii. 3, 23 : *yad Rohitam ajanayanta devāḥ*).

(11) *Uchhishṭa.*

In the hymn which follows divine power is ascribed to the remains of the sacrifice (Uchhishṭa) :

A.V. xi. 7, 1: *Uchhishṭe nāma rūpaṁ cha uchhishṭe lokāḥ āhitāḥ |*

⁵⁸¹ Here, as well as in verses 8 and 9, there is a play on the connection of Rohita with the root, *rūh*, to "ascend," or "grow."

uchhishṭe Indraś cha Agniś cha viśvam antaḥ samāhitam | 2. Uchhishṭe dyāvā-prithivī viśvam bhūtaṁ samāhitam | āpaḥ samudraḥ Uchhishṭe chandramāḥ vātaḥ āhitāḥ | 3. Sann Uchhishṭe asaṁś chobhau mrityur vājaḥ Prajāpatiḥ | 4. . . . Brahma viśvasrijo daśa | nābhim ita sarvataś chakram Uchhishṭe devatāḥ śritāḥ | 14. Nava bhūmīḥ samudrāḥ Uchhishṭe 'dhi śritāḥ divāḥ | ā suryo bhāti Uchhishṭe ahorātre api tan mayi | 15. Upahavyaṁ Vishūrantam ye cha yajnāḥ guhā hitāḥ | bibharti bhartā viśasya Uchhishṭo janitūḥ pitā | 16. Pitā janitur Uchhishṭo asoḥ pautraḥ pītāṁśaḥ | sa kshiyati viśasya iśāno viśhā bhūmyāṁ atighnyāḥ | 17. Rītaṁ satyaṁ tapo rāshṭraṁ śrāmo dharmaś cha karma cha | bhūtāṁ bhavishyad Uchhishṭe vīryam lakṣmīnūr balaṁ bale | 20. Ardhamaśāś cha māsaścha ṛtarāḥ ritubhiḥ saha | Uchhishṭe glosanīr āpaḥ stanayitnuḥ śrutiḥ mahī | śarkarāḥ sīkataḥ aśmānaḥ oshadhayo vīrudhas tṛinā | 21. Abhrāṇi vīdyuto varsham Uchhishṭe saṁśritā śrītā | 23. Yach cha prānati prānenā yach cha paśyati chakshushā | Uchhishṭajā jajnīre sarve divi devāḥ diviśrītaḥ | 24. Rīchāḥ sāmāni chhandāṁsi purāṇāḥ yajushā saha | Uchhishṭāj—| 25. Prānāpānau chakshuhū śrotram akṣitiś cha kṣitiś cha yā | Uchhishṭāj—| 26. Ānandāḥ modāḥ pramudo abhimoda-mudaś cha ye | Uchhishṭāj—| 27. Devāḥ pitaro manushyāḥ gandharrāprarasaś cha ye | Uchhishṭāj |

“In the Uchhishṭa (remains of the sacrifice) are contained name, form,⁵⁸² the world, Indra and Agni, the universe, (2) heaven and earth, all that exists, the waters, the sea, the moon, and the wind. 3. In the Uchhishṭa are both the existent and the non-existent (*san, asaṁś cha*, masculine), death, food (or strength), Prajāpati 4. Brahma, the ten creators of all things,⁵⁸³ the gods, are fixed on all sides to the Uchhishṭa as [the spokes] of a wheel to the nave.” So, too, the Rik, Sāman, Yajus, the hymns, the different sorts of sacrifices, and parts of the ceremonial, etc., are comprehended in it (verses 5–13). “14. Nine earths, oceans, skies, are contained in the Uchhishṭa. The sun shines in the Uchhishṭa, and in me the Uchhishṭa are day and night. 15. The Uchhishṭa (*masculine*), the sustainer of the universe, the father of the generator, upholds the Upahavya, the Vishūvat, and

⁵⁸² See verse 12 of the hymn to Purusha, A.V. x. 2, above.

⁵⁸³ Are these the ten Maharsis mentioned by Manu, i. 34 f.? In A.V. xi. 1, 1, 3, mention is made of the seven Rishis, the makers of all things (*bhūta-kṛitāḥ*). See also A.V. xii. 1, 39; and the 1st vol. of this work, pp. 37 and 41, notes.

the sacrifices which are secretly presented. 16. The Uchhishta, the father of the generator, the grandson of spirit (*asu*), the primeval parent, the lord of the universe, the bull, dwells triumphant (?) on the earth. 17. Ceremonial, truth, rigorous abstraction, dominion, effort, righteousness and works, past, future, strength, prosperity, force, reside in the Uchhishta, which is force (compare x. 7, 1, above). 20. In the Uchhishta are embrac'd the resounding waters, thunder, the great śruti, pebbles, sand, stones, plants, grass, (21) clouds, lightnings, rain. 23. From the Uchhishta sprang whatever breathes and sees, with all the celestial gods, (24) the Rich and Sāman verses, metres, Purāṇas, and Yajus, two of the vital airs (*prāṇa* and *apāṇa*), the eye, the ear, imperishableness, perishableness, (26) pleasures, enjoyments, (27) the Fathers, men, Gandharvas, and Apsardses." (Compare A.V. xi. 3, 21.)

(12) *Sacrificial Implements, etc., etc.*

Similar divine powers are ascribed to different sacrificial ladles in A.V. xviii. 4, 5 : "The Juhū has established the sky, the Upabhṛit the atmosphere, and the Dhruvā the stable earth" (*Juhūr dadhāra dyām upabhṛid antariksham dhruvā dadhāra pr̄ithivīm pratishṭhām*). In R.V. vi. 51, 8, it is said of *namas*, "adoration," that it has supported the earth and the sky, and rules the gods" (*namo dadhāra pr̄ithivīm uta dyām | namo devebhyo namah iśe eshām*). See also A.V. iv. 35, 3-6, where the *odana* oblation is said to support heaven and earth, etc.; A.V. xix. 32, 9, where a similar power is ascribed to the sacrificial grass; and A.V. x. 10, 4, 26, 30, 34, where wonderful attributes are predicated of the *Vaśu* (cow).

(13) *Anumati.*

In a hymn to Anumati (according to Professor Roth the goddess of good will, as well as of procreation), A.V. vii. 20, she is thus identified with all things (verse 6): "Anumati was all this [universe], whatever stands or walks, and everything that moves. May we, o goddess, enjoy thy benevolence; for thou, Anumati, dost favour us" (*anumatih sarvam idam babhūva yat tishthati charati yad u cha viśvam ejati | tasyā te devi sumatau syūma Anumate anu hi māṁsase nah*).

(14) *The Ox, or Kettle.*

In A.V. iv. 11, 1, a divine power is ascribed to the "Ox," which, however, Professor Aufrecht thinks can only be regarded as a metaphorical ox, as it has an udder (verse 4), and gives milk; and he supposes a kettle with four legs, the *Gharma*, to be intended. As that vessel was used for boiling milk and other materials for sacrificial purposes, the allusions in this hymn to milk become intelligible; and possibly the four-legged kettle may, by its form, have suggested the figure of an ox.

1. *Anadvān dadhāra prithivīm uta dyām anadvān dadhāra uru antariksham | anadvān dadhāra pradiśah shaḍ urvīr anadvān viśvam bhuvanam ā viveśa.* 2. *Anadvān Indro sa paśubhyo vi chashṭe trayān śakro vi mimite adhvanaḥ | bhūtam bhavishyad bhuvanā duhānaḥ sarvā devānāṁ charati vratāni |* 3. *Indro jāto manushyeshu antar ghamas taptaś charati śośuchānaḥ | 5. Yasya neśe yajnapatir na yajno na asya dātā iśe na pratigrāhitā | yo viśvajid viścabbṛid viśvakarmā gharmaṇ no brūta katamaś chatushpāt |*

"The ox has established the earth and the sky; the ox has established the broad atmosphere; the ox has established the six vast regions; the ox has pervaded the entire universe. 2. The ox is Indra. He watches over the beasts. As Śakra (or mighty) he measures the threefold paths. Milking out the worlds, whatever has been or shall be, he performs all the functions of the gods. 3. Being born as Indra among men, the kindled and glowing kettle works 5. That which neither the lord of the sacrifice nor the sacrifice rules, which neither the giver nor the receiver rules, which is all-conquering, all-supporting, and all-working,—declare to us the kettle, what quadruped it is."

• (15) *The Brahmachārin.*

The hymn to be next quoted ascribes very astonishing powers to the Brahmachārin, or religious student. Some parts of it are obscure, but the translation I give, though imperfect, will convey some idea of the contents :—

A.V. xi. 5, 1: *Brahmachārti ishmaṇś charati rodasī ubhe tasmin devāḥ sammanaso bhavanti | sa dadhāra prithivīm divām cha sa āchāryām tapasā pipartti |* 2. *Brahmachārinam pitaro devajanāḥ prithag devāḥ*

*anusaṁyanti sarve | gandharvāḥ enam anvāyan trayastriṁśat triśatāḥ
shaṭsaḥasrāḥ | sarvān sa devān tapasā pīparti | 3. Āchāryāḥ upanaya-
māno brahmachāriṇāṁ kṛinute garbhā antāḥ | tān rātrī tiṣṭaḥ udare
bibharti taṁ jātaṁ drashṭum abhisamyanti devāḥ | 4. Iyaṁ samit pīthivī
dyaur dvītiyā utāntarikshāṁ samidhā pīṇāti | brahmachāri samidhā
mekhalayā śramena lokānāṁ tapasā pīparti | 5. Pūrvo jāto Brahmaṇo
brahmachāri gharmāṁ vasānas tapasodatishṭhat | tasmaj jātam brā-
maṇam Brahma jyeshṭhañ devās cha sarve amṛitenā sākam | 6. Brahm-
achāri eti samidhā samiddhāḥ kārshṇāṁ vasāno dīkshito dirghaśmaśruḥ |
sa sadyāḥ eli pūrvasmād uttaraṁ samudraṁ lokān sangribhyā muhur
ācharikrat | 7. Brahmachāri janayan brahma apo lokam Prajāpatim
Parameśhīnañ Virājam | garbho bhūtvā amṛitasya yonāv Indro ha
bhūtvā asurānāṁ tataarda | 8. Āchāryas tataksha nabhasi abhe ime urvī
gambhire pīthivīn divam cha | te rakshati tapasā brahmachāri tasmin
devāḥ sammanaso bhavanti | 9. Imāṁ bhūmin pīthivīṁ brahmachāri
bhikshām ā jabhāra prathamo divāñ cha | te kṛitvā samidhāv upāste taylor
ārpitā bhuvanāni viśva | 10. Arrāg anyāḥ paro anyo divaspriṣṭhād
guhā niḍhī nihitau brāhmaṇasya | tau rakshati tapasā brahmachāri tat
kevalāñ kṛinute brahma vidrān | 16. Āchāryo brahmachāri brahmachāri
Prajāpatiḥ | Prajāpatiḥ evi rājati virāḍ Indro 'bhavad rāśi | 17. Brahm-
acharyena tapasā rājā rāshṭrañ vi rakshati | āchāryo brahmacharyena
brahmachāriṇām ichhate | 18. Brahmacharyena kanyā yurānāṁ vindato
patim | anaḍcān brāmacharyena aśvō ghāsañ jīgīshati | 19. Brahmach-
aryena tapasā devāḥ mrityum apāgnata | Indro ha brahmacharyena devo-
bhyāḥ svar abharat | 20. Oshadhayo bhūtabharyam ahorātre vanaspatiḥ |
saṁvatsaraḥ saha ritubhiḥ te jātāḥ brahmachāriṇāḥ | 21. Pārthivāḥ
divyāḥ paśavāḥ āranyāḥ grāmyāḥ cha ye | apakshāḥ pakshīnaḥ cha ye te
jātāḥ brahmachāriṇāḥ | 22. Pīthik sarve prājāpatyāḥ prāṇān ātmasu
bibhrati | tān sarvān brahma rakshati brahmachāriṇī abhrītam 26.
Tāni kalpayad brahmachāri salilasya pīshthe tapo 'tiṣṭhat tapyamānaḥ
samudre |*

"The Brahmacharin works, quickening both worlds. The gods are joyful in him. He has established the earth and the sky. He satisfies his āchārya (religious teacher) by tapas. 2. The Fathers, the heavenly hosts, all the gods separately, follow after him, with the 6333 Gandharvas. He satisfies all the gods by tapas. 3. The āchārya, adopting him as a disciple, makes him a Brahmacharin even in the womb,

and supports him in the belly for three nights. When he is born the gods assemble to see him. 4. This piece of fuel is the earth (compare verse 9), the second is the sky, and he satisfies the air with fuel.⁵⁸⁴ The brahmachārin satisfies the worlds with fuel, with a girdle, with exertion, with tapas. 5. Born before Brahma, the Brahmachārin arose through tapas, clothed with heat. From him was produced divine knowledge (brāhmaṇa), the highest Brahma,⁵⁸⁵ and all the gods, together with immortality. 6. The Brahmachārin advances, lighted up by fuel, clothed in a black antelope's skin, consecrated, long-bearded. He moves straightway from the eastern to the northern ocean, compressing the worlds, and again expanding them. 7. The Brahmachārin, generating divine science, the waters, the world, Prajāpati, Parameshthin, Virāj, having become an embryo in the womb of immortality, having become Indra, crushed the Asuras. 8. The Āchārya has constructed both these spheres, broad and deep, the earth and the sky. The Brahmachārin preserves them by tapas. In him the gods are joyful. 9. It was the Brahmachārin who first produced this broad earth and the sky as an alms. Making them two pieces of fuel (compare verse 4), he worships. In them all creatures are contained. 10. The two receptacles of divine knowledge are secretly deposited, the one on this side, the other beyond the surface of the sky. The Brahmachārin guards them by tapas. Wise, he appropriates that divine knowledge as his exclusive portion 16. The Brahmachārin is the Āchārya, the Brahmachārin is Prajāpati; Prajāpati shines (*vi rājati*); the shining (Virāj) became Indra, the powerful. 17. Through self-restraint and tapas a king protects his dominions. Through self-restraint an Āchārya seeks after a Brahmachārin. 18. By self-restraint a damsel obtains a young man as her husband. By self-restraint an ox and a horse seek to gain fodder. 19. By self-restraint and tapas the gods destroyed death. By self-restraint Indra acquired heaven

⁵⁸⁴ See Āśvalāyana's Gṛhya Sūtras, ed. Stenzler, pp. 12 ff., where the initiation of the Brahmachārin, or religious student, is described. Part of the ceremony is that he throws fuel (*samidh*) on the fire, which he invokes with texts. This ritual is probably alluded to in the hymn before us. The Brahmachārin is also mentioned in R.V. x. 109, 5, where he said to be one member of the gods (*sa devānām bhavati ekam angam*).

⁵⁸⁵ The words *brahma jyeshthām*, employed in A.V. x. 7, 32 ff., and x. 8, 1, appear to designate a personal being (see above). The same may be the case here.

from [or for] the gods. 20. Plants, whatever has been, whatever shall be, day and night, trees, the year, with the seasons, have been produced from the Brahmachārin. 21. Terrestrial and celestial beings, beasts, both wild and tame, creatures without wings and winged, have been produced from the Brahmachārin. 22. All creatures which have sprung from Prajāpati have breath separately in themselves; all of these are preserved by divine knowledge (*brahma*), which is produced in the Brahmachārin . . . 26. These things the Brahmachārin formed; on the surface of the water he stood performing tapas⁵⁸⁶ in the sea."

The Taitt. Br. iii. 10, 11, 3, tells a story illustrative of the great virtue ascribed to brahmacharyya, or religious self-restraint :—

Bharadvājo ha tribhir āyurbhir brahmacharyam uvāsa | tañ ha jīrṇīñ sthāvirañ śayānam Indraḥ upavrajya uvācha “Bharadvāja yat to chaturtham āyur dadyām kim etena kuryāḥ” iti | “brahmacharyam eva enena chareyam” iti ha uvācha | tañ ha girirāpān avijnātān iva darśayānchakāra | teshān ha ekaikasmād mushṭim ādade | sa ha uvācha “Bharadvāja” ity āmantrya “vedāḥ vai ete | anantāḥ vai vedāḥ | etad vai etais tribhir āyurbhir anvarochathāḥ | atha te itarad ananūktam eva | ehi imān viddhi | ayaṁ rai sarvavidyā” iti |

“Bharadvāja practised brahmacharyya during three lives. Indra, approaching him when he was lying decayed and old, said: ‘Bharadvāja, if I give thee a fourth life, what wilt thou do with it?’ He answered: ‘I will use it only to practise brahmacharyya.’ He showed him three objects, as it were unknown, in the shape of mountains. From each of these he took a handful. He said, addressing him: ‘Bharadvāja, these are the Vedas; the Vedas are infinite. This is what thou hast recited during these three lives. But other things have remained undeclared by thee. Now learn this (Agni Sāvitri). This is universal knowledge.’”

(16) *Kāma.*

We have already seen above, that in R.V. x. 129, 4, desire is said to have been the first movement that arose in the One after it had come into life through the power of fervour or abstraction. This Kāma, or desire, not of sexual enjoyment, but of good in general, is celebrated in the following curious hymn (A.V. ix. 2) as a great power

⁵⁸⁶ Compare A.V. x. 7, 38, quoted above.

superior to all the gods; and is supplicated for deliverance from enemies. Desire, as the first step towards its own fulfilment, must be considered as here identified with successful desire, or with some deity regarded as the inspirer and accomplisher of the wishes of his votaries:—⁵⁸⁷

1. *Sapatna-hanam rishabham ghritena Kāmañ śikshāmi havishā
ājyena | nichaiḥ sapatnān mama pādaya tvaṁ abhishūto mahatā vīrya-
yenā | 2. Yad me manaso na priyañ na chakshusho yan me babbhasi;⁵⁸⁸
nabhinandati | tad dushshaypynam pratinunchāmi sapatne Kāmañ stutvā
ud ahum bhideyam | 3. Dushshaypynam Kāma duritañ cha Kāma apra-*

⁵⁸⁷ In A.V. iii. 29, 7, some light is thrown upon the process by which Kāma came to be regarded as a deity. We there read: "Who hath given this, and to whom? Kāma has given it to Kāma (*i.e.* the inspirer, or fulfiller, of desire, has given it to desire). Kāma is the giver (*i.e.* the inspirer, or fulfiller, of desire); Kāma is the receiver. Kāma has entered into the ocean. Through Kāma I receive thee, Kāma, this is thine" (*kah idāñ kusmai adāt kāmañ kāmāya adāt | kāmo dālā
kāmañ pratigrāhītā kāmañ samudram ā viveśa | kāmena tā pratigrīhāmi kāma etat te*). This verse is, I find, quoted by Mr. Colebrooke, Mis. Ess. i. 210, as a text forming part of the Indian marriage ritual. See also Taitt. Br. ii. 2, 5, 5f. The allusion here made to Kāma entering the ocean recalls the fact that Agni is often said to be produced from or exist in the waters (R.V. x. 2, 7; x. 51, 3; x. 91, 6; A.V. i. 33, 1; iii. 21, 1). And in A.V. iii. 21, 4, Kāma is distinctly identified with Agni: "The god (Agni), who is omnivorous, whom they call Kāma, whom they call the giver and the receiver, who is wise, strong, pre-eminent, unconquerable;—to these Agnis let this oblation be offered" (*yo devo viśvād yam u kāmanu ahur yāñ dātarām
pratigrīhīnantam īhūḥ | yo dhīraḥ śakrāḥ paribhūr adābhyaḥ tebhyo agnibhyo hūtam
astv etat*). See also S.V. ii. 1060 (=A.V. vi. 36, 3; Vaj. Sanh. xii. 117) *agniḥ
priyeshu dhāmasu kāmo bhūtasya bhavyasya | sañcūḍ eko virājati |* "Agni, Kāma, the one monarch of things past and future, shines in his dear abodes." See also Taitt. Sanh. ii. 2, 3, 1. *Agnaye Kāmāya* "To Agni Kāma, etc." See also the passages cited by Professor Weber, Ind. Stud. v. 225, f. In some parts of the hymn before us, (A.V. ix. 2) the same identification of Kāma with Agni appears to be made. Thus in v. 1, Kāma, and in v. 8, Kāma and other gods, are said to be worshipped with butter, an oblation especially appropriate to Agni. In vv. 4 and 9, Agni is called upon to burn the dwellings of the worshipper's enemies, whom Kāma had just been besought to destroy. Again, in v. 25, the auspicious bodies, or manifestations (*tanvāḥ*) of Kāma are referred to just as those of Agni are in other hymns (as R.V. x. 16, 4; A.V. xviii. 4, 10; comp. Vaj. S. xvi. 2). On the other hand, however, Agni is specified separately from Kāma in v. 6; and in v. 24, Kama is represented as superior to Agni, as well as to Vūta, Sūrya, and Chandramas (the moon). In v. 9, Indra and Agni are mentioned along with Kāma, though the verb with which these gods are connected is in the dual. But although in these verses Agni and Kāma are distinguished from each other, Kāma may be there looked upon as a superior form of the other deity.

⁵⁸⁸ Compare Messrs. Böhlingk and Roth's Lexicon, *s.v. bhas.*

jaṣṭāṁ avagatāṁ avartim | ugraḥ iṣānaḥ prati muncha tasmin yo asma-
bhyam aṁhāraṇā chikitsāt | 4. Nudasva Kāma pranudasva Kāma
avartim yantu mama ye sapaṭnāḥ | teshāṁ nuttānāṁ adhamā tamāñsi
Agne vāstūni nirdaha tvam | 5. Sā te Kāma duhitā dhenur uchyate yām
āhur Vāchāṁ karayo Virājam | tayā sapaṭnān pari vrīndhi ye mama
pari enān prāṇāḥ paśavo jīrānān rīṇaklu | . . . 7. Viśe devāḥ mama
nātham bharantu sarve devāḥ havam ā yantu me imam | 8. Idam ējyad
ghritaraj jushāṇāḥ Kāma-jyeshṭhaḥ iha mādayadhecam | kṛīṇvanto mahyam
asapatiṇam eva | 9. Indrāgnī Kāma sarathaṁ hi bhūtvā nīchaiḥ sapaṭnān
mama pādayāthaḥ | teshāṁ pānīnāṁ adhamā tamāñsi Agne vāstūni anu
nirdaha tvam | 10. Jahi tvāṁ Kāma mama ye sapaṭnāḥ andhā tamāñsi ava
pādayainān | nirindriyāḥ arasāḥ santu sarve mā te jīvishuḥ katamach chanā-
haḥ | 11. Avadhit Kāmo mama ye sapaṭnāḥ uruṁ lokam akārad mahyam
edhatum | mahyam namantām pradiśaś chatasro mahyam shaḍ urvīr ghṛītam
ā rahantu | 12. Te adharānchaḥ pra plavantāṁ chhīnna naur iva bandha-
nāt | na sūyaka-praṇutlānām punar asti nicartanam | . . . 16. Yat te
Kāma śarma trivarūtham udhuḥ brahma varma vilatam anativyādhyaṁ
kṛītam | tena sapaṭnān—| 17. Yena devāḥ asurān prāṇudanta yenendro
dasyūn adhamān tamo nināya | tena tvāṁ Kāma mama ye sapaṭnās tān
asmāl lokāt pra nudasva dūram | 19. Kāmo jaīne prathamo nainān
devāḥ āpuḥ pitaro na martyāḥ | tatas tvam asi jyāyān viśvāḥ mahāmā
tasmai te Kāma namaḥ it kṛīnomi | 20. Yāvatī dyāvā-prithivī varimṇā
yārad āpaḥ sishyadur yārad Agnīḥ | tataḥ—| 21. Yāvatīr diśāḥ pra-
diśo viśhūchir yāvatīr āśāḥ abhichakṣaṇāḥ divāḥ | tataḥ—| 22. Yāvatīr
bhrīngāḥ jalāḥ kurūravo yāvatīr vaghāḥ ṛṣikshasarpyo babbhūvūḥ |
tataḥ—| 23. Jyāyān nimishato 'shi tishṭhato jyāyān samudrād asi Kāma
Manyo—| 24. Na vai Vātaś chana Kāman apnoti nāgniḥ sūryo nota
chandramāḥ | tataḥ—| 25. Yās te śvās tanvāḥ Kāma bhadraḥ yābhīḥ
satyam bhavati yad rīṇīḥ | tābhīs tvam asmān abhisāṁviśasva anyatra
pāpiḥ apa veśaya dhiyāḥ |

“1. With oblations of butter I worship Kāma,⁶⁸⁹ the mighty slayer
 of enemies. Do thou, when lauded, beat down my foes by thy great
 might. 2. The sleeplessness which is displeasing to my mind and eye,

⁶⁸⁹ In the Taitt. Br. ii. 8, 8, 8, S'raddhā, or faith, is said to be the mother of Kāma (śraddhāṇī kāmaya mātarām). This, however, the commentator explains as signifying merely that she is the means of obtaining all desired rewards, since no action takes place unless men have faith (so īyam icchā viśvāsa-vyatirekena kasyōpi
 vyavahārasya abhāvūd “Kāmasya mātarām” kāmyamānaphalasya utpādikām).

which harasses and does not delight me, that sleeplessness I let loose upon my enemy. Having praised Kāma, may I rend him. 3. Kāma, do thou, a fierce lord, let loose sleeplessness, misfortune, childlessness, homelessness, and want, upon him who designs us evil. 4. Send them away, Kāma, drive them away; may they fall into misery, those who are my enemies. When they have been hurled into the nethermost darkness, do thou, Agni, burn up their dwellings. 5. That daughter of thine, Kāma, is named the Cow, which sages call Vāch Virāj. By her drive away my enemies. May breath, cattle, life, forsake them. . . . 7. May all the gods be my defence; may all the gods attend upon this my invocation. 8. Ye [gods], of whom Kāma is the highest, accepting this oblation of butter, be joyful in this place, granting me deliverance from my enemies. 9. Indra, Agni, and Kāma, mounted on the same chariot, hurl ye down my foes; when they have fallen into the nethermost darkness, do thou, Agni, burn up their dwellings. 10. Kāma, slay my enemies; cast them down into thick (literally, blind) darkness. Let them all become destitute of power and vigour, and not live a single day. 11. Kāma has slain my enemies, has made for me wide room and prosperity. May the four regions bow down to me, and the six worlds bring fatness. 12 (=A.V. iii. 6, 7). Let them (my enemies) float downwards like a boat severed from its moorings. There is no return for those who have been put to flight by our arrows. . . . 16. With that triple and effectual protection of thine, o Kāma, that spell (*brahma*), which has been extended [in front of us as] armour, and made impenetrable, do thou drive away, etc. (as in v. 5). 17. Do thou, Kāma, drive my enemies far from this world by that [same weapon, or amulet] wherewith the gods repelled the Asuras, and Indra hurled the Dasyus into the nethermost darkness.⁵⁰⁰ (Verse 18 is nearly a repetition of verso 17.) 19. Kāma was born the

⁵⁰⁰ In A.V. viii. 5, 3, mention is made of a jewel or amulet, "by which Indra slew Vṛittra, overcame the Asuras, and conquered heaven and earth, and the four regions" (*unenendro manīnā vṛittram ahann anenāsurān paribhīvīyad manīshī*). And in A.V. viii. 8, 5 ff. we are told of another instrument of offence belonging to Indra, in addition to the thunderbolt, arrows, and hook, described in the R V. (see above, p. 87 f.) viz., a net. 5. "The air was his net; and the great regions the rods for extending the net. Enclosing within it the host of the Dasyus, Sākra overwhelmed it. 7. Great is the net of thee who art great, O heroic Indra! . . . Within it enclosing them, Sākra slew a hundred, a thousand, ten thousand, a hundred millions of Dasyus, with his army."

first. Him neither gods, nor Fathers, nor men, have equalled. Thou art superior to these, and for ever great. To thee, Kāma, I offer reverence. 20. Wide as are the heaven and earth in extent; far as the waters have swept; far as Agni [has blazed];—thou art yet superior to these (as in verse 19). 21. Great as are the regions and the several intermediate regions, the celestial tracts, and the vistas of the sky,—thou art yet superior, etc. 22. As many bees, bats, reptiles, vaghās (?), and tree-serpents as there are, thou art yet superior, etc. 23. Thou art superior to all that winks, or stands,—superior to the sea, O Kāma, Manyu. Thou art superior, etc. 24. Even Vāta (the Wind) does not vie with Kāma, nor does Agni, nor Sūrya, nor Chandramas (the Moon). Thou art superior, etc. 25. With those auspicious and gracious forms of thine, o Kāma, through which that which thou choosest becomes real,—with them do thou enter into us, and send malevolent thoughts away somewhere else.”

A.V. xix. 52, is another hymn addressed to the same deity.

It is well known that Greek mythology connected Eros, the god of love, with the creation of the universe, somewhat in the same way as Kāma is associated with it in R.V. x. 129, 4 (see above, p. 357). Thus Plato says in the Symposium (sec. 6) :

Γονῆς γάρ Ἔρωτος ὅντ' εἰσὶν ὅντε λέγονται 'υπ' ὀνδενὸς ὅντε
ἰδιώτου ὄντε ποιητοῦ, ἀλλ' Ἡσίοδος πρῶτον μὲν χάος φησὶ γενέσθαι,
 “ἀντὰρ ἔπειτα
γαῖ' ἐνρύστερνος, πάντων ἔδος ἀσφαλὲς ἀιει,
 ‘ηδ' Ἔρος.’

Φησὶ μετὰ τὸ χάος δύο τούτω γενέσθαι, γῆν τε καὶ Ἔρωτα.
Παρμενίδης δὲ τὴν γένεσιν λέγει, “πρώτιστον μὲν Ἔρωτα θεῶν
μητίσατο παντων.” Ἡσίοδῳ δὲ καὶ Ἀκουσίλεως ὁμολογεῖ. ὅντω
πολλαχόθεν ὁμολογεῖται ὁ Ἔρως ἐν τοῖς πρεσβύτατοις ἔναι.

“Eros neither had any parents, nor is he said by any unlearned man or by any poet to have had any. But Hesiod declares that chaos first arose, and ‘then the broad-bosomed earth, ever the firm abode of all things, and Eros.’ He says that, after chaos, these two things were produced, the earth and Eros. Parmenides, too, speaks thus of the creation, ‘He devised Eros the first of all the gods.’ And Acusilaus also agreed with Hesiod. From so many quarters is Eros admitted to

be one of the oldest deities." (See the article *Eros* in Dr. Smith's Dictionary of Greek and Roman Biography and Mythology, and the authorities there referred to.)

In another hymn of the A.V. (iii. 25), Kāma, like the Eros of the Greeks, and Cupid of the Latins, is described as the god of sexual love. The commencement of it is as follows :

*Uttidas tvā uttudatu mā dhrītihā śayane sve | ishuḥ Kāmasya ya
bhīmā tayā vidhyāmī tvā hṛidi | 2. Ādhīparnām Kāma-śalyām ishuṇ
sankalpa-kulmalām | tām susannatām kṛitvā Kāmo vidhyatu tvā hṛidi |
3. Ya plīkānām śoshayati Kāmasyeshuḥ susannatū | . . . tayā vidhyāmī
tvā hṛidi |*

"1. May the disquieter disquiet thee. Do not rest upon thy bed. With the terrible arrow of Kāma I pierce thee in the heart. 2. May Kāma, having well directed the arrow which is winged with pain, barbed with longing, and has desire for its shaft, pierce thee in the heart. 3. With the well-aimed arrow of Kāma, which dries up the spleen, . . . I pierce thee in the heart."⁶⁹¹

(17) *Kāla, or Time.*

In the next two remarkable hymns we find an altogether new doctrine, as Time is there described as the source and ruler of all things :—

A.V. xix. 53 :⁶⁹² 1. *Kālo aśvo vahati saptaraśmiḥ sahasrāksho ajaro
bhāriretāḥ | tam a rohanti karayo vipaśchitas tasya chakrā bhuvanāni
viśvā | 2. Saptā chakrā vahati Kālaḥ esha saptasya nābhīr amṛitaṁ nu
akṣaḥ | sa imā viśvā bhuvanāni arvāṇi Kālaḥ sa īyate prathamo nu
devaḥ | 3. Pūrnāḥ kumbho adhi Kāle āhitas tām vai paśyamo bahudhā
nu santam | sa imā viśvā bhuvanāni pratyān Kālaṁ tam āhuḥ paramo
vyoman | 4. Sa eva sam bhuvanāni ābhārat sa eva sam bhuvanāni
paryait | pitā sann abhārat putraḥ eshāṁ tasmād vai nānyat param asti
tejaḥ | 5. Kālo 'num divam ajanayat Kālaḥ imāḥ pṛithivēr uta | Kalena
bhūtam bhavyām cha iṣhitaṁ ha vi tishṭhate | 6. Kālo bhūmim asrijata
Kāle tapati sūryaḥ | Kāle ha viśvā bhūtāni Kāle chakshur vi paśyati |
7. Kālo manāḥ Kāle prāṇaḥ Kāle nāma samāhītam | Kalena sarvāḥ*

⁶⁹¹ This hymn is translated by Professor Weber in his Indische Studien, v. 224 ff., from whose version I have derived assistance.

⁶⁹² A great deal is said about the potency of Kāla, or Time, in the Sānti-parva of the Mahābhārata, vv. 8106, 8112, 8125 ff., 8139-8144, 8758, 9877 ff., 10060,

*nandanti āgatena prajāḥ imāḥ | 8. Kāla tapaḥ Kāla jyeshthaṁ Kāla
Brahma samāhitam | Kālo ha sarvaseśvaro yaḥ pitā "śit Prajāpateḥ |
9. Teneshitaṁ tena jātāṁ tad u tasmin pratishthitam | Kālo ha Brahma
bhūtvā bibharti Parameshthinam | 10. Kālaḥ prajāḥ asrijata Kālo agre
Prajāpatin | Svayambhū Kaśyapaḥ Kālāt tapaḥ Kālād ajāyata |*

"1. Time carries [us] forward, a steed, with seven rays, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount; his wheels are all the worlds. 2. This Time moves on seven wheels; he has seven naves; immortality is his axle. He is at present all these worlds. Time hastens onward, the first god. 3. A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him Time in the highest heaven. 4. It is he who drew forth the worlds, and encompassed them. Being the father, he became their son. There is no other power superior to him. 5. Time generated the sky and these earths. Set in motion by Time, the past and the future subsist. 6. Time created the earth; by Time the sun burns; through Time all beings [exist]; through Time the eye sees. 7. Mind, breath, name, are embraced in Time. All these creatures rejoice when Time arrives. 8. In Time rigorous abstraction, in Time the highest, in Time divine knowledge, is comprehended. Time is lord of all things, he who was the father of Prajāpati. 9. That [universe] has been set in motion by him, produced by him, and is supported on him. Time, becoming divine energy, supports Parameṣṭhin. 10. Time produced creatures; Time in the beginning [formed] Prajāpati. The self-born⁵⁹³ Kaśyapa sprang from Time, and^{*} from Time [sprang] rigorous abstraction (tapas)."

A.V. xix. 54, 1. *Kālād āpaḥ samabhavan Kālād brahma tapo diśāḥ |
Kālenodeti Sūryo Kāle ni viśate punaḥ | 2. Kālena vātaḥ parvate Kālena*

⁵⁹³ The word which I have rendered "self-born" is *svayambhū*. This term must in certain cases be rendered by "self-existent," as in Manu i. 6-11, where it is applied to the undeveloped primeval Deity, the creator of Brahmā. In other places, however, Brahmā himself, the derived creator, is called *svayambhū*, as in M. Bh. Santip. v. 7569, though he had previously (in v. 7530) been declared to have been born in a lotus sprung from the navel of Sankarshana, the first-born offspring (v. 7527) of Vishnu. The same epithet is applied to Brahmā in the Bhūg. Pur. iii. 8, 15. But in fact, *svayambhū* is well known to be one of the synonyms of Brahmā, though that god is nowhere represented as an underived, self-existent being. This word must therefore be regarded as not necessarily meaning anything more than one who comes into existence in an extraordinary and supernatural manner.

*Prithivī mahī | Dyaur mahī Kāle āhitā | 3. Kāle ha bhūtāni bhavyāñ
cha mantrō ajanayat purā | Kālād rīchāḥ samabharan yajuh Kālād
ajāyata | 4. Kāle yajnāñ samairayan dṛebhyo bhāgum akṣitam | Kāle
gandharvāpsarasaḥ Kāle lokāḥ pratiśṭhitāḥ | 5. Kāle 'yam angirāḥ
dīvo atharvā chādhī tishṭhatāḥ | imāñ cha lokam paramāñ cha lokam
punyāñ cha lokān vidhritiś cha punyāḥ | 6. Sarvān lokān abhijitya
brahmaṇā Kālāḥ sa īyate paramo nu devaḥ |*

"1. From Time the waters were produced, together with divine knowledge, tapas, and the regions. Through Time the sun rises and again sets. 2. Through Time the wind blows; through time the earth is vast. The great sky is embraced in Time. 3. Through Time the hymn formerly produced both the past and the future. From Time sprang the Rik verses. The Yajus was produced from Time. 4. Through Time they created the sacrifice, an imperishable portion for the gods. On Time the Gandharvas and Apsarases, on Time the worlds are supported. 5, 6. Through Time this Angiras and Atharvan rule over the sky. Having through divine knowledge conquered both this world, and the highest world, and the holy worlds, and the holy ordinances, yea all worlds, Time moves onward as the supreme god."

Rohita is identified with Kāla, A.V. xiii. 2, 39.

The conception of Kāla-in these hymns is one which, if taken in its unmodified shape, would have been esteemed heretical in later times.⁵⁵⁴ Thus, among the several forms of speculation which are mentioned at the commencement of the Svetāśvatara Upanishad, for the purpose, no doubt, of being condemned as erroneous, is one which regards Kāla, or Time, as the origin of all things. The line in which these different systems are mentioned is as follows: *kālāḥ svabhāvo niyatir yadrīchāḥ
bhūtāni yonīḥ purushāḥ*. It is the verse referred to in the following note of Professor Wilson, in vol. i. p. 19 of his Vishnu Purāṇa (Dr. Hall's ed.): "The commentator on the Moksha Dharma (a part of the Sānti-parva of the M. Bh.) cites a passage from the Vedas, which he under-

⁵⁵⁴ The M. Bh., however, Anuśāsana-parva, verses 51-56, makes Mrityu, or death, declare that all nature, all creatures, the world itself, all actions, cessations and changes, derive their essential character from Time, while the gods themselves, including Vishnu, are, time after time, created and destroyed by the same power (*sarve kālāna sriyante hriyante cha punah punah*).

stands to allude to the different theories of the cause of creation (then follows the line just quoted); time, inherent nature, consequence of acts, self-will, elementary atoms, matter and spirit, asserted severally by the astrologers, the Buddhists, the Mimānsakas, the logicians, the Sāṅkhyas, and the Vedāntins.”⁵⁹⁵

The Maitrī Upanishad also celebrates Kāla, vi. 14 f., declaring that the sun is its source (*sūryo yonih kālasya*). We find there the following verse: *kālāt sravanti bhūtāni kālād vriddhim prayānti cha | kāle chāstāñ niyachānti kālo mūrtir amūrtimān |* “By Time creatures waste, by Time they increase; in Time they set: Time is a formless form.” The writer proceeds: *Dve rāvā Brahmano rūpe Kālaś cha Akālaś cha | atha yah prag Ādityāt so 'kālo 'kālaḥ | atha yah Ādityādyah sa Kālaḥ sakālaḥ |* “There are two forms of Brahma, Time and No-time. That which is before the sun is No-time, devoid of parts; and that which is subsequent to the sun is Time, with parts.”

Manu (i. 24) declares Kāla (Time) to have been one of the things created by Brahmā. But though not admitted as itself the origin of all things, Kāla is, nevertheless, recognized by the author of the Vishṇu Purana as one of the forms of the Supreme Being. See pp. 18, 19, and 25, of Dr. Hall’s edition of Wilson’s Vishṇu Purana, and the note in p. 19, already referred to, where Professor Wilson says, “Time is not usually enumerated in the Purāṇas as an element of the ‘first cause;’ but the Padma Purāṇa and the Bhāgavata agree with the Vishṇu in including it. It appears to have been regarded, at an earlier date, as an independent cause.” See the Bhag. Pur. iii. 5, 34-37; iii. 8, 11 ff.; iii. 10, 10-13; iii. 11, 1 ff.; iii. 12, 1 ff. We thus find the authors of the Purāṇas interweaving with their own cosmogonies all the older elements of speculation which they discovered in the Vedas; and, by blending heretical materials with others which were more orthodox, contriving to neutralize the heterodoxy of the former.

(18) *General remarks on the preceding passages.*

A few general observations are suggested by a consideration of the principal passages which have been quoted in this section.

⁵⁹⁵ “*Kρόνος* was also,” adds Prof. Wilson, “one of the first generated agents in creation, according to the Orphic theogony.”

I. The conceptions of the godhead expressed in these texts are of a wavering and undetermined character. It is clear that the authors had not attained to a distinct and logical comprehension of the characteristics which they ascribed to the objects of their adoration. On the one hand, the attributes of infinity, omnipotence, omnipresence, are ascribed to different beings, or to the same being under the various names of Purusha, Skambha, Brahma, Hiranyagarbha, etc. (R.V. x. 90, 1 ff.; x. 121, 1 ff. A.V. x. 7, 10, 13, 31-33; x. 8, 1). And yet in other places these same qualities are represented as subject to limitations, and these divine beings themselves are said to expand by food, to be produced from other beings (as Purusha from Virāj), to be sacrificed, to be produced from tapas, or to perform tapas (R.V. x. 90, 2, 4, 7. A.V. x. 2, 12 ff., 26; x. 7, 31, 36, 38).

II. In these passages divine power is variously conceived, sometimes as the property of one supreme person, as Purusha, Skambha, etc.; while in other places it is attached (1) to some abstraction, as Kāma (Desire), Kāla (Time), or (2) to some personification of energies residing in living beings, as Prāṇa (Life or Breath), or (3) of the materials (Uchhishtu) or the implements (juhū, upabhṛit, etc.) of sacrifice, or is ascribed (4) to the vehicles of adoration, to hymns and metres, such as the Virāj, which is said (A.V. viii. 10 1) to have been identical with the world, or (5) to the guardian of sacred science, and future minister of religious rites, the Brahmachārin. It need occasion no surprise that the young priest should be regarded as invested with such transcendent attributes, when even the sacrifices which he was being trained to celebrate, the hymns and metres in which he invoked the gods, and the very sacrificial vessels he handled were conceived to possess a supernatural potency.

We find here a singular variety in the elements of thought and feeling which have concurred to give birth to this crude congeries of ideas, in which the real centre of divine power is obscured, while a multitude of inferior objects are magnified into unreal proportions, and invested with a fictitious sanctity. But these extraordinary representations reveal to us in the Indians of the Vedic age a conception of the universe which was at once (*a*) mystical or sacramental, (*b*) polytheistic, and (*c*) pantheistic; (*a*) everything connected with religious rites being imagined to have in it a spiritual as well as a physical potency; (*b*) all

parts of nature being separately regarded as invested with divine power; and yet (*c*) as constituent parts of one great whole.

- (19) *Whether polytheism or monotheism was the earliest form of the Aryan religion: opinions of Messrs. Pictet, Pfleiderer, Scherer, Reville, and Roth on this subject.*

I shall add some remarks on the relation of the Vedic polytheism to the earlier religion, which we may suppose to have prevailed among the primitive Aryans.

M. Adolphe Pictet, in his work "Les Origines Indo-Européennes," vol. ii., has lately discussed the question whether that religion was from the first a polytheism, embracing the principal powers of nature, as comparative philology shows it to have been about the time of the separation of the different branches of the race, or whether it had been originally monotheistic.

He thinks that as a polytheism, such as we find existing at the dawn of Aryan history, could only have been developed gradually, it must have been preceded by a more simple system (p. 651). This inference he supports by the remark that the names of most of the gods in the Aryan mythology correspond with those of the great objects of nature, designated by some of their most characteristic attributes. But as these natural objects have derived their appellations from their physical qualities alone, they could not originally, at the time when they received their names, have been regarded as divinities. If nature-worship had prevailed among the Aryans from the commencement, some trace of this fact must have been preserved in their language, which, however, manifests nothing but the most complete realism as regards the epithets applied to natural phenomena. As it thus appears that the great objects of nature could not have been regarded as divine at the time when the language was formed, the Aryans could not originally have been polytheistic. It is not, however, to be imagined that a race so highly gifted should, even at this early period, have been destitute of all religious sentiments and beliefs. But if not polytheists, they must have been monotheists. This conclusion M. Pictet corroborates by referring to the most ancient names of the deity, such as *Dera*, etc., which he regards as in their origin unconnected

with natural objects or phenomena. This primitive monotheism of the Aryans he supposes to have arisen from the necessity which they instinctively felt to refer the production of the world to one first Cause, which they would naturally place, not on earth, their own familiar abode, but in the mysterious and inaccessible heavens. This supreme being would thus be called *Deva*, or the celestial; and as the heaven which he inhabited was one, so would He himself also be conceived of as an Unity. This primitive monotheism, however, could not have been very clearly defined, but must have remained a vague, obscure, and rudimentary conception. It would not otherwise be easy to understand how it should have degenerated into polytheism. But as the idea of God remained veiled in this mysterious obscurity, it became necessary for the worshippers to seek for some divinities intermediate between Him and themselves, through whom they might approach Him; and to explain the multiplicity of phenomena (which they were not as yet sufficiently enlightened to derive from the uniform action of one central will), by regarding them as regulated by a plurality of divine agents. At first, however, the polytheism would be simple, and the subordinate deities composing the pantheon would be considered as the ministers of the one supreme deity. Such may have been the state of things when the different branches of the Aryans separated. The polytheistic idea, however, when once it had begun to work, would tend constantly to multiply the number of divinities, as we see it has already done in the Vedic age. So great, however, is the power exercised over the human mind by the principle of unity, that the idea of one Supreme Being, though obscured, is never lost, but is always breaking forth like a light from the clouds in which it is enveloped. The traces of monotheism which are found in the Rig-veda may, perhaps, M. Pictet thinks, be reminiscences of the more ancient religion described above, though the pantheistic ideas observable, whether in the myths or in the speculations of the same hymn-collection, are the results of a new tendency peculiar to the Indian intellect. While, however, the Indians thus eventually fell into pantheism, the Iranians had, at an earlier period, embraced a reformed system, not dualistic, as is commonly supposed, but monotheistic; and the religious separation which then took place between the two tribes may have had its origin in a reaction of one section of the nation

against the growing polytheism, and a recurrence to the principles of the old monotheism, of which the remembrance had not been altogether lost (pp. 708 ff.).

I scarcely think that M. Pictet's theory regarding the character of the primitive religion of the Aryans is borne out by the arguments which he adduces in its support.

1. It may be quite true that the complicated polytheism which we find in the hymns of the Rig-veda, or even the narrower system which we may suppose to have existed at the separation of the Indian and Iranian tribes, could only have been the slowly-developed product of many centuries; but this does not prove that a simpler form of nature-worship, embracing a plurality of gods, might not have existed among the ancestors of these tribes from the beginning of their history. I can see no reason for the conclusion that monotheism must necessarily have been the starting-point of the system.

2. Again, the fact that the great objects of external nature, the sky, the earth, the sun, were designated in the oldest Aryan language by names descriptive merely of their physical characteristics, supposing it to be admitted, would not suffice to establish M. Pictet's inference that no divine character was attributed to those objects at the time when they were named. Though we suppose that the sky (*dyu* or *div*) derived its appellation from its luminous appearance, the earth (*prithivi* or *mahi*) from its breadth or vastness, and the sun (*surya* or *savitri*) from its brightness (Pictet, ii. 667) and fecundating power, it does not follow that, though familiarly called by these names, they were not at the same time regarded as living powers, invested with divine attributes. How strong soever may have been the religious feelings of the primitive Aryans, however lively their sense of the supernatural, and however forcibly we may therefore imagine them to have been impelled to deify the grand natural objects by which they were surrounded and overawed, it is obvious that the physical impressions made by those objects on their senses would be yet more powerful (in proportion as they were more frequent and more obtrusive); and that consequently the sky, earth, sun, etc., even though regarded as deities, would naturally be called by names denoting their external characteristics, rather than by other appellations descriptive of the divine attributes they were supposed to possess.

If an etymological argument of this sort were to be considered as settling the question, we might in like manner insist that, because the word Varuna means (or is supposed to mean) the enveloper, it must therefore in the beginning have designated the sky alone (as the corresponding word *oὐρανός* afterwards did in Greek), and could not have been the name of a divinity. But this conclusion, however it may appear to be confirmed by Greek usage, receives no support from the most ancient Indian literature, in which the word is never employed for sky.

In such inquiries, moreover, it is unsafe to build too much on etymologies, many of which are in themselves extremely uncertain.

I will quote some remarks bearing upon this subject from Dr. Otto Pfleiderer's book, "Die Religion, ihr Wesen und ihre Geschichte," ii. 45 ff. (Leipzig, 1869), received while this work was passing through the press: "We thus see that in this original form of piety" (the conception of heaven and earth as the principal divinities), "there already exist general powers, to which the devout spirit is directed, powers which, in consequence of their relative infinitude, were well calculated to present and render comprehensible, to the childlike spirit, the idea of absolute infinity. It is on this account that purely moral emotions were possible in this original form of religion, and connected with that divine worship, although we are not, therefore, in any way led to assume that men had any thought of a divine being distinguished from heaven and earth, in the form, for instance, of a creative god, enthroned in the heavens. From the fact that, in our own case, the idea of a God can be only awakened and symbolized by, but never identified with, the visible infinity of heaven and earth, we can draw no conclusion as to the original period of humanity: for to the childlike contemplation of the earliest races, the heaven and earth were not, what they are for us, for the educated understanding, a system of finite causes standing in a relation of orderly reciprocal action to each other; but living beings, endowed with soul, acting, after the manner of men, with knowledge and will, to whom consequently men could quite properly pray with the firm belief that they would be heard, and their wishes granted. Such a primeval childlike naïf prayer we find in the Vedas: 'Father Heaven, gracious mother Earth, brother Fire, ye shining ones, have compassion on us' (see above, p. 22, note 32).

The Athenians prayed at a still later time: 'Rain, rain, O dear Zeus, down upon the cultivated lands and fields of the Athenians,' on which Max Müller strikingly remarks that this prayer is clearly addressed to the (sensible atmospheric) sky, though the mere addition of 'dear' in 'O dear Zeus,' is sufficient to change the sky into a personal being. The same is the case with a primeval Chinese prayer: 'O blue Heaven, look down upon the proud, and have compassion on the wretched.' The contents of this prayer presuppose a spiritual being, which, however, is by the adjunct 'blue' easily identified with the visible vault of heaven. Max Müller (*Science of Language*, ii. 413 ff.) here raises the question whether the identity of the word for heaven and for god is to be explained (1) by supposing that the word at first merely expressed the conception of the sensible object heaven, and that the appellative noun so fixed was transferred to the idea, which arose afterwards, of God, as a being enthroned in the highest heaven, as one of the possible names of this as yet nameless being; or (2) by supposing that the conception of heaven and that of God existed separately from the first in the human consciousness, and were only in consequence of their resemblance (*the tertium comparationis*: clearness, elevation, infinity) both expressed by the same word with the signification of shining. In both these modes of explanation the relation between god and heaven appears to be considered in a fashion too external, and too much resulting from reflection. We must therefore rather conceive it thus: Called into being by the sensuous impression of the shining, lofty, boundless heaven, the sense of the Divine Being was stirred into activity in the human spirit, and whilst the imagination, which moulded speech, expressed that sensuous impression by the word heaven, it at the same time and in the same indivisible act expressed the devout movement of the spirit by the same word, as the name of the (highest) god. The distinction which we now make between these two things, and which is the main cause of the difficulty we experience in understanding mythology, had not begun to be made by the imagination of the earliest men, who, when they pronounced the word 'heaven,' applied it in thought to a living, animated, and active being, and when they uttered the word 'God,' applied it to the visible, clear, blue heaven."

On the subject before us I will also quote some remarks by two

recent French writers. The first of these is M. Edmond Scherer, an acute theologian and accomplished critic, who, in a review of M. Pictet's work, thus expresses himself:—

"M. Pictet distinguishes in the religion of the Aryans two elements, contrary in appearance, (1) a monotheism pure and elevated, which conceives the Deity as a being distinct from the world; (2) a polytheism resulting from the personification of natural objects, and which, by attributing life to these objects, creates an entire mythology. This apparent contradiction M. Pictet explains by a development. He thinks the human mind must have proceeded from the simple to the complex, from unity to diversity; that polytheism has arisen from the need of seeking other beings intermediate between the Supreme Being and man, and that it has thus been able to establish itself without destroying altogether the first or monotheistic idea. We are thus brought back to the problem with which M. Renan has dealt in his studies on the Semitic races, although with this difference, that M. Renan opposed the Semitic, as the genius of monotheism, to the Arya, as the genius of polytheism. Perhaps in both cases the difficulty arises from regarding as absolute an opposition which is merely relative. There never has been, and doubtless there never will be, either a pure polytheism or a pure monotheism. Thus religions can only be defined or characterised by the predominance of the one of the two elements over the other; and their history consists less in successive phases, in their passing from one form to the other, than in the coexistence and the struggle of two principles answering to two requirements of the human soul which are equally imperious."—(Mélanges d'Histoire Religieuse, pp. 35 f.)

On the same subject another distinguished theologian of the critical school, M. Albert Réville, writes as follows in the "Revue des Deux Mondes" (Feb., 1864, p. 721 f.):—

"If we had before us positive facts attesting that the march of the human mind has been such (as M. Pictet describes), we should only have to surrender, and admit, contrary to all probability *a priori*, that man, while still sunk in the most profound ignorance, was better able to grasp religious truths than he was at the epoch when he began to reflect and to know. But have these facts any existence? So long as none can be alleged which have a demonstrative force, ought we not to

hold to the hypothesis, confirmed by so many analogies, of a gradual elevation of religion (as of all the other spheres in which the human mind moves), from the simplest elements to the most sublime conceptions?" Again: "It is evident, and fully admitted by M. Pictet, that our ancestors were polytheists before their separation; but at that period this polytheism was not of yesterday. It had already had a history; and it is a matter of course that, in the historical development of a polytheistic religion, there must have been, as it were, guesses, germs, presentiments of monotheism. From the moment when a plurality of divine beings is recognised, a community of divine nature between them all is also admitted. In this way arise such epithets as 'luminous,' 'adorable,' 'living,' 'mighty,' which in course of time become substantives, like our word 'Dieu' itself. The sky, personified, and become an object of adoration, speedily usurps the characteristics of a supreme Deity, elevated above all others, and master of an irresistible weapon, the thunderbolt. Thus in most mythologies the sky is what it is in that of the Greeks, the Jupiter, the sovereign father of gods and men. In short, it is clear that the human mind, in proportion as it observes and reflects, rises more and more towards monotheism, in obedience to that imperious law, hidden in the depths of its being, which leads it to the logical pursuit of unity. But this movement is very slow, greatly retarded by the force of tradition and habit, and we ought not to place at the beginning that which can only be found at the very end of the process."

I shall conclude with an extract from Professor R. Roth's *Essay on the "Highest gods of the Aryan races,"* (*Journal of the German Oriental Society*, vi. 76 f.), in which that able writer, while holding that the religion of those tribes in its earlier stages contained a more spiritual element, which was eventually preserved in a modified form by the Zoroastrian creed, recognizes, as also embraced in that elder religion, a system of nature-worship which afterwards became the most prominent element in the Indian mythology. We must, therefore, regard Roth also as opposed to M. Pictet's theory of a primitive monotheism. The greater part of this passage has been already given in a former section, pp. 117 f.; but it is advisable that the larger portion of it should be repeated here, with the addition of the introductory paragraph, from the bearing of the whole upon the present discussion.

" But that which still further enhances the interest of this inquiry, and is of especial importance in reference to the primitive period, is the peculiar character attaching to the conception of the Ādityas. The names of these deities (with a certain reservation in regard to that of Varuna) embrace no ideas drawn from physical nature, but express certain relations of moral and social life. Mitra, 'the friend,' Aryaman, Bhaga, Anśa, the gods who 'favour,' 'bless,' 'sympathize,' and Daksha, 'the intelligent,' are pure spirits, in whom the noblest relations of human intercourse are mirrored, and so appear (*i.e.* the relations appear) as emanations of the divine life, and as objects of immediate divine protection. But if the earliest Aryan antiquity thus beheld in its highest gods, not the most prominent manifestations of physical nature, but the conditions of moral life and society, and consequently esteemed these moral blessings more highly than anything connected with the wants and enjoyments of sense, we must ascribe to that age a high spiritual capacity, whatever may have been its deficiency in the constituents of external civilization.

" These considerations throw some light on the principles and character of the two Aryan religions which have sprung from one and the same source. The religion of Ormuzd holds fast, while it shapes, after its own peculiar fashion, the supersensuous element called into existence by the higher order of gods belonging to the common ancient creed, and eventually rejects almost entirely the deities representing the powers of nature, which, as well as those of the former class, it had inherited from the earliest period. The Vedic creed, on the other hand, is preparing to concede the highest rank to the latter class (the representatives of the powers of nature), to transfer to them an ever increasing honour and dignity, to draw down the divine life into nature, and bring it ever closer to man. The proof of this is especially to be found in the myth regarding Indra, a god who, in the earlier period of Aryan religious history, either had no existence, or was confined to an obscure province. The Zend legend attributes to another deity the function which forms the essence of the later myth regarding Indra. This god Trita, however, disappears from the Indian mythology in the course of the Vedic age, and Indra succeeds him. And not only so, but towards the end of this period Indra begins to push aside even Varuna himself, the highest god of the ancient creed,

from the position which is shown, partly by historical testimonies, and partly by the very conception of his character, to belong to him, and becomes, if not the supreme god, at least the national god, whom his encomiasts strive to elevate above the ancient Varuna." . . . "Thus the course of the movement is, that an ancient supreme deity, originally common to the Aryans (*i.e.* the ancestors of the Persians and Indians), and perhaps also to the entire Indo-Germanic race, Varuna-Ormuzd-Uranos, is thrown back into the darkness, and in his room Indra, a peculiarly Indian, and a national god, is introduced. With Varuna disappears at the same time the old character of the people, while with Indra a new character, foreign to the primitive Indo-Germanic nature, is in an equal measure brought in. Viewed in its internal essence, this modification in the religious conceptions of the Aryans consists in an ever-increasing tendency to attenuate the supersensuous, mysterious side of their creed, till at length the gods who were originally the highest and the most spiritual have become unmeaning representatives of nature, and Varuna is nothing more than the ruler of the sea, while the Ādityas are the mere regents of the sun's course.

"When the higher and more spiritual elements in the Indian creed had thus become so greatly reduced, it was inevitable that a reaction should ensue," etc.

Although, towards the close of the preceding passage, Professor Roth speaks of an "ancient supreme deity" (*ein alter . . . oberster Gott*) as "originally common to the Aryans," it is evident from the entire context that he does not regard this deity as their only object of adoration, since he recognizes the existence of a plurality of gods. In the previous part of his dissertation, too, Roth speaks (p. 70) of the close relation in the Vedic era between Varuna and another god, Mitra,—a relation which he holds to have subsisted from an earlier period. And at p. 74, he refers to the activity and dignity of Varuna being shared by the other Ādityas, though no separate provinces can be assigned to them, while he is the first of the number, and represents in himself the powers of the whole class. If this description apply to the ancient Aryan religion, it cannot be properly said to have been monotheistic, though one deity may have been more prominent than the rest.

SECTION XXII.

MISCELLANEOUS HYMNS FROM THE RIG- AND ATHARVA-VEDAS.⁵⁹⁶

The hymns of the Rig-veda are, as is well known, almost entirely of a religious character, designed, or at least, adapted, for recitation at the worship of the various popular deities, or at some of the ceremonials connected with various important events in the domestic or public life of the ancient Indians. Among these, however, are interspersed a few of a different description, which, from the wide celebrity they had acquired, were carefully preserved by the descendants of their authors, or by other interested persons, and have been incorporated in the great collection of sacred songs. Some of these productions, like the colloquy of Yama and Yāmī (translated above in pp. 282 ff.), the very obscure conversation between the hero Purūravas and the Apsaras Urvaśī (R.V. x. 95),⁵⁹⁷ and the Vrishākapi hymn (R.V. x. 86), derived their importance from the interlocutors being personages regarded as divine, or ranked among the ancestors of the human race. Others, like the 72nd, the 90th, and the 129th hymns of the 10th Book (also quoted above in pp. 48 f., 367 ff., and 356 f.) were venerated from the nature of the topics which they handled, or the depth or gravity of the speculations which they contain. Others, again, such as the hymns referred to by Professor Roth, in his dissertation "on the historical matter contained in the Rig-veda,"⁵⁹⁸ would possess an

⁵⁹⁶ I have again to acknowledge the valuable aid which I have received from Professor Aufrecht in rendering some of the more difficult parts of the hymns translated in this section.

⁵⁹⁷ Professor Max Müller's *Essay on Comparative Mythology*, in the Oxford Essays for 1856, reprinted in his "Chips from a German Workshop," vol. ii., contains a translation of this myth, as narrated in the S'atapatha Brāhmaṇa. The Brāhmaṇa, however, only quotes and illustrates the easiest verses of the hymn (R.V. x. 95), making no reference to its most obscure and difficult portions. Some of the verses not cited in the Brāhmaṇa are explained by Professor Müller. See also Roth's Illustrations of the Nirukta, pp. 153 ff. and 230.

⁵⁹⁸ *Sur Litteratur und Geschichte des Weda*, p. 87.

interest for the descendants of the contending priestly races to whose rivalries they made allusion, and might even be valued for the purposes of imprecation to which they could be applied.⁶⁹⁹ And those compositions which celebrate the liberality of different princes to their domestic priests would naturally be handed down with care by the successors of those favoured individuals.

In the following Section I shall adduce some other hymns, both from the Rig- and the Atharva-vedas, which are only in part of a religious character, and possess a greater general interest than the bulk of those with which they are associated, from the references which they make to human character, dispositions, feelings, passions, and circumstances; from the light which they throw on the progress of sacerdotal pretensions, or from some other feature of their contents. In some of these hymns it will be seen that a considerable amount of shrewdness and worldly wisdom is expressed in a sententious form.

(1) *Hymn to Aranyāñī*, R.V. x. 146.

The first hymn which I shall adduce, addressed to the goddess of forest solitude, is distinguished by the poetical feeling which pervades it, and the natural manner in which the emotions arising from the situation there described are depicted, though some of the allusions which it contains are difficult to explain or comprehend. It is repeated in the Taittirīya Brāhmaṇa, ii. 5, 5, 6 f., and interpreted by the Commentator on that work. (See also Roth's Illustrations of the Nirukta, p. 132).

1. *Aranyāni Aranyāni asau yū preva naśyasi | kathā grāmaṁ na gachhasi na tvā bhīr iva vindati |* 2. *Vṛishāravāya vadate yad upāvati chiochikah | ḍghāṭibhir iva dhāvayann Aranyānir mahiyate |* 3. *Uta gāvah ivādanti uta veśmeva dṛiṣyate | uto Aranyāniḥ sāyam śakatir iva sarjati |* 4. *Gām angaisha ā hvayati dārv angaisho apāvadhīt | vasann Aranyānyām sāyam akrukshad iti manyate |* 5. *Na vai Aranyānir hanti anyaś chen nābhigachhati | svādoh phalasya jagdhvāya yathākāmaṁ nipadyato |* 6. *Anjanagandhām surabhīm bahvannām akṛishivalām | prāham mṛigānām mātarām Aranyānim asaṁsisham |*

⁶⁹⁹ See the 1st vol. of this work, pp. 327 and 143.

1. "Aranyānī, Aranyānī, thou who seemest to lose thyself there, why dost thou not ask [the way to] the village? Does not terror seize thee (at thy solitude)? 2. When the chichchika (a bird) answers to the roar of bulls when it is uttered, flying about as if with cymbals, then Aranyānī rejoices. 3. And the cows seem to eat, and the house appears to be seen, and at evening Aranyānī seems to discharge the earls. 4. One man calls to his cow, another fells a tree; a man dwelling in the forest (in Aranyānī) fancies that she [or some one] has screamed. 5. Aranyānī is not [herself] murderous, if no one else (a tiger, etc.) assails; but, after eating of sweet fruit, a man rests there at his pleasure. 6. I laud Aranyānī, the mother of wild beasts, the unctuous-scented, the fragrant, who yields abundance of food, though she has no hinds to till her."

The following is a free metrical version of the first, fifth, and sixth verses of this hymn :—

1. Thou seemest, goddess, here to stray
Forlorn among these trackless woods,
These dark and dreary solitudes.
Why dost thou not inquire the way
That leads to cheerful human haunts?
Is there nought here thy courage daunts?
5. Herself this goddess does not slay,
Although she nurtures murderous beasts:
On luscious fruits the traveller feasts,
Supplied by her, and goes his way.
6. Rich-scented, fragrant, full of flowers,
Her realm with various food is filled;
For though by hinds she is not tilled,
She drinks in sap from heavenly showers.

The next hymn which I shall quote refers to the great variety by which the aims and pursuits of different men are characterized. It is distinguished by a vein of naïf observation, not unmixed with satire; and is curious as disclosing to us the occupations pursued by the

poet's father and mother, though it makes no reference to the class to which they belonged.

(2) *Rig-veda*, ix. 112.

1. *Nānānām vai u no dhiyo vi vratāni janānām | takshā rishṭān
rutam bhishag brahmā sunvantam ichhati Indrāya Indo parisrava | 2.
Jaratibhir oshadhibhir parnebhiḥ śakunānām | kārmāro aśmabhir dyubhir
hīranyavantam ichhati—| 3. Kārur ahañ tato bhishag upalaprakshinī
nanā | nānādhiyo vasūyavo anu gāḥ iva tasthima—| 4. Aśvo volhā
sukhañ rathañ hasanām upamantrināḥ | ūpo romanvantau bhedau vār
in mandukāḥ ichhati—|*

“1. We different men have all our various imaginations and designs. The carpenter seeks something that is broken, the doctor a patient, the priest some one who will offer libations. O Indu (Soma), flow forth for Indra.⁶⁰⁰ 2. With dried-up sticks, with birds' feathers, with metals, and fire [?] the artizan continually seeks after a man with plenty of gold. O Indu, etc., etc. 3. (=Nirukta, vi. 6) I am a poet, my father is a doctor, and my mother is a grinder of corn. With our different views, seeking to get gain, we run after [our respective objects] as after cattle.⁶⁰¹ O Indu, etc. 4. The draught horse desires an easy-going carriage; merry companions a laugh; the female sex the male; and frogs a pond. O Indu,” etc.

I add a free metrical rendering of these verses :—

Men's tastes and trades are multifarious,
And so their ends and aims are various.
The smith seeks something cracked to mend;
The leech would fain have sick to tend.
The priest desires a devotee,
From whom he may extract his fee.

⁶⁰⁰ This last clause, which is repeated at the end of each of the verses, and transforms the hymn into an address to Soma, is perhaps a later addition to an older song; as it seems to have no connection with the other parts of the verses to which it is attached.

⁶⁰¹ The three preceding verses are translated by Roth, in his Illustrations of the Nirukta, p. 74.

Each craftsman makes and vends his ware,
 And hopes the rich man's gold to share.
 My sire's a leech ; and I a bard ;
 Corn grinds my mother, toiling hard.
 All craving wealth, we each pursue,
 By different means, the end in view,
 Like people running after cows,
 Which too far off have strayed to browse.
 The draught-horse seeks an easy yoke,
 The merry dearly like a joke,
 Of lovers youthful belles are fond,
 And thirsty frogs desire a pond.

(3) *Rig-veda*, x. 34.

The next hymn, which may possibly be the production of one who lays before us the sad results of his own bitter experience, describes with great vividness, graphic power, and truth of observation, the seductions and miseries of gambling, which we see were as acutely felt by their victims in those early ages as they are in these later times.

1 (=Nirukta, ix. 8). *Prāvepāḥ mā bṛihato mādayanti pravātejāḥ
 irine varvritānāḥ | somasya iva Maujavatasya bhaksho vibhidako jāgri vivir
 mahyam achhān |* 2. *Na mā mimetha na jihile eshā śivā sakhibhyāḥ uta
 mahyam āśit | akshasya aham ekaparasya hetor anuvratām apa jāyām
 arodham |* 3. *Dveshṭi śvaśrūr apa jāyā ruṇaddhi na nāthito vindate
 marḍitāram | aśvasya iva jarato vasnyasya nāhaṁ vindāmi kitavasya
 bhogam |* 4. *Anye jāyām pari mṛiṣanti asya yasya agridhad vedane vājī
 akshāḥ | pitā mātā bhrātarāḥ ḫonam āhur. na jānīmo nayata baddham
 etam |* 5. *Yad adādhye na davishānī ebhīḥ parāyadbhyo ava hīye sakhi-
 bhyaḥ | nyuptāś cha babhravo vācham akrata emi id eshām nishkritām
 jārinī iva |* 6. *Sabbām eti kitavaḥ pričhamāno jeshyāmi iti tanvā
 śūśujānāḥ | akshāso asya vi tiranti, kūmam pratidīvne dadhataḥ ā
 kritāni |* 7. *Akshāsaḥ id ankuśino nitodino nikṛitvānas tapanās tāpa-
 yishnavaḥ | kumāra deshānāḥ jayataḥ punarhano madhvā sampriktāḥ kita-
 vaaya barhaṇā |* 8. *Tripanchāsaḥ kriṣati vrātaḥ eshām devaḥ iva savitā
 satyadharmaḥ | ugrasya chid manyave na namante rājā chid ebhyo namaḥ
 it kriṇoti |* 9. *Nīchā vartante upari sphuranti ahastāo hastavantaṁ*

sahante | diryāḥ angārāḥ irīṇe nyuptāḥ śitāḥ santo hrdayam nir dahanti | 10. Jāyā tapyate kitavasya hīnā mātā putrasya charataḥ kva svit | rināvā bibhyad dhanam ichhamāno anyeshām astam upa naktam eti | 11. Striyām drishṭrāya kitavām tatāpa anyeshām jāyām sukritaṁ cha yonim | pūrvāhne aśvān yuyuje hi babhrūn so agner ante vrishalaḥ pa-pāda | 12. Yo vāḥ senānīr mahato gaṇasya rājā vrātasya prathāno babhūra | tasmai kṛinomi na dhanā runadhmi daśham prāchis tad ritām vadāmi | 13. Akshair mā diryāḥ krishim it krishasva vitte ramasva bahu manyamānah | tatra gāvāḥ kitava tava jāyā tad me vi chashṭo Savitā 'yam aryāḥ | 14. Mitraṁ kṛinudhāvāṁ khalu mṛilata no mā no ghoreṇa charatābhi dhrishṭu | ni vo nu manyur viśatām arātir anyo babhrūnām prasitau nu astu |

"1. The tumbling, air-born [products] of the great Vibhīdaka tree (*i.e.* the dice) delight me as they continue to roll on the dice-board. The exciting dice seem to me like a draught of the soma-plant growing on mount Müjavat. 2. She (the gamester's own wife) never quarrelled with or despised me. She was kind to me, and to my friends. But I, for the sake of the partial dice, have spurned my devoted spouse. 3. My mother-in-law detests me; my wife rejects me. In his need [the gamester] finds no comforter. I cannot discover what is the enjoyment of the gambler any more than I can perceive what is the happiness of a worn-out hack horse. 4. Others pay court to the wife of the man whose wealth is coveted by the impetuous dice. His father, mother, brothers, cry out, 'We know nothing of him; take him away bound.' 5. When I resolve not to be tormented by them, because I am abandoned by my friends who withdraw from me,—yet as soon as the brown dice, when they are thrown, make a rattling sound, I hasten to their rendezvous, like a woman to her paramour.⁶⁰² 6. The gamester comes to the assembly, glowing in body, and asking himself, 'shall I win?' The dice inflame his desire, by making over his winnings to his opponent. 7. Hooking, piercing, deceitful, vexatious, delighting to torment, the dice dispense transient gifts, and again ruin the winner; they appear to the gambler covered with honey. 8. Their troop of fifty-three disports itself [disposing men's destinies] like the god Savitri, whose ordinances never fail. They bow not before

⁶⁰² These words are quoted in Nirukta, xii. 7.

the wrath even of the fiercest. The king himself makes obeisance to them. 9. They roll downward; they bound upward. Having no hands, they overcome him who has. These celestial coals, when thrown on the diceboard, scorch the heart, though cold themselves. 10. The destitute wife of the gamester is distressed, and so too is the mother of a son who goes she knows not whither. In debt and seeking after money, the gambler approaches with trepidation the houses of other people at night. 11. It vexes the gamester to see his own wife, and then to observe the wives and happy homes of others. In the morning he yokes the brown horses (the dice); by the time when the fire goes out he has sunk into a degraded wretch. 12. He who is the general of your band, the first king of your troop,—to him I stretch forth [my] ten [fingers] toward the east [in reverence]:²⁰³ I do not reject wealth, but I declare that which is right (when I say): 13. Never play with dice: practice husbandry; rejoice in thy property, esteeming it sufficient. ‘There, o gamester, are thy cows; [this is] thy wife;’—so the adorable Savitri addresses me. 14. Be friendly [o dice]: be auspicious to us; do not bewitch us powerfully with your enchantment. Let your wrath and hostility abate. Let others be subject to the fetters of the brown ones (the dice).”

The following is an attempt freely to reproduce, in verse, the spirit of this composition:—

These dice that roll upon the board,
To me intense delight afford.
Sweet Soma-juice has not more power
To lure me in an evil hour.
To strife and wrangling disinclined,
My gentle wife was always kind:
But I, absorbed in maddening play,
Have chased this tender spouse away.
She now, in turn, my person spurns;
Her mother's wrath against me burns:
Distressed and vexed, in vain I plead,
For none will help me in my need.

²⁰³ Compare A.V. v. 28, 11, and Vñj. Sanh. xvi. 64.

As wretched as a worn-out hack's,
The gamester's life all joyance lacks.
His means by play away are worn,
While gallants court his wife forlorn.
His father, mother, brothers shout,
“The madman bind, and drag him out.”
At times, the scorn of every friend,
I try my foolish ways to mend,
Resolve no more my means to waste
On this infatuated taste :
But all in vain :—when, coming near,
The rattle of the dice I hear,
I rush, attracted by their charms,
Like lady to her lover's arms.
As to his game the gambler hies,
Once more his hopes of winning rise ;
And loss but more his ardour fires ;
To try his luck he never tires.
The dice their victims hook and tear,
Disturbing, torturing, false though fair.
The transient gains they yield to-day
Are all to morrow swept away.
These sportive dice, a potent band,
The destinies of men command.
They laugh to scorn the fierce man's frown ;
Before them doughty kings bow down.
They downward roll, they upward bound,
And, handless, men with hands confound.
They scorch the heart like brands, these dice,
Although themselves as cold as ice.
The gambler's hapless wife is sad ;
His mother mourns her wayward lad.
In want, at night he seeks relief
By graceless shifts, a trembling thief.
He groans to see his wretched wife,
And then the happy wives and life
Of others, free from care and strife.

His bad career, with morning light
 Begun, in ruin ends by night.
 To him, the chief who leads your bands,
 Ye Dice, I lift my suppliant hands ;
 “ I hail thy gifts when thou art kind,
 But crave thy leave to speak my mind.
 Forgive me, king of all the dice,
 If thus I give my friend advice :
 ‘ Abandon play, and till the soil,
 For this shall better pay thy toil.
 Well-pleased with what thou hast, forbear
 To crave of wealth an ampler share.’ ”
 “ Thy wife, thy kine,—in these rejoice,”
 Thus cries a god with warning voice.
 Be gracious, Dice, we now implore ;
 Bewitch us with your spells no more.
 From us withdraw, to us be kind,
 And others with your fetters bind.

That the passion for gambling prevailed very extensively at the time when the hymns of the Rig- and Atharva-vedas were composed is clear from various other allusions to the practice which we find there. Thus in R.V. vii. 86, 6, dice are mentioned along with wine, anger, thoughtlessness, etc., as causes of sin (see above, p. 66). The following verses from the Atharva-veda prove the same point :—

A.V. vii. 50, 1. *Yathā vṛiksham aśanir viśvāḥ hanti aprati | evāham adya kitavān akshair bādhyūsam aprati | 2. Turāñām aturāñām viśām avarjushīñām | samaitu viśvato bhago antarhastañ kritam mama |*

“ 1. As the lightning every day strikes the tree irresistibly, so may I to-day irresistibly smite the gamesters with the dice. 2. May the wealth of the rich and of the poor unresistingly be collected from every side into my hand as winnings.”

vii. 109, 1. *Idam ugrāya babhrave namo yo aksheshu tanūvaśi | ghri-tena kalin śikshāmi sa no mṛidāti idriṣe | 2. Ghritam Apsarābhyo vaha tvam Agne pāṁsūn akshebhyah sikatāḥ apaś cha | yathābhāgañ havya-dātiṁ jushāñāḥ madanti devāḥ ubhayāni havyā | 3. Apsarasaḥ sadha-mādam madanti havirdhānam antarā sūryaṁ cha | tāḥ me hastau saṁ-srijantu ghrītena sapatnam me kitavañ randhayantu | 4. Ādinavam*

*pratidivne ghritena asmān abhi kshara | vriksham ivāśanyā jahi yo
asmān pratidivyati |*

“1. This reverence be paid to the brown [die], who is ruler among the dice. With butter I worship the Kali; may he thus be auspicious to us. 2. Bring, o Agni, butter to the Apsarases, but dust, sand, and water to the dice. Seeking oblations according to their several shares, the gods delight in both offerings. 3. The Apsarases hold a festival between the oblation and the sun. May they anoint my hands with butter, and overwhelm the gamester who is my opponent. 4. Dispense bad luck to our adversary, but moisten us with butter. Strike, as lightning does a tree, the man who plays against us.”

vi. 118, 1. *Yad hastābhyaṁ chakrima kilbishāṇi akshāṇāṁ ganam
upalipsamānāḥ | Ugrampaśye Ugrajitau tad adyāpsarasāv ēnu dattām
riṇām nah |*

“1. Whatever sins we have committed with our hands, seeking to obtain the host of dice,—remit to us to-day that debt, ye Apsarases Ugrampaśyā and Ugrajit.”

iv. 38, 1. *Udbhindatīm sanjayantīm apsarām sādhudevinīm | glahe
kritāni kṛinrānām apsarām tām iha huve | 2. Vičinavatīm ākirantīm
apsearām sādhudevinīm | glahe kritāni grihṇānām apsarām—| 3. Yā
āyaiḥ parinṛityati ādadānā kṛitaṁ glahāt | sā nah kṛitāni sīshatī
prahām āpnotu māyayā | sā nah payasvatī aitu mā no jaishur idam
dhanam | 4. Yāḥ aksheshu pramodante śuchaṁ krodhaṁ cha bibhrati |
ānandinīm pramodinīm apsarām tām iha huve |*

“1. I invoke hither the skilfully-playing Apsaras who cuts up and conquers, and gets gains in the game of dice. 2. I invoke hither the skilfully-playing Apsaras who collects and scatters, and receives gains in the game of dice. 3. May she who dances about with the dice, when she wins by gaming, grant gain to us, and obtain success through her skill. May she come to us with abundance of food. Let them not conquer this money of ours. 4. I invoke hither the joyful and exulting Apsaras — those [goddesses] who delight in dice, and who cherish grief and anger.”

It will be seen from these verses that the Apsarases are intimately connected with gambling. In A.V. ii. 2, 4, they are said to be “fond of dice,” and soul-bewitching” (*akshakāmāḥ manomuhāḥ*).

The next two hymns which I proceed to quote are in praise of

generosity. The first of them celebrates liberality to the destitute in general; the second eulogizes the same virtue when exhibited in giving presents to priests.

(4) *Rig-veda*, x. 117.

1. *Na vai u devāḥ kshudham id vadhaṁ dadur utāśitam upa gachhanti mrityavāḥ | uto rayiḥ priṇato nopa dasyati utāpriṇan marditāraṁ na vindate |* 2. *Yaḥ ādhrāya chakamānāya pitvo annavān san raphitāya upajagmushe | sthiram manah kriṇute sevate purā uto chit sa marditāraṁ na vindate |* 3. *Sa id bhojo yo grihāve daḍāti annakāmāya charale kriṣāya | aram asmai bhavati yāmahūtā utāpariṣhu kriṇute sakhyam |* 4. *Na sa sakhā yo na dadāti sakhye sachabhūve sachamānāya pitvāḥ | apa asmāt preyād na tad oka asti priṇantam anyam arāṇām chid ichhet |* 5. *Priṇiyād in nādhamānāya tavyān drāghīyāñsam anu paśyeta pan-thām | o hi vartante rathyā iva chakrā anyam anyam upa tisṭhanta rāyāḥ |* 6. *Mogham annām vindate aprachetāḥ satyam brahmaḥ vadhaḥ it sa tasya | na aryamanām pushyati no sakhyām kevalāgho bhavati kevalādi |* 7. *Krishann it phālāḥ āśitaṁ kriṇoti yann adhvānam apa vrinkle charitraiḥ | vadan brahmā avadato vanīyan priṇann āpir apriṇantam abhi syāt |* 8. *Ekapād bhūyo dvipado vichakrame dvipāt tripādām abhi eti paśchāt | chatushpād eti dvipadām abhisvare sampaśyan panktir upatishṭhamānaḥ |* 9. *Samau chid hastau na samaṁ viviṣṭah sammatarā chid na samaṁ duhāte | yamayoś chid na samā viryāñi jnātī chit santau na samam priṇitāḥ |*

“1. The gods have not ordained hunger to be our destruction. Even those who are full-fed are overtaken by various forms of death (*lit.* deaths). The prosperity of the liberal man never decays; while the illiberal finds no comforter. 2. He who, himself well provided with sustenance, hardens his heart against the poor man who approaches him, starving, and who has long courted him, desirous of food, such a man meets with none to cheer him. 3. He is the bountiful man who gives to the lean beggar who comes to him craving food. Success attends that man in the sacrifice, and he secures for himself a friend in the future. 4. He is no friend who bestows nothing on his friend who waits upon him, seeking for sustenance. Let every one depart from such a man; his house is no home,—and look out for some one else who is liberal, even though he be a stranger. 5. Let the

powerful man be generous to the suppliant; let him look down the long path [of futurity]. For, oh, riches revolve like the wheels of a chariot: they come, now to one, now to another.⁶⁰⁴ 6. In vain the fool obtains food: I tell the truth; it becomes his destruction (comp. v. 1). He nourishes neither his friend nor his companion. He who keeps his food to himself has his sin to himself. 7. The ploughshare furrowing the ground brings men plenty. A man moving onward with his feet accomplishes his journey. A priest who speaks is more acceptable than one who is silent. A kinsman who is beneficent excels one who is stingy. 8. A one-footed being advances faster than a two-footed. The two-footed comes after the three-footed. The four-footed follows in the rear of the two-footed, and moves on observing his steps. 9. The two hands, though alike, do not perform an equal amount of work. Two cows with the same mother do not yield the same quantity of milk. Two men, though twins, have not the same strength. And two others, though kinsmen, are not equally liberal."

The following is a free metrical rendering of some of these verses:—

The gods have not ordained that we
Should die of want; the lean and weak
Are not death's only prey; the sleek
Themselves must soon his victims be.

The man endowed with ample pelf
Who steals his heart, in selfish mood,
Against the poor who sue for food
Shall no consoler find himself.

⁶⁰⁴ It is curious to find in so ancient a composition this now trite comparison of the changes of fortune to the revolutions of a wheel. The same idea occurs in the Mahâbhârata, iii. 15489: "After happiness, suffering, and after suffering, happiness, visit a man in succession, as the spokes of a wheel [revolve round] the nave" (*sukhasyânantarâñ duhkham duhkhasyânantarâñ sukham | paryâyenopasarpante naram nemin arâh iva*). Compare S'atap. Br. x. 2, 6, 19: *pânât pipûsa īriyai pâpmâ* (poverty from prosperity) *jyotishas tamo 'mrîtâd mrityur ni ha vâi asmâd elâni sarvâni varttante.* | "To drinking succeeds thirst, to prosperity wretchedness, to light darkness, and to immortality death: so that all these things constantly revolve in a circle." According to Herodotus, i. 207, Croesus said to Cyrus: "If thou knowest that even thou art human, and rulest over mortals, learn first this lesson, that in the affairs of men there is a wheel which, by its revolution, renders it impossible for the same persons always to enjoy prosperity."

No friend is he who coldly spurns
 Away his needy friend forlorn :
 He, thus repulsed, in wrath and scorn
 To some more liberal stranger turns.

Relieve the poor while yet ye may ;
 Down future time's long vista look,
 And try to read that darkling book ;
 Your riches soon may flit away.

Ye cannot trust their fickle grace ;
 As chariot wheels, in ceaseless round,
 Now upward turn, now touch the ground,
 So riches ever change their place.

The man whose friend receives no share
 In all his good, himself destroys :
 Who thus alone his food enjoys
 His sin alone shall also bear.

* (5). *Rig-veda*, x. 107.

1. *Āvir abhūd mahi māghonam eshām viśvam jīvañ tamaso nir amochi | mahi jyotiḥ pitṛibhir dattam āgād uruḥ panthāḥ dakshināyāḥ adarśi |*
2. *Uchchā divi dakshināvanto asthur ye aśvadāḥ saha te sūryena | hiraṇyadāḥ amritatvam bhajante vāsodāḥ Soma pratirante āyuḥ | 3. Daivī pūrttir dakshinā devayajyā na kavāribhyo na hi te priṇanti | atha naraḥ prayata-dakshināśo avadya-bhīyā bahavaḥ priṇanti | 5. Dakshināvān prathamo hūtaḥ eti dakshināvān grāmanīr agram eti | tam eva manye nrīpatiṁ janānām yaḥ prathamo dakshinām āvivāya | 6. Tam eva rishiṁ tam u brahmānam īhur yajnanyañ sūmagām ukthaśasam | sa śukrasya tanvo veda tisro yaḥ prathamo dakshināyā rarādha | 7. Dakshinā 'śvāñ dakshinā gāñ dadāti dakshinā chandram uta yad hiranyam | dakshinā 'nnām vanute yo naḥ ātmā dakshināñ varma kṛinute vijānān | 8. Na bhojāḥ mamrur na nyartham īyur na rishyanti na vyathante ha bhojāḥ | idāñ yad viśvam bhuvanañ svaścha etat sarvāñ dakshinā ebhyo dadāti | 9. Bhojāḥ jīgyuḥ surabhiñ yonim agre bhojāḥ jīgyur vadhvāñ yā suvāsāḥ | bhojāḥ jīgyur antahpeyañ surāyāḥ bhojāḥ jīgyur ye akātāḥ prayanti | 10. Bhojāya aśvām sam mriyanti āśum bhojāya āste kanyā*

*śumbhamānā | bhojasya idam pushkaranīva veśma parijklritāṁ devamānā
iva chitram | 11. Bhojam aśvāḥ sushūvāḥo vahanti suvrid ratho varttate
dakshināyāḥ | bhojamā devāso avata bhareshu bhojaḥ śatrūn samanikeshu
jetū |*

“ 1. The great liberality of these men has been manifested. The whole living [world] has been liberated from darkness. The great light given by the Fathers⁶⁰⁵ has arrived. The broad path of Largess has been beheld. 2. The givers of gifts abide aloft in the sky; the bestowers of horses live with the Sun; the givers of gold attain immortality; the bestowers of raiment prolong their lives. 3. A gift is a satisfaction of the gods, an offering to the deities, and [proceeds] not from the illiberal; they bestow nothing; and many men who bestow largesses are bountiful merely through fear-of reproach 5. The giver of gifts, invited, advances first: he walks in the front as leader.⁶⁰⁶ I regard as the king of men him who first presented a gift. 6. They call him a rishi, a priest, a reverend chanter of hymns and reciter of verses,—he knows the three forms of the resplendent (*Agni*),—the man who was the first to crown [his religious service] with a gift. 7. Largess bestows a cow, a horse, and gleaming gold. Largess bestows food, which is our life. The wise man makes largess-giving his breastplate. 8. Bountiful men neither die nor fall into calamity; they suffer neither wrong nor pain. Their liberality confers on them this whole world as well as heaven. 9. The bountiful conquer for themselves first, a pleasant abode, a well-dressed wife, and a draught of wine; they conquer those who walk before them, uninvited. 10. A fleet horse is trained for the generous man; he obtains a brilliant damsel for his portion; this house of his resembles a lotus-pond, beautiful, embellished like the palaces of the gods. 11. The liberal man is borne along by rapid horses. The car of largess rolls forward on easy wheels. Preserve, ye gods, the bountiful man in battle. He overcomes his enemies in the fight.”

⁶⁰⁵ Compare R.V. x. 68, 11. “The Fathers have adorned the sky with stars . . . and placed darkness in the night, and light in the day” (see above, p. 287).

⁶⁰⁶ Compare R.V. iv. 50, 8 f. where the prosperity and honour which attend a prince who retains and cherishes a domestic priest are described. See Professor Wilson’s translation, and note on *v.* 9, in p. 214; and Roth’s Art. on Brahma and the Brähmans, Journ. Germ. Or. Society, i. 77 ff. See also the hymn from the A.V. iii. 19, quoted in the 1st vol. of this work, p. 283.

Verses 8 ff. may be thus freely rendered :—

The liberal does not mourn or die ;

No pain or care his life annoys ;

This world is his with all its joys,

And future bliss beyond the sky.

He owns a princely palace bright,

And dwells in godlike pomp and pride ;

A richly decked and winning bride

Sits fair and blooming by his side,

And fills his heart with love's delight.

With plenteous stores of corn and wine

Supplied, a merry life he leads ;

Swift o'er the plain his chariot speeds,

Whirled on by prancing, snorting, steeds ;

He smites his foes by aid divine.

The hymn which I cite next has been already translated by Professor Max Müller in his Anc. Sansk. Lit., pp. 494 f., where he thus remarks on it: “The 103rd hymn of the 7th Mandala, which is called a panegyric of the frogs, is clearly a satire on the priests; and it is curious to observe that the same animal should have been chosen by the Vedic satirist to represent the priests, which, by the earliest satirist of Greece, was selected as the representative of the Homeric heroes.”

(6) *Rig-veda*, VII. 103.

1. *Samvatsaram śaśayānāḥ brāhmaṇāḥ vrata-chāriṇāḥ | vācham Par-janya-jinviṭām pra manḍukāḥ avādīshuh |* 2. *Divyāḥ āpo abhi yad enām
āyan dṛitiṁ na śushkaṁ sarasī śayānam | gavām aha na māyur vatsinī-
nām manḍukānām vagnur atra sam eti |* 3. *Yad īm enān uṣato abhy
avarehit tṛishyāvataḥ prāvṛishi ḗgatāyām | akhkhaliṅkritya pitaraṁ na
putro anyo anyam upa vadantam eti |* 4. *Anyo anyam anu grībhñāti enor
apām visarge yad amandishātām | manḍuko yad abhivrishṭaḥ kanishkan
priśniḥ samprinkte haritenā vācham |* 5. *Yad eshām anyo anyasya
vāchāṁ śūktasyeva vadati śikshamāṇāḥ | eavām tad eshām samṛidheva
parva yad suvācho vadathana adhi apsu |* 6. *Gomāyur eko ajamāyur ekaḥ
priśnir eko haritaḥ ekaḥ eshām | samānaṁ nāma bibhṛito virūpāḥ purutra*

vācham pipiśur vadantah | 7. Brāhmaṇāśo atirātre na some saro na
 pūrṇam abhito vadantah | sañvatsarasya tad ahaḥ pari shtha yan
 manḍukāḥ prāṛishīṇam babbūva | 8. Brāhmaṇāśaḥ somino vācham
 akrata brahma kṛinvantaḥ parivatsariṇam | adhvaryavo gharminah sishvi-
 dānāḥ āvir bhavanti guhyāḥ na ke chit | 9. Devahitiṁ jugupur dvāda-
 śasya ṛitum naro na pra minanti etc | sañvatsare prāṛishi āgatāyāṁ
 taptāḥ gharmāḥ aśnurāte visargam | 10. Gomāyur adād ajamāyur adāt
 priśnir adād harito no rasāni | gavām manḍukāḥ dadataḥ śatāni saha-
 rasāve pratirante āyāḥ |

“1. These vow-fulfilling Brāhmans, the frogs, after lying quiet for a year, have now uttered their voice, stimulated by Parjanya (the rain-god). 2. When the waters from the sky fell upon them, as they lay like a dry skin⁶⁰⁷ in the (dried-up) pond, the voice of the frogs rises in concert, like the lowing of cows which have calves. 3. When, on the arrival of the autumn, rain fell upon them, when they were ardently desiring it and parched with thirst, the one croaking approaches, like a son his father, another who is calling out. 4. One of them seizes the other, when they are delighted with the discharge of the waters; when the speckled frog, soaked, and leaping upwards, joins his voice to that of the green one. 5. When the one repeats the sounds of the other, as a pupil the words of his teacher, your every limb seems in full vigour, as ye make a loud noise upon the waters. 6. One lows like a cow, another bleats like a goat; one of them is speckled, another green. Having a common name, they vary in appearance, and modulate their voices diversely as they croak. 7. Like Brāhmans at the Atirātra soma-rite, like (priests) talking round a full bowl, ye frogs surround the pond on this day of the year which is the day of autumn. 8. The soma-offering Brāhmans raise their voices, performing their annual devotions; these adhvaryus, sweating with their hot oblations [or their kettles] issue forth like persons who have been hidden. 9. They have observed the divine ordinances of the year; these creatures do not disregard the season; when autumn has arrived these heated kettles obtain their release. 10. The frog who lows, and the one who bleats, the speckled and the brown, have bestowed on us riches:

⁶⁰⁷ Prof. Müller renders *drīti* by “fish.” I prefer the more common signification of “skin.”

giving us hundreds of cows, the frogs prolong our lives in the season of a thousand shoots."

I have attempted to give the substance of this hymn very freely in the following verses :—

As Brāhmans, who a vow fulfil,
 The frogs had now a year been still.
 Like dried and shrivelled skins they lay,
 Faint, parched with heat for many a day,
 Expecting, long in vain, the showers
 withheld by Air's malignant powers.
 But autumn comes ; Parjanya rains
 In copious streams, and floods the plains.
 Clouds veil the sun, the air is cool,
 The ponds, long empty, now are full.
 There float the frogs, their bodies soak ;
 Afar is heard their merry croak.
 Well drenched, they jump aloft in glee,
 And join in noisy colloquy.
 They leap upon each others' backs,
 And each to t' other cries co-ax.
 As teachers first call out a word,
 Then boys repeat what they have heard,
 Just so the frogs croak out once more
 What other frogs had croaked before.
 Sounds diverse issue from their throats,
 Some low like cows, some bleat like goats,
 Though one in name, of various sheen,
 For one is brown, another green.
 As Brāhmans at a Soma-rite
 Around the bowl in talk unite,
 This day the frogs their pond surround,
 And make the air with noise resound.
 These priests, the frogs, their voices raise,
 And sing their annual hymn of praise.
 As priests who sweatcd o'er a pot
 Soon quit the fire they find too hot,

The frogs, so long oppressed by heat,
 Emerge in haste from their retreat.
 From rules divine they never swerve,
 But all the seasons' laws observe.
 When autumn comes, their sufferings cease,
 From scorching heat they find release.
 The frogs that bleat, and those that low,
 Brown, green, on men all wealth bestow.
 The kine that on our pastures graze,
 We owe to them, with length of days.

It is possibly an echo of this production that we find in a description of autumn in the Harivamśa, v. 8803, where the poet compares the noise made by a frog, after his rest of sixteen half months,¹ along with his wives, to the recitation of the Rig-veda by a Brāhmaṇ surrounded by his pupils (*plavangamah shodasa-pakshaśāyi*⁶⁰⁸ *virauti goshtah saha kāminibhiḥ | rīcho dvijātih priya-satya-dharmā yathā svāsiṣhyaiḥ pari-vāryamāṇah*). On this verse the late M. Langlois somewhat naïvely remarks as follows, in a note to his French translation of the Hariv. vol. ii. p. 132 : Dans nos mœurs rien n' égalerait l' impertinence d'une comparaison dans laquelle une grenouille serait assimilée à un respectable ecclésiastique. Les Indiens, à ce qu' il paraît, ne voyaient dans telle espèce de rapprochement aucune teinte d' impiété."

The next hymn breathes a social spirit, and a disposition to profit by the improving influences of the company of cultivated men, combined, however, with a vainglorious desire to shine at their expense.

(7). *Atharva-veda*, VII. 12.

1. *Sabha cha mā samitiś cha aratām Prajāpater duhitaraū samvidāne | yenāsangachhai upa mā sa śikshat chārū vadāni pitaraḥ sangateshu | 2.*

⁶⁰⁸ There seems to be no doubt that this word refers to the frog's eight months quiescence since the close of the preceding rainy season. M. Langlois, who had before him the reading *shodasa-paksha-śāryyī*, was naturally puzzled by it, and renders it, "La grenouille, dont les flancs sont comme sillonnés par les seize côtes," and he adds a note to the following effect : " Il me semble que, par cette épithète un peu obscure, l' intention de l' auteur est de dépeindre les seize côtes de la grenouille, devenues plus apparentes à la suite des chaleurs de l' été qui ont du l' affaiblir."

*Vidma te sabhe nāma narishṭā nāma vai asi | ye te ke cha sabhāsadas te me
santu savāchasah | 3. Eshām ahaṁ samāśinānāṁ varcho vijnānam ādade |
asyāḥ sarvasyāḥ saṁsado mām Indra bhaginām kriṇu | 4. Yad vo manāḥ
parāgataṁ yad baddham iha veha vā | tad vah āvartayāmasi mayi vo
ramatām manāḥ |*

“1. May Assembly and Meeting, the two daughters of Prajāpati, concurrently preserve me. May every one whom I meet resort to me; may I speak agreeably, o fathers, in the assemblies. 2. Assembly, we know thy name; thy name is conversation. Let all the members of the company converse with me. 3. I appropriate the glory and the knowledge of these men who are seated here. Indra, make me the most distinguished in all this assembly. 4. If your thoughts have turned elsewhere, or are enchain'd here or there, wo cause them to return: let them delight in me.”

The hymn of which I next give the first four verses contains a prayer, or incantation, for concord in a family.

(8). *Atharva-veda*, III. 30.

1. *Sahṛidayāṁ sāmmānasyam avidveshañ kriṇomi vah | anyo anyam
abhi haryata vatsāṁ jātam ivāghnyā | 2. Anuvrataḥ pituḥ putro mātṛā
bhavatu sāmmānāḥ | jāyā patye madhumatīm vāchañ vadatu śāntivān | 3.
Mā bhrātā bhrātaraṁ dvikshad mā svāsāram uta svāsā | samyanchāḥ
savratāḥ bhūtvā vāchañ vadata bhadravā | 4. Yena devāḥ na viyanti no
cha vidvishate mithāḥ | tat kriṇmo brahma vo grihe sanjñānam purushe-
bhyaḥ |*

“1. I impart to you concord, with unity of hearts and freedom from hatred: delight one in another, as a cow at the birth of a calf. 2. May the son be obedient to his father, and of one mind with his mother: may the wife, at peace with⁶⁰⁰ her husband, speak to him honied words. 3. Let not brother hate brother, nor sister sister: concordant and united in will speak to one another with kind words. 4. We perform in your house an incantation, creating concord among its in-

⁶⁰⁰ I am unable to give an explanation of the word *śāntivān*, which, though masculine in form, seems to agree with *jāyā*.

mates, and one through which the gods will not desert you, nor mutual hatred exist.”⁶¹⁰

The four hymns of the Atharva-veda which follow contain incantations designed to save persons suffering under dangerous diseases, and on the point of death, from death; or rather perhaps to try to recall their spirits after their separation from the body. They supply various illustrations of the conceptions entertained by the Indians of the period when they were composed, regarding the vital principle, the relations of the different senses to the several elements, the deities by whom men’s tenure of life was regulated, the power of incantations to arrest the approach of doom, and other kindred particulars. Some of the ideas which we shall meet here have already occurred in the section on Yama.

(9). *Atharva-veda*, v. 30.

1. Āvatas te āvataḥ parāvatas te āvataḥ | ihaiva bhara mā nu gāḥ mā pārvān anu gāḥ pitrīn asum badhnāmī te dṛidham | 2. Yat tvā'bhūcheruḥ purushaḥ svō yad arano janah | unmochana-pramochane ubhe vāchā vadāmī te | 3. Yad dudrohittha śepishe striyai puññe achittyā | unmo—| 4. Yad enaso mātṛikritāt śeshe pitṛikritāt cha yat | unmo—| 5. Yat te mātū yat te pitā jāmir bhrātā cha sarjataḥ | pratyak sevasva bheshajāmī jaradarashṭīm kṛinomi tvā | 6. Ihaidhi purusha sarvena manasā saha | dūtau Yamasya mā 'nugāḥ adhi jīvapurā ihi | 7. Anuhūtuḥ punar ehi vidvān udayanam pathaḥ | ārohanam ākramanām jīvato jīvato 'yanam | 8. Mā bibher na marishyasi jaradarashṭīm kṛinomi tvā | niravocham ahaṁ yakshmam angebhyo 'ngajvaraṁ tava | 9. Angabhedo angajvaro yaś cha te hṛidayāmayah | yakshmaḥ syenah iva prāpaptad vāchā sūḍhaḥ parastarām | 10. Rishī Bodhapratibodhāv asvapno yaś cha jāgricīḥ | tau te prāṇasya goptārau divā naktām cha jāgritām | 11. Ayan Agnir upasadyah iha sūryaḥ udetu te | udehi mrityor gambhirāt kṛishnāt chit tamasas pari | 12. Namo Yamāya namo astu mrityave namah pitribhyaḥ uta ye nayanti | utpāraṇasya yo veda tam agnim puro dadhe asmai arishṭatātaye | 13.

⁶¹⁰ Three hymns of the Atharva-veda, viz. iii. 19; v. 18, and v. 19, together with two verses (the 8th and 9th) of v. 17, which formed part of this section, as it originally appeared in the Journal of the Royal Asiatic Society for 1866, pp. 33 ff., are omitted here, as they have subsequently been quoted in the first volume of this work, 2nd Edition, pp. 280-287.

*Aitū prāṇah aitū manah aitū chakshur atho balam | śarīram asya saṁ
vidām tat padbhyaṁ prati tishṭhatu | 14. Prānenāgne chakshushā saṁ
srījemaṁ samīraya tanvā sam balena | vetttha amṛitasya mā nu gāt mā
nu bhūmigriho 'bhuvat | 15. Mā te prāṇah upadasat mo apāno 'pi dhāyi
te | sūryas tvā 'dhipatir mrityor udāyachhatu raśmibhiḥ | 16. Iyam
antar vadati jihvā baddhā panishpadā | trayā yakṣhmaṁ niravochām
śatāṁ ropiś cha takmanah | 17. Ayaṁ lokah priyatamo devānām aparā-
jitah | yasmai tvam iha mrityare dishṭah purusha jajnishe | sa cha tvā
'nu hravāmasi mā purā jaraso mrithāḥ |*

" 1. From thy vicinity, from thy vicinity, from a distance, from thy vicinity [I call] to thee: remain here; do not follow, do not follow, the early Fathers. I firmly hold back thy breath. 2. Whatever incantations any kinsman or stranger has uttered against thee, —with my voice I declare thy release and deliverance from them all. 3. Whatever hurt thou hast done, or curse thou hast spoken, in thy folly, against woman or man, with my voice, etc. 4. If thou liest there in consequence of any sin committed by thy mother, or thy father,⁶¹¹ with my voice, etc. 5. Receive the medicine which thy father, mother, sister and brother offer to thee. I make thee long-lived. 6. Remain here, o man, with thy entire soul; do not follow the two messengers of Yama;⁶¹² come to the abodes of the living. 7. Return when called, knowing the outlet of the path, the ascent, the advance, the road of every living man. 8. Fear not; thou shalt not die; I make thee long-lived. I have charmed out of thy members the consumption by which they are wasted. 9. The consumption

⁶¹¹ Compare a curious passage from the Taittirīya Brāhmaṇa iii. 7, 12, 3 f., already quoted in p. 66: " May Agni deliver me from any sin which my mother may have committed when I was in her womb, or which my father may have committed. May my parents have received no injury from me, when I, a son, in sucking, squeezed my mother and father in my delight." Compare also R.V. vii. 86, 5, quoted above in the same page, as well as the following texts: R.V. vi. 51, 7, *Mā rāh eno anya-
kṛitam bhujema mā tat karma yat chayadhve |* " May we not suffer [the penalty of]
sin committed by others, or do that which you will punish, o Vasus!" vii. 52, 2,
Mā eo bhujema anyājātam eno mā tat karma vasavo yat chayadhre | of nearly
identical sense with the preceding text. x. 37, 12. *Yad no devāś chakrīma jihrayā
guru manaso vā prayutī devaheṭanam | arāvā yo no abhi duchhuiṇyate tasmin tad eno
vasavo ni dhetana |* " If we have committed against you any grievous offence, o gods,
with our tongues, or through thoughtlessness, transfer (the guilt of) that sin to the
enemy who regards us with malice."

⁶¹² See the section on Yama, p. 294.

which racks and wastes thy limbs, and sickens thy heart, has flown away to a distance like a hawk, overcome by my word. 10. The two sages, Alert and Watchful, the sleepless and the vigilant, these the guardians of thy life, are awake both day and night. 11. May this adorable Agni rise here to thee as a sun. Rise up from deep death,⁶¹³ yea, even from black darkness.⁶¹⁴ 12. Reverence to Yama, reverence to Death, reverence to the Fathers, and to those who guide us. I place in front of this [sick] man, for his security, Agni, who knows how to carry him across. 13. Let his breath, let his soul, let his sight come, and then his strength; let his body acquire sensation, and stand firm upon its feet. 14. Provide him, Agni, with breath, and with sight; restore him, furnished with a body, and with strength.⁶¹⁵ Thou hast the knowledge of immortality; let him not depart, or become a dweller in a house of clay. 15. Let not thy inhaled breath cease; let not thy exhaled breath vanish. Let the sun, the lord, raise thee up from death by his rays. 16. This tongue speaks within, bound, convulsive. By thee I have charmed away the consumption, and the hundred torments of the fever. 17. This world is the dearest, unconquered by the gods. To whatever death thou wast destined when thou wast born, o man,—we call after thee, do not die before thou art worn out by old age."

(10) *Atharva-veda*, vii. 53.

1. *Amutrabhūyād adhi yad Yamsaya Brihaspate abhisaster amunchaḥ | pratyauhatām Aśvinā mrityum asmad devānām Agne bhishajā śachibhiḥ |*
2. *Saṁ kramatām mā jihitaṁ ūrīram prāṇāpānau te sayujāv iha stām | śatām jīva ūrādo vardhamāno Agnis te gopāḥ adhipāḥ vasishthāḥ | 3. Āyur yat te atihitam parāchair apānah prānah punar ā tāv itām | Agnis tad āhūr nirriter upasthāt tad ātmāni punar āveśayāmi te | 4. Mā imam prāṇo hāsiḍ mo apāno avahāya parā gāt | sapta rishibhyah enam paridadāmi te enām svasti jarase vahantu | 5. Pravisatam prāṇāpānāv anaḍvāhāv iva vrajam | ayam jarimṣaḥ ūvadhir arishṭaḥ iha vardhatām | 6. Ā te prāṇām suvāmasi parā yakashmañ suvāmi te | āyur no viśvato*

⁶¹³ Compare the ἀπόβις θλεθρος of Homer.

⁶¹⁴ Already quoted in the section on Yama, p. 312.

⁶¹⁵ Compare the section just referred to, p. 297 ff.

*dadhad ayam Agnir varenyah | 7. Ud vayaṁ tamasas pari rohanto
nākam uttamam | devaṁ devatrā sūryam aganma jyotir uttamam |*

“1. Brihaspati, thou hast delivered us from dwelling in the realm of Yama, from the curse. The Aśvins,—they who, o Agni, are the two physicians of the gods,—they have repelled death from us by their powers. 2. Continue associated, ye two breaths, inspired and expired; forsake not his body: may they, united, remain with thee here. Live prosperously a hundred autumns. Agni is thy brilliant protector and lord. 3. May thy life, which has been dissipated afar, may thy breaths, come back to thee again. Agni has snatched it from the lap of Nirṛiti (Destruction): and I introduce it again into thyself. 4. Let not his inspiration abandon him, nor his expiration quit him and depart. I commit him to the seven Rishis; may they carry him on in health to old age. 5. Enter into him, ye two breaths, like two steers forcing their way into a cow-pen. May this man flourish here, an unmolested depositary of old age. 6. We restore thy breath. I drive away consumption from thee. May this excellent Agni sustain our life on every side. 7. Ascending from the darkness to the uppermost heaven, we have reached, among the gods, the god Sūrya, the highest luminary.”

(11) *Atharva-veda, VIII. 1.*

1. *Antakāya mrityave namaḥ prāṇāḥ apānāḥ iha te ramantām | ihāyam astu purushāḥ sahāsunā sūryasya bhāge amṛitasya loke | 2. Ud enam Bhago agrabhīd ud enāñ Somo añśumān | ud enam Maruto devāḥ ud Indrāgnī svastaye | 3. Iha te asur iha prāṇāḥ ihāyur iha te manāḥ | ut tvā Nirṛityāḥ pāśebhyo daivyā vāchā bharāmasi | 4. Utkrāma ataḥ purusha mā 'va patthāḥ mrityoh paḍbiśam avamunchamānaḥ | mā chhit-thāḥ asmāl lokād agneḥ sūryasya sandriṣeḥ | 5. Tu bhyāñ vātāḥ pavatām mātariśvā tubhyāñ varshantu amṛitāni āpaḥ | sūryas te tanvē śām tapati tvām mrityur dayatām mā pra meshṭhāḥ | 6. Udyānañ te purusha nāvayānam jivātuñ te dakshatātiñ kriñomi | ā hi rohemam amṛitāñ sukhāñ ratham atha jivrir vidatham ā vadāsi | 7. Mā te manas tatra gād mā tiro bhūd mā jivebhyaḥ pra mado mā 'nugāḥ pitṛin | viśve devāḥ abhi rakshantu tveha | 8. Mā gatānām ā dīdhīthāḥ ye nayanti parāvatam | ā roha tamaso jyotir ehy ā te hastau rabhāmahe | 9. S'yāmaś*

*cha tvā mā śabalaś cha preshitau Yamasya yau pathirakshī śrānau | arvān
ehi mā vi dīdhyo mā 'tra tishṭha parāñmanāḥ | 10. Mā etam panthām
anu gāḥ bhīmaḥ esha yena pūrvāñ na ṣyatha tam bravīmi | tamāḥ etat
purusha mā pra patthāḥ bhayam parastād abhayām te arvāk | 11. Rak-
shantu tvā agnayo ye apsu antā ral.śalu tiā manushyāḥ yam indhate |
eaiśrānaro rakshatu jātavedāḥ divyas tvā mā dhāg vidyutā saha | 12.
Mā tvā kravyād abhi mañṣta ārāt sankasukāt chara | rakshatu tvā
Dyaūḥ rakshatu Prithivī sūryāś cha tvā rakshatāṁ chandramāś cha |
antariķshāṁ rakshatu devaḥetyāḥ | 13. Bodhaś cha tvā Praṭibodhaś cha
rakshatāṁ | Asvapnaś cha tvā Anavadrāgaś cha rakshatāṁ | Gopāyaṁś
cha tvā Jāgrivis cha | 14. Te tvā rakshantu te tvā gopāyantu tebhyo
namas tebhyaḥ svāhā | 15. Jīvebhyaḥ tvā samude Vāyur Indro Dhātā
dadhatu Savitū trāyamāṇāḥ | mā tvā prāṇo balaṁ hāsiḍ asyūn te 'nu
krayāmasi | 16. Mā tvā jambhaḥ saṁhanur mā tamo vidad mā jihvā
barhiḥ pramayuḥ kathā syāḥ | ut tvā Ādityāḥ Vasavo bharantu ud
Indrāgnī srastaye | 17. Ut tvā Dyaur ut Prithivī ut Prajāpatir agrā-
bhīt | ut tvā mrityor oshadhayo somarājnīr apīparan | 18. Ayaṁ devāḥ
ihāvāstu ayam mā 'mutra gād itaḥ | imaṁ sahaśravīryenā mrityor
utpārayāmasi | 19. Ut tvā mrityor apīparan saṁ dhamantu vayodhasaḥ |
mā tvā vyastakeśyo mā tvā agharudo rudan | 20. Āhārsham aridaṁ tvā
punar āgāḥ punarnaraḥ | sarvāṅgaḥ sarvañ te chakshuh sarvam āyuś cha
te 'vidam | 21. Vyavāt te jyotiḥ abhūd apa tvat tamo akramīt | apa tvad
mrityuñ nirritim apa yakshmañ ni dadhmasi |*

"1. Reverence to Death the Ender! May thy inhal'd and exhal'd
breaths gladly rest here. May this man remain here united with his
spirit in the domain of the sun, in the world of deathlessness. 2. Bhaga
and Soma with his filaments, the divine Maruts, Indra, and Agni, have
raised him up to health. Here is thy spirit, here thy breath, here thy
life, here thy soul. We rescue thee from the bonds of Nirṛiti by a
divine utterance. 4. Rise up hence, o man. Casting off the fetters of
death, do not sink downward. Do not depart from this world, from
the sight of Agni and the Sun. 5. May the Wind, Mūtariśvan, blow
for thee; may the waters shower immortality (or ambrosia) on thee;
may the Sun shine healingly upon thy body; may Death pity thee;
do not die. 6. Thou must ascend, o man, and not descend; I give
thee life and perceptive power. Mount this pleasant and imperishable
car, then, when aged, thou shalt declare a festival. 7. Let not thy soul

go away thither, let it not disappear ; do not wander away from the living ; do not follow the Fathers. May all the gods preserve thee. 8. Do not long after the departed, who conduct men afar. Ascend from the darkness ; come into the light. We lay hold of thy hands. 9. Let not the two dogs sent by Yama,⁶¹⁶ the black and the brindled [seize thee]. Come hither ; do not hesitate ; do not remain here with averted mind. 10. Do not follow this path ; it is terrible ; I speak of that by which thou hast not hitherto gone. This, o man, is darkness ; do not enter it. Beyond, thou hast fear ; on this side, thou hast security. 11. May the fires which are in the waters preserve thee ; may the fire which men kindle preserve thee ; may Jātavedas Vaiśvānara (the fire, which is common to all men) preserve thee ; let not the celestial fire, together with the lightning, consume thee. 12. Let not the flesh-devouring fire⁶¹⁷ seek to harm thee ; go far from that wicked one. May the sky, the earth, the sun, and moon, preserve thee ; may the air protect thee from the bolt of the gods. 13. May Wakeful and Watchful, may Sleepless and Wakeful preserve thee. May Guardian and Vigilant protect thee. 14. May they protect and guard thee. To them be reverence. 15. May Vāyu, Indra, Dhātri, and Savitri the deliverer, restore thee to converse with the living. Let not breath and strength abandon thee ; we call back thy spirit. 16. Let not any destructive demon, let not darkness find thee May the Ādityas and Vasus, with Indra and Agni, raise thee up to health. 17. The sky, the earth, Pṛijāpati have rescued thee. The plants with Soma their king, have delivered thee from death. 18. Let this man remain here, o gods ; let him not depart hence to the other world. We rescue him from death with a charm of boundless efficacy. 19. I have delivered thee from death ; may the vigorous breathe upon thee.⁶¹⁸ Let not the she-devils with dishevelled hair, or those that howl dreadfully, yell at thee. 20. I have snatched thee ; I have caught thee ; thou hast returned renewed, and perfect in thy members : I have obtained thy entire eye, and thy entire life. 21.

⁶¹⁶ See A.V. v. 30, 6, above.

⁶¹⁷ There are three kinds of fire, the *kravyād*, or funeral (here referred to), which devours dead bodies, the culinary (*āmād*), and the sacrificial. See the Vāj. S. i. 17, and the commentary there, and above, p. 217, note.

⁶¹⁸ See the 4th verse of the next hymn.

[Life] has breathed upon thee. Light has come to thee. Darkness has departed from thee. We remove from thee death, Nirriti and consumption."

(12) *Atharva-veda*, vii. 2.

1. *Ārabhasva imām amṛitasya śrushtim achhidyamānā jaradashṭir astu te | asūm te āyuḥ punar ā bhārāmi rajas tamo mōpagāḥ mā pra meshṭhāḥ |* 2. *Jīvatāṁ jyotiḥ abhyekhi arrāñ ā tvā harāmi śatāśradāya | avamunchnaṁ mṛityupāśān aśastiṁ drāghiyāḥ āyuḥ pratarāñ te dadhāni |*
 3. *Vātāt te prānam avidañ sūryāch chakshur ahañ tava | yat te manas tvayi tad dhārayāmi sañ vitsva angair vada jihvayā "lapan |* 4. *Prāṇena tvā dvipadāṁ chatushpadāṁ agnim iva jātam abhi sañ dhamāmi | namas te mṛityo chakshushe namaḥ prāṇaya te 'karam |* 5. *Ayañ jīvatu mā mṛita imañ samīrayāmasi | kriṇomi aṣmai bheshajam mṛityo mā puruṣaṁ vadhīḥ |* 6. *Jīvalāṁ naghārishāṁ jīvantīṁ oshadhīm aham | trāyamānāṁ sahamānāṁ sahasratīm iha huve aṣmai arishṭatātaye |* 7. *Adhi brūhi mā "rabhatthāḥ śrījemañ tacaiva san sarvahāyāḥ ihāstu | Bhāravarṣau mṛidatāṁ śarma yachhatam apasidhya duritāṁ dhattam āyuḥ |*
 8. *Aṣmai mṛityo adhi brūhi imañ dayasva ud ito 'yam etu | arishṭaḥ sarvāṅgaḥ suśruj jarasā śatāhāyanāḥ ātmānaḥ bhujam aśnutām |* 9. *Devānāñ hetīḥ pari tvā vrinaktu pārayāmi tvā rajasaḥ ut tvā mṛityor apīparam | ārād agniñ kravyādañ nirūhan jīvātave te paridhiñ dadhāni |* 10. *Yat te niyānañ rajasam mṛityo anavadharshyam | pathaḥ imañ tasmād rakshanto brahmāṣmai varma kriṇīmāsi |* 11. *Kriṇomi te prāṇāpanau jarām mṛityum dirgham āyuḥ svasti | Vaivasvatena prahilān yamadattāṁ charato 'pa sedhāni sarcān |* 12. *Ārād arātim nīrritīm paro grāhiñ kravyādaḥ piśāchān | raksho yat sarvāñ durbhūtaṁ tat tamāḥ ivāpa hanmasi |* 13. *Agnes te prāṇam amṛitād āyushmato vanve jātavedasāḥ | yathā na rishyāḥ amṛitaḥ sajūr asas tat te kriṇomi tad u te samṛidhyatām |* 14. *Sīve te stām Dyāvāprīthivī asantāpe abhiśriyau | śām te sūryāḥ ā tapatu śām vāto vātu te hṛide | Sīvāḥ abhi ksharantu tvā āpo divyāḥ payasvatīḥ |* 15. *Sīvāḥ te santu oshadhayaḥ ut tvā "hārsham adharasyāḥ uttarām pṛīthivīm abhi | tatra tvā "dityau rakshatām Sūryāchandramasāv ubhā |* 16. *Yat te vāsaḥ paridhānām yāñ nīviñ kriṇushe tvam | śīvām te tanve tat kriṇmāḥ sañsparśe 'rūkshnam astu te |* 17. *Yat kshureṇa marchayatā sutejasā vaptū vapasi keśa-śmaśru | śumbhan mukham mā naḥ āyuḥ pra moshīḥ |* 18. *Sīvāu te stām*

vrīhi-yavāv abalasāv adomadhau | etau yakshmaṁ vi bādhete etau mun-chato am̄hasaḥ | 19. Yad āśnāsi yat pibasi dhānyam̄ kṛishyāḥ payaḥ | yad ādyam̄ yad anādyam̄ sarvāṁ te annam̄ avishaṁ kṛiṇomi | 20. Ahne cha tvā rātraye cha ubhābhyaṁ pari dadmasi | arāyebhgo jighatsubhyāḥ imām̄ me pari rakshata | 21. S'ataṁ te ayutaṁ hāyanān dve yuge trīṇi chatvāri kṛiṇmaḥ | Indrāgnī viśe devās te anumanyantām̄ ahrinīyamānāḥ | 22. Sarade tvā hemantāya vasantāya grīshmāya pari dadmasi | varshāṇi tubhyaṁ syonāni yeshu vardhante oshadhīḥ | 23. Mrityur iśo dvipadām̄ mrityur iśe chatushpadām̄ | tasmāt tvām̄ mrityor gopater udbharāmi sa mā bibheḥ | 24. So'rishṭa na marishyasi na marishyasi mā bibheḥ | na vai tatra nrīyante no yanti adhamaṁ tamāḥ | 25. Sarvo vai tatra jīvati gaur aśraḥ purushaḥ paśuḥ | yatreḍam brahma kriyate paridhir jīvanāya kam | 26. Pari tvā pātu samānebhyo abhichārāt sa-bandhubhyaḥ | amamrir bhava amṛito atijivo mā te hāśishur asavaḥ śarīram | 27. Ye mrīlyavaḥ ekaśataṁ yāḥ nāshtrāḥ atītāryāḥ | munca-antu tasmāt tvām̄ devāḥ agner vaiśranarād adhi | 28. Agneḥ śarīram asi pārayiṣnuḥ rakshohā 'si sapatnahā | atho amīva-chātanaḥ pātudrur nāma bheshajam |

“1. Seize this boon of immortality; may long life, which cannot be cut off, be thine. I restore to thee breath and life; do not depart to the mist (*rajas*) or to darkness (*tamas*); do not die. 2. Come hither to the light of the living; I rescue thee that thou mayest survive a hundred autumns. Loosing the bands of death and imprecation, I lengthen out thy existence. 3. I have recovered thy breath from the wind, thine eye from the sun.⁶¹⁰ I place in thee thy soul. Receive sensation in thy limbs. Speak, articulating with thy tongue. 4. I blow upon thee with the breath of bipeds, and of quadrupeds, as on Agni when he is born (*i.e.* on fire when kindled). I have paid reverence, o Death, to thine eye, and to thy breath. 5. Let this man live and not die. We restore him. I make for him a remedy. Death, do not kill the man. 6. I invoke for his safety a vivifying . . . , living, delivering, strong, and powerful plant. 7. Befriend him; do not seize him; let him go; though he is thine only, let him abide here with all his strength; o Bhava and Sarva, be gracious; grant deliverance; remove evil and confer life. 8. Befriend him, Death, pity him; let him

⁶¹⁰ See above in the section on Yama, p. 298.

arise. Unharmed, with all his limbs, hearing perfectly, till his time of decay, let him obtain enjoyment during a life of a hundred years. 9. May the shaft of the gods pass thee by; I bring thee across from the mist (see v. 1); I have rescued thee from death. Removing far away the flesh devouring Agni, I draw round thee a circle (see R.V. x. 18, 4) that thou mayest live. 10. Preserving him from that misty egress of thine, o Death, which no one may escape by menaces, we make prayer a protection for him. 11. I give thee thy breaths, death at thy full age,⁶²⁰ long life and health. I drive away all the messengers of Yama, who roam about, sent by the son of Vivasvat. 12. We remove afar Evil, Nirṛiti, Grāhi, and flesh-devouring Piśāchas, and hurl all wicked Rakshases, as it were into darkness. 13. I ask thy life from the immortal, living, Agni, Jātavedas. I procure that thou mayest suffer no injury, that thou mayest also be immortal. May this be the fortunate result. 14. May heaven and earth in unison be auspicious and innocuous to thee. May the sun shine and the wind blow pleasantly to thy heart. May the celestial streaming waters drop down upon thee favourably. 15. May the plants be auspicious to thee. I have raised thee from the lower to the upper earth. There may both the sons of Aditi, the Sun and the Moon,⁶²¹ preserve thee. 16. Whatever garment for clothing, or whatever girdle thou makest for thyself, we cause it to be agreeable to thy body; may it be soft to thy touch. 17. When, as a barber, thou shavest our hair and beard with a sharp and cleansing razor, while cleansing our face, do not rob us of our life. 18. Let the rice and barley be auspicious to thee, causing no consumption or other ailment. These two (grains) destroy consumption, and deliver from calamity. 19. Whatever thou eatest or drinkest, the grain derived from husbandry, or liquid, whatever is or is not to be eaten—all that food I render for thee free from poison. 20. We commit thee to both the Day and the Night; preserve him for me from the goblins who seek to devour him. 21. We allot to thee a hundred, ten thousand, years, two, thrice, four, ages (yugas).⁶²² May Indra and Agni, may all

⁶²⁰ Compare A.V. xix. 24, 4, 5, 8.

⁶²¹ The Moon is not in the Vedas generally reckoned among the Ādityas. See above, p. 54 f.

⁶²² It would be difficult to say how great a duration is here denoted by this word; but it must be one of great length, if the long periods of years, which are mentioned just before, may be taken as any indication. See the first vol. of this work, pp. 45 f.

the gods regard thee favourably, without hostility. 22. We commit thee to autumn, winter, spring, summer. May the rains be pleasant to thee, in which the plants grow up. 23. Death rules over bipeds; death rules over quadrupeds. From that Death the ruler I rescue thee; do not fear. 24. Thou, who art uninjured, shalt not die; thou shalt not die; do not fear. They do not die there; they do not go to the nethermost darkness, (25) every thing lives there, cow, horse, man, beast, in the place where this prayer is used, the bulwark of life. 26. May it preserve thee from curse from thy equals and friends. Be undying, immortal, long-lived; let not thy breaths abandon thy body. 27. May the gods deliver thee from those hundred deaths, from those dangers which are surpassable, and from that Agni Vaisvānara (fire of the funeral pile?). 28. Thou, the medicament named Pūtudru (*Butea frondosa*), art the body of Agni, the deliverer, the slayer of Rakshases, and of rivals, and thou art the chaser away of diseases."

SECTION XXIII.

BRIEF NOTES ON SOCIETY AND LIFE IN THE VEDIC AGE, AS REPRESENTED IN THE HYMNS.

In the Introductions to the first three Volumes of his translation of the Rig-veda (vol. i. pp. xl ff.; vol. ii. pp. xv ff.; vol. iii. xiv ff.), Professor Wilson has adduced from the hymns a variety of facts illustrative of the social and political condition of the people of India, and of the advance which they had made in civilization at the period when those hymns were composed. I propose in this section to bring forward such further particulars, connected with the same subjects, as I have noticed in the hymns, without excluding the topics already elucidated by Professor Wilson.

It is not only the facts which are directly stated or implied, in regard to the various subjects of inquiry, which may be understood as supplying the requisite information. References of a corresponding character made to the gods, their dwellings, dress, ornaments, chariots, weapons, etc., may (as in such a stage of religious progress, more especially, men frame their gods after their own image magnified and idealized) be taken as applicable, *mutatis mutandis*, to their worshippers.

(1.) *Country occupied by the Vedic people, their villages and cities.*

The country originally occupied in India by the Vedic people was the tract watered by the seven rivers, the modern Panjāb; but they gradually extended themselves to the eastward and southward; and in R.V. iv. 36, 18 reference is made to two enemies living beyond (*i.e.* no doubt east of) the Sarayu (*uta tyā sadyah āryā Sarayor Indra pārataḥ Arna-chilrarathā 'radhiḥ*). For details I refer to the second volume of this work, pp. 373 ff. This country was no doubt in part cultivated, as we shall see that frequent references are made to agriculture. But

probably large tracts were covered by forests, which are sometimes referred to. See the references to Agni consuming the woods, above (p. 212); and the hymn to Aranyānī, quoted in p. 422.

As in our own day, in the north-west provinces of India and the Panjab, the houses, in places remote from the hills, and where the soil is alluvial, without any supply of stone, were no doubt constructed of mud.⁶²³ Villages (*grāma*) are mentioned in R.V. i. 114, 1 (*viśvam pushṭam asmin grāme anātaram* | “may everything in this village be fat and healthy”); i. 44, 10 (*asi grāmeshu avitā* | “Thou (Agni) art the protector in (our) villages”); i. 149, 4 (*gāvah iva grāmam* | “as cattle come to a village”); and x. 146, 1 quoted above.

Cities or fortified places (*pur*) are also constantly mentioned. In one place it is said that Indra demolished a hundred cities of stone in favour of the liberal Divodāsa, iv. 30, 20, that (*śatam aśmanmayinām purām Indro vi āsyat* | *Divodāsaya dāsushe*). Even if we should suppose this was a mythological reference to the aerial cities of the Asuras (comp. x. 67, 3), it might be received as evidence that they had as their prototypes stone-built cities on the earth, a circumstance in itself by no means improbable in tracts of country bordering on the hills, where stone is abundant. Iron cities or fortifications (*puraḥ āyasih*) are mentioned in R.V. i. 58, 8; ii. 20, 8; iv. 27, 1; vii. 3, 7; vii. 15, 14; vii. 95, 1; viii. 89, 8; x. 101, 8, where the reference is either figurative or purely fanciful and mythological. Cities with a hundred enclosures or fortifications (*śatabhuji*) are referred to in i. 106, 8; vii. 15, 14; and although they are only alluded to as figurative expressions of the means of protection afforded by the gods, they no doubt suggest the idea of forts, consisting apparently of a series of concentric walls, as actually existing in the country at the time.

(2) Religious worship.

Let the reader try to conceive himself as living 3000 years ago or upwards in the province of India which has been above described. At that period the Indo-Aryans had for some time been settled in that

⁶²³ Bricks (*ishṭakā*) are frequently mentioned in the Brāhmaṇas as used for the construction of *vedis*, or altars, but they may have been unbaked.

region, and had begun to consider it as their home, though they were still molested by the barbarous tribes of another stock, and of a ruder religion, who had been previously in possession of the country, and naturally looked upon the intruders with dislike and dread. Conscious of their own superiority, and strong in their faith in the protection of their ancestral gods, the Aryans regarded these aboriginal tribes and their savage rites and character with abhorrence not unmixed with apprehension. We shall therefore suppose one of the small outlying village settlements of the Aryans to be situated on the edge of a forest, part of which has been cut down, cleared, and cultivated. The population has already multiplied to a considerable extent, and (as we shall see further on) a division of labour has been long established. The more thoughtful and contemplative class has now devoted itself to the worship of the gods; the more enterprising and warlike members of the community have assumed authority over the rest; the great mass of the people follow the occupations of trade and husbandry; while a gradually increasing number of the adjoining barbarians is becoming incorporated in the growing society as slaves or handcraftsmen of the lowest description.

Returning home in the evening through the forest, a member of one of the priestly families, who is at the same time of a poetical temperament, experiences emotions such as are sketched in the hymn to Aranyānt, which is quoted above in p. 422. Anxious to propitiate the favour of the gods, and to worship them all with the customary ceremonies, he is frequently found watching during the night (not without apprehension of attack from the aboriginal tribes lurking in the adjoining thickets, or from the howling goblins with which his imagination peoples the surrounding darkness), and looking for the signs by which he supposes the earliest appearance of the deities who usher in the day to be indicated. The hymns which are addressed to these divinities, the two Aśvins and to Ushas (the Dawn), at least those which salute the arrival of the latter, do not spring from devotion alone, but are the product of a deep poetical feeling, and a delicate imaginative power. The Aśvins are the first to appear, the time of their manifestation being (as we have seen, p. 234) defined as that between midnight and the earliest manifestation of light; and their supposed advent is hailed with suitable hymns. Then, as the first

streaks of the ruddy dawn become visible in the east, the poet breaks out into an enthusiastic burst of devotion to the lovely goddess Ushas, who every morning renews her youth. Preparation is now made for the birth of the sacred Agni, who springs into life as soon as the physical instruments of his generation are brought into contact, is then duly lauded by his votary, and is imagined immediately to proceed as a messenger to summon the gods to whom sacrifice is to be offered by their worshipper. Soon after Sūrya (the sun) shoots up above the horizon, darting his rays across the firmament, and illuminating everything with his splendour; and receives, under a variety of forms or epithets, the adoration of the delighted poet. In the hot season, when the ground has been parched by long drought, and all eyes are turned to the gathering clouds in the hope that they will soon discharge their watery treasures, Parjanya, the raingod, is besought to send rain; and Indra, the regent of the firmament, and the storm-gods, the Maruts, are supplicated to fulfil the functions which the imagination of their worshippers has assigned to them, of combating the malignant demons of the atmosphere, and compelling them to yield up the waters which they keep shut up in the clouds. The other gods, or a select number of them, are then invoked. Along with the recitation of hymns and prayers, various sorts of oblations are offered up at different periods of the day, to the several deities.

(3) *Did the Vedic Indians make images of their gods?*

Professor Müller (*Chips from a German Workshop*, i. 38) answers this question in the negative. "The religion of the Veda," he says, "knows of no idols. The worship of idols in India is a secondary formation, a later degradation of the more primitive worship of ideal gods." On the other hand, Dr. Bollensen finds in the hymns clear references to images of the gods (*Journal of the German Oriental Society*, xxii. 587 ff.). He writes, "From the common appellation of the gods as *divo naras*, 'men of the sky,' or simply *naras* (*lares*?), 'men,' and from the epithet *nripeśas*,⁶²⁴ 'having the form of men,' R.V. iii. 4, 5, we may conclude that the Indians did not merely in

⁶²⁴ Professor Roth *a.v.* says that according to Sayana the word means "having the form of men," but perhaps signifies "formed, or adorned by men."

imagination assign human forms to their gods, but also represented them in a sensible manner. Thus in R.V. ii. 33, 9, a painted image of Rudra is described : *sthirebhir angaiḥ pururūpāḥ ugraḥ babhrus̄ śukre-bhiḥ pipiṣe hiranyaiḥ* | ‘With strong limbs, many-formed, awful, brown, he is painted with shining golden colours.’ R.V. i. 25, 13 (where it is said of Varuṇa, that, ‘wearing a golden coat of mail, he veils himself in his radiance; spies sit round him’), appears also to refer to a sensible representation.” . . . “Still clearer appears the reference to representations in the form of an image in v. 52, 15 : *nū manrānāḥ eshāñ devān ascha* (the editions of Professor Müller and Aufrecht both read *achha*) | ‘I now pray to the gods of these (Maruts).’ Here it seems that the Maruts are distinguished from their gods, i.e. from their images.” . . . “Besides the common expression *vapus*, *tanu*, *rūpa* [‘body’ and ‘form’], there is in the oldest language one which properly denotes an image of the gods, viz., *sandriś*.” Much more is added in support of the same view. It is perhaps premature to attempt to decide on the validity of these proofs till it is seen what can be urged on the opposite side.

(4) *Kings and principalities.*

Kings are frequently mentioned in the hymns, i. 40, 8; i. 126, 1; iii. 43, 5; v. 87, 4; x. 33, 4, etc. In i. 85, 8, the Maruts are said to be of awful aspect, like kings (*rājānāḥ iva tresha-sandriśāḥ*). The country occupied by the Aryas was no doubt peopled by various tribes⁶²⁵ and divided into numerous principalities. In R.V. i. 126, 1, a king called Bhāvya is celebrated, who dwelt on the banks of the Sindhu, or Indus (*amandān stomān prabhare manīshā Sindhāv adhi kshiyato Bhāvyasya yo me sahasram amimīta savān atūrto rājā śravaḥ ichhamānah*). In viii. 21, 18, Chitra and other chiefs are alluded to as living near the Sarasvatī (*Chitrah id rājā rājakāḥ anyake yaka Sarasvatīm anu*). Ten kings are alluded to as having fought against Sudās, vii. 33, 3; vii. 83, 6 ff. (see the 1st vol. of this work, pp. 319, 323 f.). Numerous names of kings occur in the Rig-veda. The meetings, whether friendly or hostile, of princes are alluded to, x. 97, 6 (*rājānāḥ samitāv iva*). In vii. 18, 2, Indra is represented as living in the

⁶²⁵ See Roth, Zur Litteratur und Geschichte des Weda, pp. 131 ff.

society of his wives like a king, or dwelling amid lights, as a king among his wives, as Sūyāna explains: (*rājeva hi janibhiḥ ksheshi eva ava dyubhiḥ*), which appears to indicate the existence of royal polygamy. In x. 40, 3, the Aśvins are said to come to the libations like two kings' sons (*rājaputreva savaṇā 'va gachchataḥ*). When Mitra and Varuṇa are represented in ii. 41, 5; v. 62, 6, and vii. 88, 5 (see above, p. 60), as occupying a great palace with a thousand pillars and a thousand gates, we may suppose that this is but an exaggerated description of a royal residence, such as the poets had seen.⁶²⁸ And in the same way we may imagine that the description of Varuṇa in i. 25, 10, 13 (above, p. 59), as sitting in his house, arrayed in golden mail or raiment, surrounded by his messengers and exercising sovereignty, was suggested by the ceremonial of a contemporary Rājā's court. It appears from R.V. iv. 50, 8 (quoted in the 1st vol. of this work, p. 247), that it was regarded as eminently beneficial for a king to entertain a family priest: and in point of fact we find that the liberality of different princes to the rishis or priests by whom they were attended is celebrated in numerous passages (see the 1st vol. of this work, p. 259, and my article "On the relations of the priests to the other classes of Indian society in the Vedic age," Journal of the Royal Asiatic Society, for 1866, pp. 272 ff., where the names of numerous royal patrons are specified). The amount and variety of the presents lavished by these kings upon their spiritual advisers, consisting of cows, sometimes amounting to thousands (v. 30, 12 ff.), horses, chariots, lumps of gold (vi. 47, 23), dresses (*daśāsvān daśa kośān daśa vastrā 'dhibhujanā | daśo hiranyapindān Divodasād asāni-sham | daśa rathān prashṭimataḥ śatañ gāḥ atharvabhyāḥ Aśvathāḥ Pāyave 'dadāt*), and elegantly-adorned female slaves (viii. 46, 33, *adha syā yoshaṇā mahī pratīchī Vaśām Aśvyan | adhirukmā vi nīyate*), even although we should suppose,—as we probably must,—that there is a great amount of exaggeration in the passages referred to, viz., i. 126, 1 ff.; v. 27, 2; v. 30, 12 ff.; v. 33, 8 ff.; v. 61, 10; vi. 27, 8; vi. 47, 22 ff.; vi. 63, 9 f.; vii. 18, 22 ff.; viii. 3, 21 ff.; viii. 4, 19 ff.; viii. 5, 37 ff.; viii. 6, 46 ff.; viii. 19, 36 f.; viii. 21, 17 f.; viii. 24, 29 f.; viii. 46, 21 ff.; viii. 54, 10 ff.; viii. 57, 14; x. 33, 4 ff.; x.

⁶²⁸ A.V. iii. 12, and ix. 3 contain prayers for the stability of a house at the time of its construction.

62, 6 ff.; x. 93, 14 f., is still a proof that very considerable wealth was possessed by these princes. One chieftain, Kaśu, son of Chedi, is even said to have given to the rishi ten kings, brilliant as gold, viii. 5, 38 (*yo me hiranya-sandriśo daśa rājno amāñhata*).

Towards the close of the Rig-veda two hymns occur (x. 173 and 174) in which blessings are invoked on a king. I shall quote the first, x. 173:—

1. *Ā tvā 'hṛsham antar edhi dhruwas tishṭhāvichāchaliḥ | viśas tvā sarvāḥ vāñchantu mā tvad rāshṭram adhi bhrasat | 2. Ihaivaidhi māpa chyoshtāḥ parvataḥ ivāchāchaliḥ | Indraḥ iheha dhruwas tishṭha iha rāshṭram u dhāraya | 3. Imam Indro adīdharađ dhruvaṁ dhruvena havishā | tasmai Somo adhi bravat tasmai u Brahmanaspatiḥ | 4. Dhruvā dyaur dhruvā prithivi dhruvāsaḥ parvatāḥ ime | dhruvaṁ viśvam idāñ jagad dhruvo rājā viśām ayam | 5. Dhruvaṁ te rājā Varuno dhruvaṁ devo Brihaspatiḥ | dhruvaṁ te Indraś cha Agniś cha rāshṭram dhārayatāṁ dhruvam. | 6. Dhruvaṁ dhruvena havishā abhi Somam mriśāmasi | ati te Indraḥ kevalir viśo balihritas karat |*

"I have brought thee forward; remain in the midst; continue firm and immovable; may all thy subjects desire thee! may thy dominion not fall away from thee! 2. Remain here; do not fall; continue immovable as a mountain; abide here as firm as Indra; support here the realm. 3. Indra with a firm oblation has held him firm; may Soma, may Brahmanaspati, take his part. 4. Firm is the sky, firm the earth, firm these hills, firm is the whole world, and this prince is a firmly-established king over his subjects. 5. May king Varuna, may the divine Brihaspati, may Indra and Agni firmly maintain thy rule! 6. We urge the firm Soma with a firm oblation. And now may Indra make thy subjects devoted to thee alone, and bringers of tribute."

Mention is also made of rulers or governors under the title of *pūrpati*, lord of a city or fortified place (i. 173, 10), and *grāmanī* ruler of a village, or tribe, or band of men. The latter word occurs in x. 62, 11: *sahasradāḥ grāmanīr ma rishan manuḥ sūryenāsyā yatamānā elu dakshinā* | "Let not this man (Sāvarṇī), the leader of the people, suffer calamity: let his largess extend to the sun;"⁶²⁷ and in x. 107, 5, *dakshināvān grāmanīr agram eti* | "The bestower of largesses walks in the front as a leader" (see above, p. 434).

⁶²⁷ See the context in my paper on the priests in the Vedic age, Jour. R.A.S. for 1866, p. 276

(5) *Different ranks in society,—rich and poor.*

As may be concluded from the facts already stated, we find in the hymns a distinct reference to rich and poor as existing in the community. See R.V. x. 117, quoted above in page 431, where the existence of both classes is distinctly recognized, and liberality on the part of the wealthy is recommended. In x. 107, 10, the house of the donor of largesses is compared to a lotus pond, and is said to be embellished like a palace of the gods (above, p. 434, and compare x. 135, 7). In viii. 4, 9, the man who is a friend of Indra is said to have horses, chariots, cows; to be handsome, to enjoy vigorous vitality, and to come resplendent into the assembly (*asvī ratnī surūpaḥ id gomān id Indra te sakhū | svātrabhājā vayasū eachate sadā chandro yāti sabhām upa*).

(6) *Domestic relations and life and morals.*

There are in the hymns distinct traces of the existence of polygamy, though it was no doubt the exception, and monogamy the rule. In some places the husband appears to be described as having only one wife, if we may judge from the fact that the latter is mentioned in the singular. Thus in i. 124, 7, Ushas is said to display her form, as if smiling, as a loving and well-dressed wife does to her husband (*jāyā iva patye uśatī suvdsāḥ Ushāḥ hasrā iva ni riṇīte apsaḥ*; compare iv. 3, 2, and x. 71, 4). And in i. 105, 2, it is said *ā jāyā yurate patim |* “The wife embraces her husband.” In other places a plurality of wives is more or less distinctly intimated. Thus in i. 62, 11: *patīn na patnīr uśatīr uśantam spriṣanti tvā śavasāvan manishāḥ |* “Our hymns touch thee, o strong god, as loving wives a loving husband;” i. 71, 1: *upa pra jinnavān uśatīr uśantam patīn na nityān janayah saṇīlāḥ | svasūrah |* “The loving sisters [i.e. fingers] have stirred up the loving [Agni], as wives dwelling together their own husbands;”⁶²⁸ i. 105, 8 (=x. 33, 2): *sam mā tapanti abhitāḥ sapatnīr iva parśavāḥ |* “My ribs” (or, according to the Nirukta and Sāyaṇa, the sides of the well) “press painfully on me all around, like rival wives (literally,

⁶²⁸ I should observe that both Sāyaṇa and Professor Benfey construe the epithet *saṇīlāḥ* “dwelling together, or in one house” with *svasūrah* “the sisters,” and not with *janayah* “wives.”

co-wives);” i. 186, 7: *tam iñ giro janayo na patnīḥ surabhishṭamāñ narāñ nasanta* | “Hymns haste to him the most pleasing of heroes, as women who are wives;” vii. 26, 3: *janīr iva patir ekaḥ samāno ni manrije puraḥ Indraḥ su sarvāḥ* | “Indra took to him all the cities, as (one) common husband his wives;” x. 43, 1: *pari shvajante janayo yathā patim* | “[The hymns] embrace [Indra] as wives a husband.” The Satap. Br. ix 1, 4, 6, distinctly avows the principle of polygamy, and states the origin of the practice after its own fashion: *Puñse pūrvasmai juhoti atha stribhyāḥ* | *pumāñsam tad-viryena atyādadhati* | *ekasmāi iva puñse juhoti bahvibhyāḥ iva stribhyāḥ* | *tasmād apy ekasya puñso bahyo jayāḥ bhavanti* | *ubhābhyañ vashaṭkareṇa cha svāhakareṇa cha puñse juhoti svāhakareṇa eva stribhyāḥ* | *pumāñsam eva tad-viryena atyādadhati* | “He sacrifices to the man first, then to the women. He exalts the man in consequence of his vigour. He sacrifices to the man as to one, and to the women as to many. Hence also one man has many wives. He sacrifices to the man both with the *vashaṭkāra* and the *svahakāra*, to the women with the latter alone. He exalts the man in consequence of his vigour.” It seems to have been considered a misfortune for a woman to be left an old maid in her father's house (see the case of Ghoshā, above, p. 247). It would lead me too far to attempt to give any description of the marriage ceremonial, for which I must refer the reader to Weber's Indische Studien, v. 177 ff. (see also R.V. x. 109). Women appear to have been permitted to marry a second time, according to A.V. ix. 5, 27 f., quoted above, in the section on Yama, p. 306 (see also the 1st vol. of this work, pp. 281 ff.). In i. 124, 7, Ushas is said to show herself, as a female, without a brother (her natural protector), is said to show herself to a man (*abhrāteva puñse eti pratīchi*). Wicked liars are compared, in iv. 5, 5, to women without brothers, and evil-disposed wives hostile to their husbands (*abhrātaro na yoshamo ryantāḥ patiripo na janayo durevāḥ* | *pāpāsaḥ sāntaḥ anṛitāḥ asatyāḥ idam padam ajanata gabhiram*).

The eleventh and twelfth verses of R.V. x. 27, are as follows:—
yasyānakshā duhitā jātu āśa kas tām vidvān abhimanyeta andhām |
kataro menim prati tam muchāte yaḥ iñ vahāte yaḥ iñ vā vareyāt | 12.
kīyatī yoshaḥ maryato vadñuyoh pariprītā panyasaḥ vāryena | *bhaḍra*
cadhūr bhavati yat supeśāḥ swayañ sā mitram vanuto jans chit | 11. “Who
knowingly will desire the blind daughter of any man who has one?

Or who will hurl a javelin at him who carries off or woos such a female? 12. How many a woman is satisfied with the great wealth of him who seeks her! Happy is the female who is handsome: she herself loves [or chooses] her friend among the people." May we not infer from this passage that freedom of choice in the selection of their husbands was allowed, sometimes, at least, to women in those times? The Svayamvara, or selection of their own husbands by kings' daughters, appears, from the Mahābhārata, to have been a common practice in later times. See the well-known story of Nala and Damayanti.

A passage has been quoted above (p. 82 note) from the Taitt. Br. ii. 4, 2, 7, the commencement of which, though not altogether clear, may be translated thus: "The divine and fortunate Indrāñi, wife of an excellent husband, was victorious by a part, in the acquisition of a husband." Did young women at that time compete for husbands?

The following allusion to the relations of a widow with her deceased husband's brother occurs in a verse addressed to the Aśvins, x. 40, 2 (=Nir. iii. 15): *Kuha svid doshā kuha vastor Aśvinā kuhābhipitvañ karataḥ kuhoshataḥ | ko vāñ śayutrā vidhaveva devaram maryāñ na yosha kṛinute sadasthe ā* | "Where are you by night, Aśvins, and where by day? where do you alight? where have you dwelt? who draws you to his house, as a widow does her brother-in-law to the couch, or as a woman does a man?" In his Illustrations of the Nirukta, p. 32, Professor Roth refers, in elucidation of this comparison, to Manu, ix. 69, 70, where it is enjoined that in certain circumstances a widow shall be married to her deceased husband's brother. In verse 60 it is ruled that the union shall only subsist until one son has been procreated. It will thus be seen that the ancient law of India corresponded in this respect with that of the Jews, as expounded in Deuteronomy, xxv. 5: compare St. Matthew, xxii. 24 ff. This custom appears to be referred to in the somewhat obscure verse before us.

By the kindness of Professor Max Müller I am enabled to give Sāyana's explanation of the verse:—*Kincha vāñ yuvāñ ko yajamānah "sadasthe" sahasthāne vedy-ākhyo "ākrinute" | paricharanārtham ātmābhimukhikaroti | tatra drishṭāntam darśayati | "śayutrā" śayane "vidhaveva" yathā mṛitat̄hārtrikā nārī "devaram" bhart̄ibhrātarām abhimukhikaroti | "maryāñ na" yathā cha sarvam manusyañ "yosha" sarvā nārī sambhoga-kāle 'bhimukhikaroti tadrad ity arthaḥ | "what*

worshipper places you in his own presence at the altar to serve you ? He illustrates this. As a woman whose husband is dead places her husband's brother before her on the bed, or a woman at the time of sexual connection places a man before her." Then follows a quotation from the Nirukta iii. 15, on the same verse.

On the occasion of the marriage ceremonial, a wish is expressed in the bride's favour that she may be a queen over her father-in-law, her mother-in-law, her husband's sister, and his brothers, x. 85, 46 (*samrājñī śraṣṭre bhava samrājñī śaśrām bhava | nanāndari sanrājñī bhava samrājñī adhi derishu*). In viii. 2, 20 reference is made to an unamiable son-in-law (*aśrīrah iva jāmātā*) ; but it is not very clear what he is intended to illustrate. In i. 109, 2, the poet says he has heard that Indra and Agni are more liberal than an inferior son-in-law, or a wife's brother (*aśravām hi bhūridāvattarā vām vijāmātūr uta vā gha syālat*). Yāska (Nir. vi. 9) explains the word *vijāmātṛi* of a person who is not complete in all necessary requisites (*asusamāptajā jāmātūḥ*) ; and adds that the people of the south always speak of this word as denoting a man who has purchased his wife (*vijāmātā iti śāśrad dakshinājāḥ kritāpatim āchakshate | asusamāptah iva varo 'bhipretah*).

Allusions to conjugal infidelity and sexual immorality are not wanting. In x. 34, 4, reference seems to be made to the gambler's wife being the object of other men's intrigues (*anye jāyām pari mriṣanti asya yasya agridhad vedane vājī akshah* | see above, p. 426). In x. 40, 6, mention is made of a woman resorting to her rendezvous (*nishkrītaṁ na yoshaṇā*) comp. x. 34, 5 (*nishkrītaṁ jūrinī iva*)⁶²⁹ which, if a married woman is meant, implies an adulterous connection. In ii. 29, 1, Mitra and Varuṇa are prayed to remove the worshipper's sin, as a woman who bears a child secretly puts it away (*āre mat karta rahasur ivāgah*).⁶³⁰ In i. 167, 4, we find the words *parā śubhrāḥ*

⁶²⁹ These words (*nishkrītaṁ na yoshaṇā*) prove either conjugal infidelity, if *yoshaṇā* or *jūrinī* mean a married woman, or if they refer to an unmarried female, it would shew that young lovers made assignations, and therefore that women had more liberty, and were not confined as in later times. In i. 167, 3, occur the words *guhā charantī manusho na yosha* | "Like a man's wife moving or acting secretly." Siyana, however, refers them only to the privacy of the female apartments. See Wilson in loco.

⁶³⁰ See Professor Wilson's translation and note in loco, and Introduction to vol. ii. p. xvii.

ayāso yavyā sādhāranyeva Maruto mimikshuh | which Professor Wilson, following Sāyana, renders “The radiant, ever-moving, Maruts have mingled with (their) associate (lightning), like (youths) with common women.” The words are quoted by Professor M. Müller, translation of R.V. i. 176, but without any explanation on the point under consideration.

In ix. 67, 10 ff. the poet prays, and twice repeats the prayer, that Pūshan would protect him in all his goings, and provide him with a supply of damsels (*avītū no ajāśvah Pūshā yāmani yāmani ā bhakshat kanyāsu nah* | 11. *ayañ somah kapardine ghritañ na pavate madhu* | *ā bhakshat kanyāsu nah* | 12. *ayañ te āghrinē suto ghritañ na pavate śuchi* | *ā bhakshat kanyāsu nah*). The general opinion of the poet's contemporaries in regard to the female sex appears to be intimated in the following words put into the mouth of Indra, viii. 33, 17. *Indraś chid gha tad abravit striyāḥ asāryam manah* | *uto aha kratuñ raghum* | “Indra declared that the mind of a woman was ungovernable and her temper fickle.”

In Vālakhilya 8, 3, mention is made of a gift of one hundred slaves (*śatām dāsān ati srāyah*). In R.V. viii. 46, 32, Professor Roth conjectures (*s.v. dāsa*) that the correct reading is *śatam dāsān* | “I received a hundred slaves.” (See my article on the priests in the Vedic age, Jour. R.A.S. for 1866, p. 275). Compare the word *dāsa-pravarga** in R.V. i. 92, 8, quoted above in p. 184, and translated in p. 186.

As regards the morals of the people, in other respects than those which relate to the relations of the sexes, it may be mentioned that untruth is condemned in a verse already quoted, iv. 5, 5, and the gods are said (l. 152, 1; vii. 49, 3; vii. 84, 2) to punish lying. Frequent mention is made of the friendship borne by the gods to their votaries, which seems to imply the existence of a similar special relation of affection between some of their worshippers. See also hymn x. 71, translated in the third volume of this work, p. 256. In x. 117 (as I have already noticed, p. 457) beneficence to the poor is commended.

(7) Dress, ornaments, etc.

References are made in various places to well-dressed females, iv. 3, 2; x. 71, 4 (*jāyeva patye uśati suvāsuh*); x. 107, 9, or to elegant,

well-made garments, v. 29, 15 (*vastreva bhadrā sukrīta*). From these passages and others relating to jewels, as in viii. 46, 33, quoted above, p. 455, we may gather that considerable attention was already paid to personal decoration. We derive from them no information regarding the shape or materials of the clothing worn, further than may be learnt from the mention of sheep and of wool in certain texts (as i. 126, 7; vi. 15, 16; x. 75, 8). But it is difficult to conceive that cotton (which, as I learn from Professor J. H. Balfour, is supposed to have been indigenous in India), though not mentioned in the hymns, should have been unknown when they were composed, or not employed for weaving the light cloth which is necessary in so warm a climate. The form of the garments was probably much the same as among the modern Hindus, unless it be that some innovations may have been introduced by the Mohammedans. A turban or head-dress (*ushnisha*)⁶³¹ is mentioned in the A.V. xv. 2, 1.

Two of the Vedic deities, Rudra and Pūshan, are said to wear their hair wound or braided spirally upwards into the form of a shell, as the word "kapardin" in R.V. i. 114, 1, 5; vi. 55, 2; and ix. 67, 11, is explained in the dictionary of Professors Böhtlingk and Roth; and in vii. 83, 8, the same epithet is applied to the Trītsus (the tribe to which Vasishṭha belonged) (*śvityancho yatra namasā kapardinah trītsavah*).⁶³² In x. 114, 3, a young female, handsome and brilliant (it does not clearly appear who she is, as the passage is obscure and enigmatical) is said to wear four of these braids (*chatushkapardā yuvatiḥ supośāḥ gṛilitpratikā rayunāni vase*). And in vii. 33, 1, the priests of the family of Vasishṭha are said to have their hair-knots on the right of their heads and to be robed in white (*śvityancho mā dakshinatas-kapardāḥ ityādi*; comp. vii. 83, 8 already quoted).⁶³³ In various passages already cited (pp. 149 f.) the Maruts are said to wear different sorts of ornaments, which were probably similar to what were worn by the poet's countrymen or countrywomen.

⁶³¹ In regard to the word *sipra* see above, p. 149.

⁶³² See the rude picture of the god S'iva at the beginning of the Bombay edition of the Linga Purāna. But Wilson s.v. *kaparda*, explains it merely as "braided hair."

⁶³³ See Roth Zur Litt. u. Geschichte des Weda, p. 120.

(8) *Food and drink.*

In the Rig-veda (see i. 23, 15; i. 66, 3; i. 117, 21, etc.) frequent mention is made of *yava*, which in later Sanskrit means barley; but according to the Lexicon of Messrs. Böhtlingk and Roth, *s.v.* appears to have, in early times, denoted corn in general. Rice (*vrihi*) according to the same authority is not referred to in the Rig-veda, but is named in the Artharva-veda, as well as barley, and *māsha* (beans) and *tila* (*sesamum orientale*); see vi. 140, 2 (*vrihim attām yavam attam atho māsham atho tilam*). Parched corn (*dhānā*) is mentioned in several places of the R.V., as i. 16, 2; iii. 35, 3; iii. 52, 5; vi. 29, 4, as an offering to the gods; and in iii. 35, 7, is said to be provided as food for Indra's horses. Cakes (*apūpa*) and meal mixed with curds or butter (*karambha*) are said to be offered to the gods, iii. 52, 7; vi. 57, 2. Fruit (*phala*) is mentioned in iii. 45, 4 (see above, p. 107); i. 146, 5. Plants (*oshadhi*, *virudh*) are frequently alluded to, and are even invoked vi. 49, 14; vii. 34, 23; vii. 35, 5; x. 97, 1 ff., where some of them are spoken of as produced three ages before the gods; verse 1 [*yāḥ oshadhiḥ pūrvāḥ jātāḥ devebhyas triyugam purā*]; and are said in verse 4 to be divine [*devīḥ*]; in verses 3 and 15 to be some of them flowering and productive and fruit-bearing, and others not [*pushparatīḥ prasū-varīḥ | yāḥ phalinīr yāḥ aphalāḥ apushpāḥ yāś cha pushpinīḥ*], and in verses 11 and 12 to drive away disease. Medicaments (*bheshaja*) are also frequently referred to. The cutting up of flesh, apparently for sacrificial purposes, is mentioned in one place, i. 161, 10 (*māñsam ekah piñśati sūnayā "bhṛitam*). In i. 164, 43 reference is made to the cooking of a bull as being a primeval institution (*ukshānam prīśnim apachanta vīrās tāni dharmāni prathamāni āsan | comp. x. 27, 2; x. 28, 3*).⁶³⁴ In v. 29, 7; viii. 12, 8; viii. 66, 10, mention is made of the gods cooking or eating large numbers of buffaloes (see above, p. 90). From the fact of these animals being offered in sacrifice, it may perhaps be inferred that they also formed a portion of human food. Intoxicating liquors are mentioned in the hymns. As regards

⁶³⁴ See the "general note" appended to Sir W. Jones's translation of Manu; and Manu xi. 59, where *gobadha* is mentioned as an *upapātaka*, or minor sin. See also verse 108.

the soma-juice, see above, p. 89, note 169. Wine, *surā*, (though it does not appear from what material it was distilled)⁶³⁵ was also in use, as appears from several passages already quoted, viz. i. 116, 7 (p. 246) and vii. 86, 6 (p. 66); and x. 107, 9 (p. 434). It is also mentioned in viii. 2, 12, *hr̄itsu pīlāso yudhyante durmadāso na surāyām* | “When drunk they (the soma-draughts) contend in thy stomach, as men madened with wine.” Swillers of wine, *surāśrāk*, are mentioned in viii. 21, 14, as we have seen above (p. 112, note 201). In i. 191, 10, we find the following words: *Sūrye visham ā sajāmi dr̄iliṁ surāvato grihe* | “I place the poison in the sun, like a [wine]skin in the house of a keeper of wine.” See also Vāj. Sanh. xix. 5, 7; Satap. Br. xii. 7, 3, 8, and 12; xii. 8, 1, 16; commentary on Vāj. S. xix. 44; and A.V. xiv. 1, 35 f. (translated in Weber's Ind. Stud. v. 197). In regard to the light in which wine drinking was regarded in later times the reader may consult Manu, xi. 54, 90, 93-97, 148 f., 249.

(9) *Professions and trades.*

In R.V. ix. 112, as we have already seen (p. 424), the variety in men's tastes and pursuits is described, and some of their different occupations are mentioned, viz., those of carpenter, physician, priest, blacksmith (compare x. 72, 2), poet, and female grinder of corn. That man is said to be a skilled physician, and both a slayer of Rakshases and a repeller of diseases, by whom all plants are collected, like kings in an assembly, x. 97, 6 (*yatraushadhiḥ samagmata rājānaḥ samitāv iva | viprah sa uchyate bhishag rakshohā 'mīva-chātanaḥ*). The construction of chariots is often alluded to, and the skill shown in the composition of hymns is described as a fabrication, and compared to the art of the carriage-builder, i. 61, 4; i. 62, 13; i. 130, 6; i. 171, 2; ii. 19, 8; ii. 35, 2; iv. 16, 20; v. 2, 11; v. 29, 15; v. 73, 10; vi. 32, 1; x. 39, 14, etc. (see the 3rd vol. of this work, pp. 233, 235 f., 241). The Ribhus are, as we have already seen (p. 226), celebrated for their ability as workers in wood and metal, which further indicates the existence and appreciation of such skill at the period in question. Skill in the manufacture of weapons of war and other sharp-edged

⁶³⁵ In Manu xi. 94, it is said to be of three kinds, *gauḍī*, *pañchī*, *mādhevi*, distilled from molasses, meal, or the flowers of the madhu plant.

implements must have been common, as spears (*vāśi*), swords or knives (*asi*), axes (*paraśu, sradhiti*), are constantly mentioned, i. 162, 20; x. 79, 6; x. 86, 18; ix. 96, 6; i. 127, 3; vii. 104, 21; x. 28, 8; x. 53, 9; vi. 3, 5; vi. 47, 10; viii. 91, 19. Weaving, it is scarcely necessary to say, was universally practised, as we learn from the references already quoted to cloth, and from the metaphorical use of the verb *ve*, “to weave,” for the composition of hymns, etc. Thus in i. 61, 8: (*devapatinir Indrāya arkam ahihatye ūvuh*) | “The wives of the gods wove a hymn to Indra on his slaughter of Ahi,” vii. 33, 9 and 12 (see the 3rd vol. of this work, p. 247); x. 130, 1 (*ibid.* p. 277 f.). The warp and woof (*tantu* and *otu*) are both mentioned in vi. 9, 1 and 2: *nāhāū tantuū na vijānāmi otum ityādī* | “I know not the warp and I know not the woof,” etc. (These two verses are translated by Professor Benfey in the Glossary to his *Sāma-veda*, p. 76; see also A.V. xiv. 2, 51). The art of boat- or ship-building was well known, as appears from the frequent mention made of boats or ships (*nau* or *plava*), i. 116, 3; i. 182, 5 f.; i. 131, 2; ii. 39, 4; viii. 42, 3; viii. 72, 3; ix. 70, 10, propelled by oars, x. 101, 2 (*nāvam arilraparaṇīm*). Ships are even spoken of as going to sea (see above, p. 244 f., and i. 25, 7, *nāvah samudriyah*; vii. 88, 3 f.). The *Aśvins* are said to have conveyed Bhujyu in a ship with a hundred oars (*śatārītrām nāram*). Ropemaking also must have been practised, as ropes are mentioned, i. 162, 8, or their absence referred to, ii. 13, 9; vii. 84, 2. Working in leather must also have been common, as hides (*charman*, i. 85, 5; vi. 8, 3; vii. 63, 1), and skins for holding water or wine (*dṛili*) are constantly referred to, i. 191, 10; iv. 45, 1, 3; v. 83, 7; vi. 48, 18; vii. 89, 2; vii. 103, 2; viii. 5, 19. Agriculture, as we have already seen (p. 427), is recommended to the gambler in x. 34, 13, and in the hymn to Aranyakā, x. 146, 6 (above, p. 423), the goddess is said to be untilled by husbandmen (*akṛishivala*). R.V. iv. 57, is a hymn in which the Kshetrasya pati, or deity who is the protector of the soil or of husbandry, is addressed, and a blessing is invoked on field operations, and their instruments, and on the cultivators (*kināśa*). Compare x. 117, 7. *Urvārā*, cultivated and fertile land, is mentioned in various places. Watercourses (*kulyā*), which may or may not have been artificial, are alluded to in iii. 45, 3, and x. 43, 7 (*sama-ksharan somāeāḥ Indraṁ kulyāḥ iva hradam*), as leading to ponds or

lakes ; and waters which are expressly referred to as flowing in channels which had been dug up for them, are mentioned in vii. 49, 2 (*yāḥ āpo diryāḥ uta vā sravanti khanitrimāḥ uta vā yāḥ svayañjāḥ*) ; and from this it is not unreasonable to infer that the irrigation of lands under cultivation may have been practised. In the Rig-veda we have, as Professor Müller observes (Transl. i. 223 f.), clear allusions to shaving, x. 142, 4, where Agni is said to shave the earth, as a barber does a beard (see above, p. 212). In viii. 4, 16, as interpreted by Professor Roth, the worshippers pray that the god would sharpen them like the edge of scissors (*sām naḥ śiśhi bhurijor iva kshuram*). On the prevalence of debt, see Professor Wilson's observations in the Introduction to his translation of the Rig-veda, vol. ii. p. xvii., and compare R.V. x. 34, 10, quoted above, in p. 427.

(10) *Amusements.*

Gaming was a frequent amusement of the early Indians, as we learn from the hymn x. 34, which has been given at length above, p. 426, (comp. vii. 86, 6) ; and from the frequent illustrations derived from the practice; see i. 92, 10 ; ii. 12, 4 ; ii. 29, 5 ; iv. 20, 3 ; v. 85, 8 ; viii. 45, 38 ; x. 42, 9 ; x. 43, 5.

Dancers, or actors (*nṛitā*), seem to have afforded entertainment at the same period ; as we may gather from i. 92, 4, where Ushas is said to display herself like a professional person of this sort, who decks himself with ornaments (see above, p. 185). In x. 18, 3,⁶³⁸ allusion is made to the living going forth to dance and to laugh after a funeral (*prāncho agāma nṛitaye hasāya*). Drums (*dundubhi*) are mentioned in R.V. i. 28, 5 ; vi. 47, 29, 31 ; and a hymn in the A.V. v. 20, is addressed to this musical instrument. According to Professor Roth (see *s.v.* and Illustrations of Nirukta, p. 92) the word *bakura*, which occurs in i. 117, 21 (and is explained by Sāyana as a thunderbolt) probably means a martial wind instrument.

(11) *Crime.*

Thieves or robbers (*tāyu, taskara, stena, paripanthin, mushivan, huraśchit*) are mentioned in some passages as infesting the highways,

⁶³⁸ See Professor Roth's translation of the verse in Z. D. M. G. viii. 468, and Professor Müller's in the same Journal ix. p. xvi.

stealing secretly (see above, p. 174 f.; i. 50, 2: *apa tye tāyavo yathā nakshatrā yanti aktubhiḥ* | “The stars depart before the sun’s rays, like thieves,” i. 65, 1; i. 191, 5 (*ete u tye praty adriśan pradosham taskarāḥ iva* | “They have been seen in the evening like thieves”); ii. 28, 10; iv. 38, 5 (*uta sma enam rastramathīm na tāyum anu kroṣanti kshitayo bhareshu* | “Men cry after him in battles as after a thief stealing clothes”); v. 15, 5; v. 52, 12; vi. 12, 5; vii. 55, 3; vii. 86, 5: viii. 29, 6; x. 4, 6.

(12) *Animals, tame or wild, mentioned in the hymns.*

The mention of kine and horses⁶³⁷ (both in prayers to the gods to bestow them in abundance, and in the details of gifts conferred upon poets or priests) is too frequent to require further specification. Sheep (*avi, avikā, urū, mesha*) are also frequently referred to, i. 43, 6; i. 51, 1; i. 52, 1; i. 116, 16; viii. 2, 2; viii. 34, 3; ix. 6, 1; x. 95, 3; and goats (*aja, chhāga*) in i. 162, 3 f.; and x. 90, 10. Allusion is made in x. 27, 17 to the cooking of a fat ram (*pīvānam mesham apachanta vīrāḥ*). In Vālakhilya viii. 3, reference is made to the gift of a hundred ewes (*śatam ūṛṇāvalinām*). In i. 126, 7 the ewes of the Gandhāris are spoken of as famous for their wool (*romaśū Gandhārīnām iva avikā*). Dogs are often alluded to. In ii. 39, 4 the two Asvins are compared to two dogs (*śvānā iva*). The mythological dogs of Yama have been already referred to (in p. 294). A long-tongued dog which brought no good is mentioned as an object of dread to be driven away, ix. 101, 1 and 13 (*apa śvānam śnathishṭana sakhāyo dirghajihryam | apa śvānam arādhāsāñ hata malkāñ na Bhṛigavāḥ*). Apes, *kapi*, (x. 86, 5), boars, *varāha* (viii. 66, 10; x. 28, 4), buffaloes, *mahisha* (see above, p. 90 and 463), deer, *mriga* (i. 38, 5; i. 105, 8), *rīṣya* (viii. 4, 10), jackals and foxes, *kroshṭri, lopāśa*, x. 28, 4, and wolves, *sālārīka* (x. 95, 15), lions, *siṁha* (x. 28, 4; iv. 16, 14), wolves, *vṛīka, vṛīkī*, i. 116, 16; viii. 55, 8, as devouring sheep, viii. 34, 3 (*urāñ na dhūnute vṛīkah*), and deer, i. 105, 8 (*vṛīko na trishṇajam mṛigam*). Elephants also are possibly mentioned under the designation of *mṛiga vāraṇa* viii. 33, 8; x. 40, 4 (*vāraṇa* being an elephant in later

⁶³⁷ In viii. 2, 2 allusion is made to be a horse being washed in a river (*asvo na nikto nadīshu*).

Sanskrit); certainly under that of *mriga hastin* (the wild animal with the hand or trunk) i. 64, 7; iv. 16, 14. These texts are as follows: *mrigāḥ ita hastinah khadatha vanā* | “Ye (Maruts), like elephants, devour the woods;⁶³⁸ iv. 16, 14: *mṛigo na hastī tavishim ushānah siñho na bhimaḥ ayudhāni bibhrat* “[Indra] consuming force like an elephant: like a terrible lion, carrying weapons; viii. 33, 8 (= S.V. ii. 1047); *dānā mṛigo na vāraṇah purutrā charathāñ dadhe* | which is thus rendered by Professor Roth, *s.v.* *dāna*, 2, “After feasting he runs hither and thither like a beast of prey.”⁶³⁹ x. 40, 4: *yuvām mṛigera vāraṇā mṛiganyaro doshā vāstov havishā ni krayāmahe* | “We invoke you twain [Aśvins] night and day, as hunters [seek to catch] two wild animals.”⁶⁴⁰ In the first three of these passages the elephant (if meant in the third) is referred to merely as a terrible wild beast; in the fourth there is an allusion to the hunting of wild animals, and if elephants are intended, we may perhaps infer that, at the period when that verse was composed, they had begun to be tamed. There seems no reason to doubt that in A.V. ix. 3, 17, a female elephant is meant by *hastinī*: “Thou, hall (or house), standest on the earth with feet like a female elephant” (*mitā prithivyāñ tishṭhasi hastinīva padvatī*). The author of this verse appears to have been accustomed to look familiarly at the animal close at hand. In the following verse from the Aitareya Brāhmaṇa, viii. 23 (quoted by Professor Roth *s.v.*) elephants are said by him and Professor Haug (transl. p. 26) to be understood by Sāyaṇa as intended by the word *mṛiga*: *hiranyayena parivṛitān krishnān śukladato mṛigān* | *Mashyāre Bharato dadāt śatām badrāni saptā cha* | “Bharata bestowed in Mashnārād one hundred and seven great herds of black, white-toothed wild animals, decked with gold.” In many passages, i. 138, 2; viii. 5, 37; viii. 6, 48; viii. 46, 22 and 31, we find the word *ushṭra*, which, in later Sanskrit, denotes a camel; but according to Professor Roth (see *s.v.*) it means in the hymns a buffalo or a humped bull. Professor Aufrecht also informs me that in his opinion it signifies the latter. In one of the passages (viii. 6, 48)

⁶³⁸ See Professor Müller's trans. of R.V. i. pp. 99 f.

⁶³⁹ Professor Benfey, Sāmaveda, Transl. p. 288, renders the half verse thus: “Like drops from a rutting elephant, falls in many places his moisture of blessing.”

⁶⁴⁰ Sayana makes *vāraṇā* = *śārdulau*, “tigers.” Compare viii. 55, 8, where *cārāga* seems to be an epithet of *vṛika*, “wolf.”

the oxen are said to form a team of four yoked together (*ushtṛān chaturyujah*). Various birds are mentioned, peacocks, *mayūra* (i. 191, 14; iii. 45, 1; viii. 1, 25); pigeons, *kapota*⁶⁴¹ (i. 30, 4; x. 165, 1 ff.) falcons, *śyena*, vultures, *grīdha* (ii. 39, 1), ducks, *chakravāka* (ii. 39, 3), *ati* (x. 95, 9), swans, *haṁsa* (i. 163, 10; vii. 59, 7), quails, *vartikā* (i. 112, 8). Serpents are of course frequently mentioned, and in one place, ix. 86, 44, reference is made to their casting their slough (*ahir na jūryām ati sarpati tracham*).

(13) *War, armies, armour, and weapons.*

Wars, as we have already seen (see above, p. 109 f., 454), are frequently mentioned in the Rig-veda. Some verses have also been quoted, in p. 110, from R.V. x. 103, a hymn in praise of Indra's prowess, at the close of which he and other deities are supplicated to confound the enemies of his worshippers, and cause the arms of the latter to triumph. R.V. vi. 75, is another remarkable composition of a warlike character in praise of armour, of the bow, etc. The following are a few of the verses, which are spirited :—

1. *Jīmūtasyera bhavati pratikāñ yad varmī yāti samadām upasthe | anāviddhayā tanvā jaya trañ sa tvā rāmano mahimā pipartu |* 2. *Dhanvanā gāḥ dhanvanā "jīm jayema dhanvanā tīvrāḥ samado jayema | dhanuh śatror apakāmām kriṇotu dhanranā sarrāḥ pradīśo jayema |* 3. *Vakshyantived ā gaṇīganti karṇām priyāñ sakhyām parishasrajānā | yosheva śinkte vitatā 'dhi dhanranā jyā iyañ samane pārayanti | 6. Rathe tishṭhan nayati vājīnah puro yatra yatra kūmayate sushārathiḥ | abhīśūnām mahimānam panāyata manah paśchād anu yachhanti rāśmāyah | 7. Tīvrān ghoshān kriṇvate vrishapānayah asvāḥ rathebhīḥ saha vājayantaḥ | avakrāmantah prapadair amitrān kshinānti śatrūn anapavyayantaḥ |*

“ 1. There appears like the lustre of a cloud when the mailed warrior stalks into the heart of the combat. Conquer with an unscathed body; let the might of thine armour protect thee. 2. With the bow may we conquer cattle; with the bow may we conquer in the struggle for the mastery; with the bow may we conquer in the sharp conflicts; the bow frustrates the desire of our enemy; with the bow

⁶⁴¹ Professor Roth suggests s.v. that *kapota* may not always mean a pigeon, as the bird it denotes is sometimes connected with the owl (*ulūka*) and is regarded as unlucky. In x. 165, 1, it is called the messenger of Nirṛiti or Evil.

may we conquer all the regions around. 3. The bowstring approaches close to the Bowman's ear, as if to speak to and embrace a dear friend ; strung upon the bow, it twangs like the scream of a woman, and carries the warrior safely through the battle 6. Standing on the chariot the skilful charioteer directs the horses whithersoever he wills ; laud the power of the reins, which from behind control the impulse [of the horses]. 7. The strong-hoofed steeds, rushing on with the chariots, utter shrill neighings ; trampling the foe with their hoofs, they crush them, never receding."

The following is a free metrical rendering of the preceding verscs :

1. When, cased in mail, the warrior proud
Stalks on defiant to the front,
To bear the raging battle's brunt,
We seem to see a flashing cloud.
Bold warrior, may thine armour bright
Preserve thee scatheless in the fight !
2. May I the foeman's malice foil
With this my all-subduing bow !
May I, triumphant, lay him low,
And all his goods and cattle spoil !
This bow our foes with ruin whelms,
And conquers all surrounding realms.
3. The bowstring to the Bowman's ear
Approaches close, as if to speak :
Its twang is like a woman's shriek :
It guards the warrior's soul from fear.
6. See, yonder on the chariot stands . . .
The dauntless charioteer, whose skill
His horses onward drives, whose will
Their movements to and fro commands.
The reins (their wondrous power extol !)
Although behind, the steeds control.
7. The impetuous coursers shrilly neigh,
As forward to the fight they rush :
Their trampling hoofs our foemen crush ;
They never shun the murderous fray.

In three hymns of the 8th Mandala, 39, 40, and 41, each verse (except the last of hymn 40) ends with the words *nabhantām anyake same* | “may all aliens or enemies perish;” and one verse, viii. 40, 7, contains a prayer for victory over hostile combatants, and for their destruction (*asmākebhīr nrībhīr vayaṁ sāsahyāma prītanyato vanuyāma vanushyataḥ*). Hymn x. 133 contains prayers to Indra for victory and protection, and each of the first six verses concludes with the same terms *nabhantām anyakeshām jyākāḥ adhi dhanasv* | “May the bowstrings of our enemies be snapped upon their bows.”

War chariots are mentioned, as we have just seen, in vi. 75, 6 f.; and also in x. 103, 10 (see above, p. 110). I am not aware that any means exist of ascertaining the form of their construction. They seem to have been drawn by two horses, and were probably formed so as to carry two persons, a charioteer and a combatant; at least, this may be conjectured both from the nature of the case, the practice of other countries, and from the fact of two or more deities being described as occupying the same car, in the cases of Indra and Vāyu (above, p. 141), of Agni and the other gods (p. 202), and of Sūryā and the Aśvins (p. 236). The different parts and appurtenances of the Aśvins’ chariot are alluded to above (p. 240 f., and note), and had no doubt their counterparts in those of their worshippers (see also above the account of Mitra and Varuṇa’s chariot, in p. 42). The charioteer was, no doubt, like the Maruts (p. 151), furnished with a whip. Foot soldiers are mentioned in A.V. vii. 62, 1, where Agni is said to conquer the most powerful opponents, as a combatant on a chariot overcomes men fighting on foot (*ayam Agnih satpatir riddha-epishno Rathira pattin ayat purohitah*). Banners are alluded to as borne in battle, R.V. x. 103, 11 (see above, p. 110), and in vii. 83, 2 (*yatra narah sama-yante kritadhvajah* | “where men bearing ensigns meet in battle, etc.”). Senānī, “the leader of an army,” is metaphorically applied to one of the host of dice, x. 34, 12 (*yo rah senānīr mahato gaṇasya*). As regards the size of the armies, the Vedic poets are familiar with large numbers, at least as regards the hosts of the Dasyus, whether we are to take these as aboriginal tribes or mythological foes in the clouds. In i. 53, 9, 60,000; in iv. 16, 18, 50,000; and in iv. 30, 21, 30,000, are mentioned as destroyed by Indra. The battle of Sudās with the ten kings has been already referred to (above, p. 454). Defensive

armour or mail (*varman*), is mentioned in vi. 75, 1, already quoted, and is referred to in numerous other passages, as vi. 75, 18 (*marmāṇi te varmayaā chhādayāmi* | “I protect thy vital parts with armour”), and 19; vi. 27, 6. Varuna and Savitri are each of them mentioned as being clad in golden or yellow mail (as the word *drāpi* is interpreted by Sāyaṇa; Müller, in Ancient Sansk. Lit., 536; and Benfey, in R.V. i. 25, 13;⁶⁴² while Roth, s.v., explains it, perhaps with more probability, as meaning “robe”), i. 25, 13 (*bibhrad drāpiṁ hiranyayaṁ Varuno vaste nirvijum*); iv. 53, 2 (*piśāṅgāṁ drāpiṁ pratimunchatē kavīḥ*). Various kinds of warlike weapons have already been mentioned above in subsection (9), p. 464 f. See also the accounts of the weapons assigned to Indra in p. 86 f., and of the arms and armour of the Maruts in p. 149 f. and notes.

(14) *Poetry and speculation.*

The elaborate character of the metres in which the hymns are composed has been adverted to by Professor Wilson, in the Introduction to the 2nd vol. of his translation of the Rig-veda. As regards the occasional beauty and variety of the illustrative imagery employed, and the moral depth of many of the reflections, I may refer to the hymns to Ushas translated above in section xiii. The hymn on the variety of human pursuits, ix. 112, that on gambling, x. 34, and the one on beneficence, x. 117 (all translated in the preceding section, pp. 424 ff.), may be cited as instances of close and acute observation of human life. The speculations on creation in x. 129 (above, p. 356) and in x. 82 and 83 (p. 354), indicate the beginnings of philosophical reflection. As an instance of picturesque expression I may quote the epithet *vrikshakesā*, as applied to mountains, in v. 41, 11: *āpah oshadhir uta no avantu dyaur vanā girayo vrikshakesāḥ* | “May the Waters, the Plants, the Sky, the Woods, the Mountains with their tresses of trees, preserve us.”

In R.V. x. 70, 10, quoted in the 1st vol. of this work, p. 254, and in A.V. vii. 12, quoted above, in p. 438, allusion is made to social meetings, which appear to have been of a literary or learned character.

⁶⁴² In R.V. i. 116, 10, however, Benfey renders it by robe, or garment, as he does also in S.V. ii. 368=R.V. ix. 100, 9 (trans. of S.V. p. 256). In his glossary *s.v.* *drāpi*, he translates it by coat of mail, where it occurs in R.V. ix. 86, 14.

(15) *Conclusion.*

Although the hymns of the Rig-veda exhibit a simpler, a less advanced, a less definitely fixed and developed, stage of religious belief and conceptions than we meet with in the works of the earliest Greek poets, and a system of ideas widely diverse both from the mythological forms, and the theosophic opinions, of the later Indian pantheon, and of subsequent speculation, and although some of the customs and practices of that early age were different from those which prevailed in later times, it would be a mistake to suppose that, in the former period, the condition of society was of a very primitive description. On the contrary, the preceding inquiry has brought into view many signs of a considerable progress in civilization, and in even a certain sort of refinement, as then existing. (Compare the remarks of Professor Wilson, in the Introduction to the second volume of his Translation of the Rig-veda, p. xvii.)

Kroo 3. 6. 80.
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APPENDIX.

Page 15, line 7.

See A.V. iv. 11, 6 (quoted in p. 361, at the foot), where the gods are said to have “ascended to heaven, leaving their bodies behind.”

Page 15, line 11.

In the two following passages the poets seem to claim affinity with the gods.

viii. 27, 10 : *asti hi vah sajātyam riśādaso devāso asti āpyam | 14.*
Devāso hi sma manare samanyavo viśve sākāñ sarātayaḥ |

viii. 72, 7 : *adhi naḥ Indra eshāñ Vishno sajātyānām | ita Maruto*
Āśvinā | 8. Pra bhrātrītvāñ sudānarō adha dritā samānyā | mātūr
garbhe bharāmahe |

Page 18, line 11.

Compare the Taitt. Sanh., Ashṭ. 6, p. 18 of MS. 1702 of India Office Library : *Devāsurāḥ saṁyattāḥ āsan | te devāḥ mito vipriyāḥ*
āsan | te anyonyasmai jyaishṭhyāya tishṭhamānāḥ panchadhā vyakrāmann
Agnir Vasubhiḥ Somo Rudrair Indro Marudbhīr Varuṇaḥ Ādityair
Bṛihaspatir Viśvairdevaiḥ | te amanyanta “asurebhyo vai idam bhrātri-
veyebhyo radhyāmo yan mito vipriyāḥ smaḥ | yāḥ naḥ imāḥ priyāḥ
tanuvas tāḥ samavadyāma ha etābhyaḥ sa nirrichhād yaḥ naḥ prathamo
‘nyonyasmai druhyād” iti | tasmād yaḥ satānūnaptrīṇām prathamo
druhyati ea ārttim ārkhati | yat tānūnaptrām samavadyati bhrātrivyā-
bhībhūtyai bhavaty ātmānaḥ parā ‘sya bhrātrivyo bhavati ityādi |

“The gods and Asuras contended together. The gods were hostile to one another. Striving with one another for the superiority, they parted into five divisions, Agni with the Vasus, Soma with the Rudras,

Indra with the Maruts, Varuṇa with the Ādityas, and Brihaspati with the Viśvedevas. They then reflected : ‘ We are subject to our enemies, the Asuras, because we are hostile to one another. Let us unite our dear bodies; and whoever shall first show enmity to another, let him be separated from his body.’ Hence, any one among persons who have bound themselves together by an oath, who first commits an injury falls into calamity. When a man joins in the oath *tānūnaptra* for the purpose of overcoming his enemies, he conquers, and his adversary is overcome.”

The same story is told in other words in the Aitareya Brāhmaṇa, and I quote the words to show how these narratives are varied in the different Brāhmaṇas :

Ait. Br. 1, 24 : *Te devāḥ abibhayur “asmākaṁ vipremāṇam anu
idam asurāḥ ābhavishyanti” iti | te vyutkramya amantrayanta | Agnih
Vasubhir udakrāmad Indro Rudrair Varuṇāḥ Ādityair Brihaspatir
Viśvair devaiḥ | te tathā vyutkramya amantrayanta | te ‘bruvan “hanta
yāḥ eva naḥ imāḥ priyatamāś tanvās tāḥ asya Varuṇasya rājno grihe
sannidadhāmahai | tābhīr eva naḥ sa na sangachhātai yo naḥ etad atikrā-
mād yaḥ ālulo bhavishād” iti | “tathā” iti | Te Varuṇasya rājno
grihe tanūḥ sannyadadhata | te yad Varuṇasya rājno grihe tanūḥ sanny-
dadhatā tat tānūnaptram abhavat | tat tānūnaptrasya tānūnaptratvam |
tasmād āhur “na satānūnaptriṇo drogdhavyam” iti | tasmād u Asurāḥ
na anvābhavanti |*

I quote Professor Haug’s translation of this passage : “The Devas were afraid, surmising the Asuras might become aware of their being disunited, and seize their reign. They marched out in several divisions and deliberated. Agni marched out with the Vasus and deliberated. Indra did so with the Rudras; Varuṇa with the Ādityas; and Brihaspati with the Viśve Devas. Thus all, having severally marched out, deliberated. They said, ‘ Well, let us put these our dearest bodies in the house of Varuṇa the king (*i.e.* water); he among us who should, out of greediness, transgress this (oath, not to do anything which might injure the sacrifice), he shall no more be joined with them. They put their bodies in the house of Varuṇa. This putting of their bodies in the house of Varuṇa the king, became their *Tānūnaptram* (joining of bodies). Thence they say : none of those joined together by the *Tānūnaptram* ceremony is to be injured. Thence the Asuras

could not conquer their (the gods') empire (for they had all been made inviolable by this ceremony)."

Page 65, line 13.

Setū must mean "bonds," not "barriers." See the quotation next following in the text, viz., vii. 84, 2; and compare R.V. ix. 73, 4, and x. 67, 4; and the word *setra*, rendered "a ligament, a fetter," in Wilson's Sanskrit Dictionary.

Page 103, line 10.

Compare R.V. i. 61, 2; i. 157, 6; viii. 1, 31; viii. 2, 37; x. 147, 1, where faith or heart-felt worship to Indra or the Aśvins is expressed, or enjoined.

Page 105, line 11.

So in R.V. viii. 59, 7, it is said : *na sīm aderah āpad ishañ dirghāyo martyah* | "o long-lived god, the godless man obtains no food."

Page 108, line 8.

Indra is himself declared to be a priest and a rishi, viii. 16, 7 (*Indro brahmā Indrah ṛishiḥ*).

Page 118, line 19.

See also Professor Max Müller's Lectures on the Science of Language, ii. 427.

Page 178, line 6.

Karambhād. See Weber's Indische Studien, ii. 306, and the Taittirīya Sanhitā, ii. 6, 8, 4 f. : *Tat Pūshne paryaharan | tat Pūshā prāsyā dato 'runat | tasmāt Pūshā prapishṭa-bhūgaḥ | adantako hi |* "They gave it to Pūshan; and he, in eating it, pushed out his teeth. Hence, Pūshan has ground meal for his share in the oblation; for he is toothless." See the later story about how Pūshan lost his teeth, in the 4th vol. of this work, p. 168, 322.

Page 217, line 10 from the foot.

I have to thank Professor Müller for sending me a copy of Śāyanā's note on the verse, R.V. x. 16, 4. It is as follows :—

Ajaḥ janana-rahitaḥ śarīrendriyādi-bhāga-vyatiriktaḥ antara-purusha-lakṣaṇo yo bhāgas te Agne te tvadīyena tapasā tapanena taṁ tādṛiśāṁ bhāgam tapasva tapanaṁ kuru | Tathā te tava śochiḥ śokahetur jvālā-viśeṣaḥ tam bhāgam tapatu saṃskarotu | tapaḥ-śochir-archiḥ-śabdānāṁ

santānāya tāratāmyena bhedah | He jātavedah te tava yās tanvo mūrtayāḥ śivāḥ sukha-hetavāḥ tanu-tāpa-pradāḥ tābhīr eva tanubhiḥ pretām sukrītām sōbhana-karma-kāriṇām lokaṁ sthānaṁ raha prāpaya |

Of this I will translate only so much as refers to the important phrase *ajo bhāgah* | “‘Aja’ is the portion characterized as the inner man, devoid of birth, and of bodily senses and other parts.”

Professor Aufrecht has favoured me with a statement of some further grounds in support of his opinion as quoted in my note to p. 217. He urges (1) that the goat is sacrificed to Agni (*āgneyam ajam*, Satap. Br. vi. 2, 1. 5, and Tāṇḍya Br. i. 8, 4, *agnaye jam*); (2) that it would be absurd to ask Agni to burn or warm the unborn part, that is, to do a material act to a thing beyond the reach of material influence; (3) that in the Rig-veda *bhāga* is never used for part (*pars*), but only for sbaro (*sors*); (4) that *tap* means only to burn, to consume by heat, not to warm; (5) that *vātam ātmā gachhatu* | “let the soul go to the wind,” had preceded in verse 3; so that there was no further occasion to refer to the man’s immaterial part.

In regard to what is urged by Professor Aufrecht under his fifth head, I refer to what I have said on the sense of *ātman* in p. 313.

Page 220, line 3; and 267, line 16.

On the sense of *r̥itṛa* and *r̥itṛahan* see Professor Spiegel’s remarks in Kuhn’s Beiträge zur Vergleichenden Sprachforschung, vi. 388 f.

Page 228, line 12 from the bottom.

In reference to this myth Professor Aufrecht refers me to Dr. Kuhn’s Zeitschrift. i. 442, and to Professor Roth’s explanation of it, ibid. p. 444.

Page 264, line 14.

Compare Aitareya Brāhmaṇa, iv. 7 ff., referred to above, p. 241, note 372. The story begins as follows:—

Prajāpatir vai Somāya rājne duhitaram prāyachhat Sūryām Sāvitrim | tasyai sarve devāḥ varāḥ āgachhan | “Prajāpati gave his daughter Sūryā Sāvitri in marriage to king Soma. All the gods came as the bridegroom’s friends.”

Page 269, line 14.

In ix. 92, 5, it is said that Soma protected the (Āryan) man and repelled the Dasyu (*Somāḥ prāvad manum dasyave kar abhikam*).

Page 288, line 4.

The Taitt. San. vi. 1, 4, 3, has the following story about Yama :—
Derāś cha rai Yamaś cha asmin loke 'spardhanta | sa Yamo devānām indriyām vīryam ayurata | tad Yamasya 4. Yamatram | te devāḥ amanyanta “Yamo rai idam abhūd yad rayañ smaḥ” iti | te Prajāpatim upādhāvan | sa etau Prajāpatir ātmanāḥ uksha-vaśau niramimita | te devāḥ Vaishnāraruṇīm raśām ālabhanta Aindram ukshānam | tañ Varuṇenāiva grāhayitvā Vishṇunā Yajnena prāṇudanta | Aindrenāiva asya indriyam arṇijata |

“The gods and Yama contended in this world. Yama took away the vigour and energy of the gods. This is his characteristic. The gods reflected, ‘Yama has become the same as we are.’ They hastened to Prajāpati, who formed from himself this bull and this cow! The gods sacrificed the cow to Vishṇu and Varuṇa, and the bull to Indra,” etc.

Page 345, line 7.

In R.V. x. 30, 10, the Waters are called the mothers and the mistresses of the world (*rishe janitrir bhuvanasya patnir apo vandasva*).

Page 361, line 3.

In R.V. x. 190, right (or the ceremonial), and truth, night, the ocean, etc., are said to have sprung from tapas : *Ritañ cha satyāñ cha abhiddhāt tapaso 'dhi ajāyata | tato rātri ajāyata tataḥ samudro arṇavah | 2. Samudrād arṇavād adhi saṁrātsaro ajāyata | ahorātrāṇi vidadhat viśvasya mishato vaśi | 3. Sūryā-chandramasau Dhātā yathāpūrvam akalpayat | divāñ cha prīthivīñ cha antariksham atho svah |*

“Right and truth sprang from fervid tapas; and thence sprang the night and the liquid ocean. 2. From the liquid ocean sprang the year; and it, the lord of all things that see, made the day and night. Dhātṛi (or the Disposer) made the sun and moon as before; and the sky, the earth, the air, and the heaven.”

Page 453, line 8 from the foot.

See also Professor H. H. Wilson's Preface to his translation of the Vishṇu Purāṇa, vol. i. pp. iii, f. (Dr. Hell's edit.).



INDEX.

<p>A</p> <p>Achilles, 305 Achyuta, 343 Aditi, 13, 35 ff., 156, 163, 224, 228, 355, 360, 369 Adityas, 11, 38 f., 48 ff., 64 ff., 70 Aeschylus, quoted 25, 44, 157, 354 Agnyta, 153 Agh., 110 Agnyi, 82, 337, 345 Agni, 8, 13 f., 35, 51, 63, 65, 199 ff., 269, 281 ff., 297 ff., 403, et passim Agni Daivodasa, 219 Agni Gärhapaty, 300 Agnihotra, 315 Agni Sávitra, 299, 402 Agnishváttas 256 Ahi, 93, 95, 97 Ahirbudhnya, 336 Ahura, mazda, 70, 72, 120 Aitareya Áranyaka— p. 73 — 23 — 84 — 359 i. 1 , 2, 3—49 Aitareya Bráhmaṇa— i. 14—268 — 16—208 — 24—475 ii. 17—322 — 18— 11 — 25—144 iii. 20— 93 — 30—227 — 44—321 iv. 1— 86 — 7—9—241, 477 — 27— 23 vi. 11— 86 viii. 23—468</p>	<p>Aja Ekapáñd, 336, 396 Ajánadeva, 13 Aja panchaudana offering, 304, 306 Ajobhágah, 217, 297 f., 313, 476 f. Ambiká, 1 Añśa, 13, 54 ff., 419 Amshaspand, 70, 120 Anaxagoras, 28 Andra, 121 Angiras, 200, 209, 274, 277, 395, 409 Angirases, 23, 56, 226, 251 f., 292 f., 311 Anumati, 398 Anuyájá, 11 Apámnapátp, 354 Ápas (the Waters), 343 Aphrodite, 3, 25 Aphavána, 213 Apsarases, 44, 308, 345, 409, 430 Apyá, 110 Apyá yoshá, 290 Aramati, 337 Aranyáñi, 346, 422 f. Arbuda, 97 Ares, 3, 260 Aristotle's Politics, i, 2, 7, quoted 5 Arjikiyá, 344 Aryaman, 13, 47, 54 ff., 58, 60, 62, 68, 125, 163 Aryas, 113 f., 220 Asikui, 344 Asunti, 297 Asuras, 18, 44, 65, 82, 97, 101, 147, 204, 230, 268, 401, 405 Ásvályáñás Gríhyasútras, quoted, 217, 401 Ásvályáñás Srauta - sú- tras, quoted 231</p>	<p>As'vins, 93 f., 113, 125, 145, 164, 192, 234 ff. As'vina libation, 253 As'vini, 345 Atharvan, 209, 395, 409 Atharvans, 293, 311 Atharva-veda—</p>
		•
		7, 2—210
		30, 3— 10
		33, 1—205
		ii.
		5, 3— 49
		30, 2—243
		iii.
		3, 3— 74
		10, 12— 79
		21, 4—403
		25, 1ff.—407
		29, 3—309
		— 7—403
		30, 1ff.—439
		iv.
		10, 5—159
		11, 1ff.—399
		— 7—361
		15, 12— 74
		16, — 63
		20, 2—305
		23, 6— 14
		27, 3—150
		34, 2ff.—307
		37, 11f.—309
		38, 1ff.—431
		39, 2—208
		v.
		24, 4— 74
		— 9—158, 298
		25, 3—243
		30, — 440
		— 6—294
		— 11—312

Atharva-veda continued—

	vi.
21,	1—305
28,	3—291
36,	3—403
41,	3—296
78,	3—225
81,	3—221
92,	1—225
118,	1—410
120,	1—299
—	2—41
—	3—306
122,	4—293
123, 2,	4—293
140,	2—463
	vii.
6,	2—36
12,	—438
20	6—398
20, 1f.	—429
53,	—442
—	7—374
62,	1—471
83,	1—74
109, 1 ff.	—429
115,	—348
	viii.
1,	—443
2,	—446
—	1 f.—300, 312
—	3—298
—	11—294
—	24—312
5,	3—405
8, 5 ff.	—87, 405
—	15—296
9, 1, 7 ff.	—370
—	21—49
10, 1 ff.	—370
	ix.
2,	—402
—	5—370
3,	17—468
5,	1, 3—303
—7,	10—304
—22 ff.	—305
—27 f.	—306
10,	24—370
	x.
2,	—374
7,	—378
—32 ff.	—401
8,	—385
—	1—401

Atharva-veda continued—

	—7, 13—368, 390
—	43—309, 377
9,	12—10
	xi.
1,	1—224
—	36—293
—	37—304
3,	52—391
4,	—393
4,	12—391
5,	—399
—	5—362
—	19—15
6,	7—396
7,	—396
—	1—309
—	3—360
—	22, 27—13
8,	1—237
—30 ff.	—387
	xii.
1,	10—30
—	20—207
2,	45—300
3,	17—305
4,	36—212
	xiii.
1	—395
—	3—147
—	7—15
—	45—158
2,	—161
—39 ff.	—396
3,	13—219, 353
—	23—396
4, 1 ff.	—353
	xiv.
2, 31f.	—309
	xvi.
9,	2—174
	xvii.
1,	19—359
	xviii.
1,	13 f.—290
2,	20 ff.—293
—24 ff.	—37—294
—	28—296
—	32—302
—	36—298
—	48—304
—	49—295
—	53—174

Atharva-veda continued—

3,	13—291
—	14—311
—	59—297
—	62—301
—	71—300
4,	3—302
—	5—398
—	7—292
—	9 f.—300
—	62—311
—	64—298
	xix.
6,	4—368
9,	7—301
53	—407
54	—408
65,	1—65, 88
Atithigvā,	97
Ātman,	586
Ātmayājīn,	318
Atri Saptavatīhri,	247
Ātyamīlhas Arūni,	316
Aurora,	181
Aurva,	213
Ayasya,	274
	B.
Bacchus,	258
Bahi-hpravatnāna,	253
Bhagavadgītā,	334
Bhaga,	13, 45 ff., 168, 170, 190, 419
Bhāgavata Purūpa,	viii.
16, 1 ff.—53	
Eharadvāja,	402
Bharata,	468
Bhāratī,	210, 339
Bhāavya,	454
Bhrīṣu,	209, 213, 322
Bhrigus,	10, 49, 225, 251, 293, 311
Bhujyu,	214, 248
Bhūpati, Bhūta, Bhūtān-	ūpati, and Bhuvana,
	231
Bhuvana,	372
Brahmā,	325 f., 355, 376, 378 ff., 401
Brahma,	16, 161, 321, 326, 369, 384
Brahmachārin,	399 f.
Brahmaloka,	321
Brahmanaspati,	13, 38, 224 f., 272 ff., 355, 360
Brāhmans,	296, 299, 324, 371

Brahma-sūtras, 16	E.	Hiranyahasta, 247
Bṛihadāraṇyaka Upani- shad, 12, 316, 319, 323	Earth, 7, 11, 13, 21 ff., 40, 76, 102. See Pi- thivi.	Homer quoted, 157
Bṛihaspati, 23, 93, 193, 272 ff., 292	Egyptian cosmogony, 26	Homeric hymns quoted, 24, 155
C.	Ekāśtakā, 79 f.	Hotrā, 339
Chaos, 24	Elephants, 467 f.	I.
Chāturmāṣya, 315	Eros, 406	Ignis, 199
Chaturviṁśatītrātra, 15	Euripides quoted, 26, 28, 90, 259, 298	Ilā, 339
Chhāndogya Upanishad, 323; vi, 2, 1—359.	F.	Indra, 8, 13, 17, 30 f., 77 ff., 192, 229, 266
Chitra, 454	Fathers (Pitrīs) 267, 286 ff., 398	Indrāñi, 82, 337
Chitragupta, 302	G.	Isaiah, 19, 1—98
Chyavāna, 243	Gaia, 76	J.
Chyavāna, 250	Gandharva, 289 f.	Jemshid, 1
Cyclopes, 24	Gandharvas, 13, 44, 262 ff., 296, 308 f., 398, 400	Jmā, 34
D.	Gangā, 339, 344	Juhū, 398, 411
Dadhyanch, 209	Ganges, 77, 338	Jumnā, 338
Daksha, 13, 48, 50 ff., 80, 355, 360, 369, 419	Gāyatrī, 263	Jupiter Pluvius, 77
Dākshāyanī, 80	Ghoshā, 247, 458	K.
Dānavas, 95	Gēmētēr, 26	Kakshīvat, 246
Dānavī, 82	Gmā, 34	Kāla, 391, 407 ff., 411
Dānu, 95	Go, 34	Kāli, 243
Dānus, 95	Goethe quoted, 298	Kali (one of the dice), 430
Dāsa, 114	Gomati, 344	Kalpas, 325
Dasra, 240	Gotamas, 186	Kāma, 347, 362, 402 ff., 411
Dasyus, 100, 113 f., 220	Gunas (the three), 309, 377	Kamadyū, 244
Dawn, 181 ff.	Gungū, 346	Kanjāda, 364
Demeter, 26 f., 260	H.	Kapardin, 462
Deshtri, 395	Habakkuk, 3, 8—98	Kapila, 364
Devāpi, 280	Hades, 305	Kasyapa, 52 f., 80, 373, 408
Devayājin, 318	Harivāṁśa, 8803—438	Katha Upanishad, 308, 330
Dhatrī, 31, 54, 159, 169	Heaven, 7, 11, 13, 21 ff., 102. See Dyaus.	Kāthaka quoted—
Dhishanjā, 339	Helios, 145	3, 15—, 82
Dhruvā, 398	Hell, 312	12, 5—392
Diodorus Siculus quoted, 26	Hephaistos, 86, 199, 224	12, 10—232
Dionysus, 258 f.	Hera, 24, 260	Kaushitaki Upanishad, 308, 371
Diti, 13, 42, 147	Hermes, 173	Kavya Usanas, 86, 201, 210
Divodasa, 97, 219, 341, 451	Herodotus quoted, 111, 209, 432	Kavyas, 292
Durga, 214, 256	Hesiod quoted, 24, 76, 406	Kronos, 24
Durvāsas, 324	Hiranyakarbhā, 1, 31 f., 354, 383, 390, 411	Krumu, 344
Dyaus, 7, 11, 21 ff., 39, 76, 100, 118 ff., 142, 156, 205, 212, 267, 357		Kshattriyas, 252, 389
Dyaushpitar, 33, 118 f.		Kshetrasyapati, 465
		Kubhā, 344
		Kurukshetra, 252
		Kuyava, 95

<p>L.</p> <p>Lakshmi, 348 Linga, 384 Lokayatikas, 364 Lucretius quoted, 28 f.</p> <p>M.</p> <p>Madhukasū, 381 Madhvividyā, 382 Mādhyamikas, 364 Mādhyamikī Vāch, 340 Maghāvan, 99, 102 Mahābhārata—</p> <p style="text-align: center;">i. 3135—52</p> <p style="text-align: center;">iii. 171, 14019, 15465—11</p> <p style="text-align: center;">vi. 3019—343</p> <p style="text-align: center;">xii. 241 — 372 1184 — 15 3657, 3667 — 308 6811 — 343 6812 ff. — 357 7527, 7530 — 108 8810 ff. — 326 8106, 8125 ff. 8139 ff., 9877 f. } 407 10060 9449 ff. — 347 9616 — 372 10836 — 361</p> <p style="text-align: center;">xiii. 51 ff.—409 7102 — 11</p> <p style="text-align: center;">xiv. 987 ff.—377 1444 — 15</p> <p>Mahādeva, 372 Mahi, 339 Maitri Upanishad quoted, 393, 410</p>	<p>Manes, 311 Manu, i. 6 ff. referred to, 369, 408 — i. 24—410 Manu, Manush, 10, 79, 113, 161, 206, 209, 228, 250</p> <p>Manus, 161 Manvantaras, 161 Manyu, 237, 361, 406 Marka, 230 Mārkandeya purāna, 233 Mārtāndā, 49 Marudvṛḍhā, 344 Maruts, 10, 12, 79, 92 ff., 110, 147 ff., 215, 285 Mātali, 292 Mātarisvan, 204 f., 219, 380, 395 Matyapurāna, sect. 116— 206</p> <p>Matthew, St., quoted— 24, 30; 26, 64—98</p> <p>Mehatnū, 344 Meru, 324 Mithra, 70 ff., 120 Mitra, 13, 37, 39, 47, 51 f., 54 f., 58 ff., 120, 125, 156 f., et passim</p> <p>Mitrirates, 71 Mitrobates, 71 Moon, 270, 391 Mudgala, 324 Mūjavat, 261, 426 Mundaka Upanishad, 389 Mashnāra 468</p> <p>Nachiketas, 308, 329 Naighantuka, 9 Nairuktas, 17, 143 Namuchi, 93 ff., 249 Nandana, 324 Naoghaithi, 121 Narasiṁha purāna, 291 Nāsatya, 240 Nāsatyas, 10 Navagyas, 293, 311 Nighantu, 193 f. Night, 188 Nirṛiti, 82 Nirṛitis, 19 Nirukta—</p> <p style="text-align: center;">ii. 8—374 vi. 9—460</p>	<p>Nirukta continued—</p> <p>vii. 1—9 — 5—9, 143, 350 — 9—171 — 27 ff.—207 ix. 26—338 x. 26—372 xi. 23—50 xii. 1—234 — 10 f.—227 — 19—207 — 35—39 — 41—17</p> <p>Nirvāṇa, 326 Nishti, 13 Nishtigri, 13, 79 Nodhas, 185 Nonentity, 356</p> <p>O.</p> <p>Ogni, 199 Oromazes, 71 Ouranos, 25, 33, 75 f. Ovid quoted, 60, 157</p> <p>P.</p> <p>Panis, 220 Parameshthin, 381, 391, 395, 401, 408 Parameslhin Prajāpatya, 80 Parāvrij, 246 Parjanya, 23, 38 f., 98, 140 ff., 174, 262, 393, 436</p> <p>Paruśni, 344 Pasubandha, 315 Pedu, 247 Perkunas, 142 Pipru, 96 Piśācas, 448 Pitrīs, 44 (see Fathers). Plaksha Dayāpāti, 316 Plato quoted, 155, 298, 406</p> <p>Plutarch referred to, 71 — quoted, 157</p> <p>Polyphemus, 90 Poseidon, 31 Pradhāna, 364 Prajāpati, 11, 15, 56 ff., 164, 233, 264, 319, 352, 372, 876, 881, 887, 390 ff., 401, 408, 439</p>
---	--	---

	Rig-veda <i>continued</i> —	Rig-veda <i>continued</i> —
Prāna, 393 ff.	34, 10—164, 239	34, 19—105
Prasahū, 82	— 11— 9	85, 7— 95
Prīni, 39, 147	35, 1— 52	— 8—151, 454
Prithivi, 7, 11, 21 ff., 119	— 2 ff.—162 f.	— 9— 86
Psalms quoted, 85	36, 4—216	87, 3—150
Purāna, 398	— 18—286	88, 1 f.—151
Purumitra, 244	— 19—200	89, 5—172
Purūravaa, 286, 421	38, 5—303	— 10—43, 254
Purusha, 31, 60, 80, 143, 316, 367 ff.	— 9—150	91, 1, 18—284
Pūshan, 31, 81, 84, 168, 171 ff., 257, 269, 462	— 13—282	— 2—6, 8, 21—269
	39, 5—150	— 22—267
R.	40, 5 f.—279	92, —183
	42, —174	93, 1 ff.—260 f.
	43, 2— 35	94, 7—211
	44, 5—238	— 10 f.—213
	— 10—451	95, 2—109
	— 12—212	— 3—208
Rūjanya, 371	45, 2— 10	100, 1— 99
Rukū, 346	46, 3—241	101, 3—125
Riakshasas, 44	48, —181	— 5—199
Riakshasas, 101, 204, 270, 299	50, —159	102, 2—103
Rasū, 344	— 2—467	— 8— 81
Robha, 246	— 12— 51	103, 2— 96
Ribhus, 85, 166, 226, 284	51, 4, 6— 97	— 3—113
Rig-veda quoted—	— 8—113	— 5—103
	52, 7— 91	104, 6 f.—103
Mandala i.	— 8— 97	105, 2—457
	55, 1— 86	— 7, 8—457, 467
1, 3—216	— 3— 92	— 17—281
— 4—200	— 5—103	108, 6—103
3, 10—338	58, 4 f.—211	109, 2—460
— 12—339	— 6—209	— 4— 89
20, 6—226	59, 1, 5—214 f.	110, 2 f.—164
22, 1—238	— 2—206	111, 1—86, 226
— 9—229	— 6—220	112, 5, 8—246
— 11—337	61, 6— 86	— 15—243
— 19— 94	— 8—465	— 19—244
23, 13—174	— 14— 99	113, —187
— 22—343	62, 11—106, 457	— 18—193
24, 1 f.— 45	63, 2— 92	114, 1—451
— 6, 8, 10— 62	64, 7—150, 468	115, 1—157
— 8—156	— 8, 11—151	116, 1, 3 ff., 23—244
— 9, 11— 65	65, 4—212	— 7—246
— 15— 46	66, 8—212	— 8—247
25, 1, 12— 65	67, 3—214	— 10—243
— 7, 9, 11— 63	68, 2—210	— 15—245
— 10, 13, 18—59, 472	— 5—214	— 17—236
27, 7 f.—216	69, 1—206	— 24—246
— 13— 12	70, 1, 3—215	117, 3, 6, 7, 9, 20, 24—247
30, 16— 85	71, 1—457	— 4—246
31, 1—200	72, 9— 40	— 9—240
— 7—217, 284	78, 4—220	— 13—236, 218
— 10—216	80, 14— 96	— 14 f., 17 f.—245
— 32, 2—86, 96 f., 224	— 15— 92	— 20—244
— 6, 13— 96	82, 5, 6—81, 85	— 21—113
— 9— 95	84, 1— 88	118, 4—241
— 14— 93	— 4—265	— 5—236

INDEX.

Rig-veda continued—	Rig-veda continued—	Rig-veda continued—
118, 6—243	171, 4—154	19, 3—96
— 9—247	173, 6—99	— 4—107
119, 5—236	175, 5—89	20, 8—92
— 6f.—246	176, 1—81	22, 3—107
121, 12—86	179, 6—285	23, —274
122, 9—68	180, 1—240 f.	— 17—225
123, 2—184	181, 2—241	24, 1 ff., 8—277
— 3—169	— 3—240	26, 3—280
— 6—190	— 4—235	27, 1—54
124, 1—165	182, 3—249	— 3 f.—56 f.
— 7—457 f.	— 5 ff.—245	— 10—60
125, 5 f.—285	183, 2—192	— 14—46, 68
126, 1—454	184, 2—243	— 16—57
— 7—467	185, 1—32	28, 4, 8—62
130, 7—97	— 3—36	— 5—65
— 8—113	186, 7—106, 458	— 6—63
131, 1—31, 92	188, 9—225	20, 1—460
— 4—112	190, 1f.—279	31, 5—191
133, 6—147	191, 5—467	32, 4, 6 f.—346
134, 3—144	191, 9—54	33, 9—154
— 4—145	— 10—464	34, 2 f.—150
135, 1, 3, 4—143 f.		35, 8—354
136, 3—36		38, 1—166
138, 1—180	Mandala ii.	— 2, 7, 9, 11—163 f.
139, 11—10		— 9—125
141, 9—125, 215	1, 3 ff.—219, 282	39, 1 ff.—242
142, 10—224	— 13 f.—202	40, 1 ff.—31, 180
142, 12—145	2, 7—283	41, 5—60
143, 5—213	4, 3—206	— 16—341
149, 3—213	8, 3—215	— 17—342
— 4—451	9, 1—215	
151, 9—68	11, 7—84	Mandala iii.
154, 5—285	— 9 f.—96	
156, 4—125	— 11—89	
157, 1—165, 169, 239	— 14—91	2, 11—212
— 4—249	— 18—113	3, 3 f.—200
— 5—243	— 19—114	— 10—214
159, 1f.—21	12, 1f.—124	— 11—205
— 5—166	— 3—205	4, 9—225
160, 2 ff.—22, 30	— 5—104	5, 10—214
161, 1 ff.—226	— 6, 14—107	6, 5—214
— 10—453	— 7—158, 192	— 6, 9—10, 213
— 14—72	— 8 f.—109	8, 5—194
162, 22—46	— 10—112	9, 9—12, 216
163, 13—285	— 11 f.—97	12, 4, 6—?20
164, 6—357	14, 1—89	14, 4—15
— 43—463	— 4—98	20, 4—218
— 46—219	— 6—97	21, 1—210
— 49—342	15, 1—93	— 3—200
— 50—17	— 2—88, 115	23, 4—338
165, 6 ff.—15	— 3—96	25, 1—205
— 8—92	— 6—192	— 5—106
— 9—99	16, 2—83	26, 2—282
166, 12—36	— 3—85	— 7—210
167, 3—460	17, 5—99	27, 2, 7—200
— 4—460	18, 3—85, 106	29, 1 ff.—209
170, 2 ff.—154	19, 2—94	30, 5—30, 99

Rig-veda continued—

- 31, 15—158
 32, 4—92
 — 8—158
 — 9 f.—89
 — 12 f.—91 f.
 33, 6—166
 34, 1—91
 — 2—99
 — 8—30
 — 9—113
 35, 4—85
 — 6—89
 — 7—88
 — 9—92
 36, 7 f.—89
 38, 4—84
 43, 7—262
 44, 2—158, 192
 45, 1, 4—85, 107
 46, 2 f.—99
 47, 1—89
 — 3—92
 48, 2 f.—77
 — 4—84, 229
 49, 1—80
 51, 12—89
 52, 3—90
 53, 2—106
 — 4 ff.—81
 — 5—104
 — 8—82
 54, 5—19
 — 13—151
 — 18—62
 — 19 f.—40
 55, —354
 — 2—286
 — 10—215, 285
 — 19—225
 56, 1—18
 — 6—166
 58, 1—192
 59, —69
 61, 4, 6—191
 62, 9—172

Mandala iv.

- 1, 2, 4—219
 2, 6—216
 — 11—43
 4, 4—218
 — 10—216
 5, 1—214
 — 4—126
 — 5—811, 458

Rig-veda continued—

- 5, 13—191
 6, 2—211
 8, 2, 4—202, 215
 12, 4—46, 218
 13, 2—159
 14, 2—169
 16, 14—468
 17, 2—31, 100
 — 4, 17—78, 105
 — 16—107
 18, 1, 5, 10 ff.—78
 — 3—229
 — 4—100
 — 12—16
 21, 9—108
 26, 2—114
 — 6—262
 28, 1 f.—267
 30, 1—124
 — 3, 5—18
 — 8 ff.—192
 — 14, 20—97, 451
 32, 16—90
 — 17 ff.—109
 33, 5 f.—226
 — 11—20
 35, 3, 8—284
 36, 18—450
 38, 5—467
 41, 4—122
 42, 3—225
 43, 6—236
 45, 4—241
 46, 1, 3 f.—144
 48, 4 f.—144
 50, 1, 4 ff.—278
 51, 9—184
 52, 2—192
 — 4—195
 53, 2—164, 353, 472
 — 3, 6—166
 54, 2—14, 164
 — 3—164, 166
 56, 3—30

Mandala v.

- 1, 4—201
 — 11—213
 2, 7—65
 3, 1—219
 4, 9—218
 — 10—285
 9, 3 f.—210
 13, 6—219
 26, 5—216

Rig-veda continued—

- 29, 15—462
 30, 5—92, 100
 31, 2—107
 — 4—85 f.
 — 10—91
 32, 1—96
 34, 2—86
 — 4—111
 36, 1—89
 37, 1, 4—107
 41, 11—472
 42, 6—100
 43, 11—340
 — 12—280
 46, 3—41
 48, 18 f.—172
 52, 15—454
 53, 4—150
 54, 1, 3—150
 — 11—149
 55, 1—151
 — 4—285
 — 5—150
 57, 6—150
 60, 2 f.—150
 62, 3—68
 — 6—60
 — 8—42, 60
 63, 1—60
 — 2—285
 — 3—68
 — 4—159
 69, 1, 4—68
 — 3—36
 73, 1—238
 — 5—236
 74, 5—243
 — 10—238
 75, 5—241
 — 10—286
 76, 3—239
 78, 4 ff.—247
 79, 9—195
 81, 2—191
 — 2, 3—162 ff.
 — 4, 5—169 f.
 82, 2 ff.—163, 166
 — 6—47
 83, —140
 85, 2—162
 — 6—62
 — 7 f.—65

Mandala vi.

- 2, 4 f.—216
 5, 5—216

Rig-veda continued—	Rig-veda continued—	Rig-veda continued—
7, 1 f.—206	60, 6—114	38, 4—47, 125
— 4—14	61, 1, 2, 7, 8, 11 f.—340 ff.	39, 2—20
— 7—214	63, 6 f.—241	40, 1—167
8, 3—214	71, 1 f., 6—167	— 5—354
— 5—218	72, 1, 2—158, 270	45, 1—162, 167
9, 1 f.—465	74, 1, 3—270	49, 2—72, 466
— 7—215	75, 1 ff., 6 f.—469	— 3—63
13, 1—218	— 18—472	52, 2—441
14, 2—200		56, 13—150
16, 13, 14, 39, 48—209, 220	Mandala vii.	57, 1—150
17, 8—92	1, 14—206	— 6—285
— 9—96	2, 1—211	58, 12—74
— 10—86	— 3—209	60, 1—158
— 11—178	— 6—191	— 2—157
18, 3—104, 114	— 9—225	— 3—156
— 10—101	3, 6—212	— 4—62, 156
19, 3—84	— 7—218	— 5—57
20, 2—92, 95	4, 4—200	6 f.—68
21, 4—85	— 6—217	61, 5—63
— 5, 8—104	— 4—215	63, 1—58
— 11—113	— 6—220	— 2—156 f.
24, 3—107	— 1—214	64, 2—72
— 7—15	— 2—215	65, 3—65, 476
— 8—100	— 3—220	66, 2—51
25, 3—114	— 5—191	— 4—169
27, 4—96	— 7—218	— 11—61
28, 5—103	— 11, 1—202	— 13—68
29, 2—82	— 12, 2—218	67, 2 f.—238
30, 1, 5—30, 100	— 13, 1—49	68, 3—242
36, 1—92	— 2—215	— 7—245
39, 3—193, 267	— 15, 12—43	69, 3—236
40, 2—89	— 14—218	72, 2—249
44, 23—159, 193, 267	— 16, 3—211	— 4—239
— 22, 24—268	— 18, 2—454	— 5—238
45, 26—107	— 20, 5—79	75, 5—191
47, 1 f.—262	— 21, 6—92	76, 1—158
— 3—90, 194	— 7—17, 125	— 4—193, 286
— 5—268	— 23, 3—31	77, 2—187
— 6—89	— 5—105	— 3—157
— 8, 11—106, 112	— 26, 3—458	78, 3—156, 159, 191, 206
— 15 ff.—113	— 27, 3—107	80, 1—195
— 18—82	— 30, 1—12	81, 4—195
— 19—227	— 31, 5—105	82, 2 f.—123, 159
— 23—455	— 32, 6—109	— 5 f.—122
49, 7—340	— 32, 18 f.—108	83, 1—114
50, 2—51	— 33, 2—89	— 2—471
— 7—345	— 34, 1—462	— 8—462
51, 5—22, 41	— 20—225	— 9—123
— 7—441	— 21 f.—226	84, 2—65, 123
52, 4—286	— 35, 8, 10—169	85, 3—123
— 6—339	— 12—286	86, 3 ff.—66
53 & 54 —176	— 36, 2—70	87, 1, 2, 3, 5—62
55, —177	— 37, 3—107	— 4—63
56 & 57 —178	— 38, 2, 4—167	— 7—47, 60 °
58, —179	— 3—163	88, 2—59
— 3—157		— 4 ff.—60, 67
59, 11 f.—13 f.		89, 1 ff.—67

Rig-veda <i>continued</i> —	Rig-veda <i>continued</i> —	Rig-veda <i>continued</i> —
90, 3—143	16, 7—476	48, 7—269
91, 5—144	17, 5 ff.—89	— 9—265
— 6—85	— 10—87	— 13—267, 287
92, 2—144	— 14—97	50, 2—89
93, 7—47, 218	18, 15—57	— 9, 17—108
94, 7—220	19, 25—108	51, 2, 7, 12—124
95, 1 ff.—310 f.	— 32—219	— 7—101
96, 4 ff.—340	— 33—206	54, 7—105
97, 6—281	20, 23, 25—153	— 10 f.—152
— 8—23, 280	21, 4—105	55, 13—105
98, 3—79, 89	— 14—112	57, 11—105
99, 4 f.—95, 159, 205	— 18—330, 454	58, 7—112, 286
100, 4—113	22, 16—240	— 11—88
101, 1, 2, 4 ff.—141 f.	23, 1—211	— 16—82
103, —435	— 15—217	59, 5—30
104, 3—312	— 17—210	— 7—476
— 6—106	24, 27—114	61, 17—265
Mandalā viii.	25, 3—38	62, 2—241
2, 4—89	26, 21—144, 229	— 4—238
— 12—464	27, 10—474	— 11—249, 268
— 18—20, 88	28, 1—10	64, 1—213
— 20—460	— 4—18	65, 10—83
4, 9—108, 457	29, 7—19	66, 1—81
— 10, 12—89	30, 2—10	— 4—89
— 16—466	— 3—19	67, 3—156
5, 1 f., 30—238	31, 15 f.—20	— 5 f.—112
— 7—242	32, 26—97	— 7—116
— 28 f.—240	33, 2—89	— 10—173
— 38—456	— 8—468	— 20—301
6, 1—98	34, 9—85	68, 1—268
— 5—30	— 3—467	— 2—265
— 13—96	35, 3—10	69, 1, 3, 4, 7—105
— 15—100	— 13 ff.—156	70, 3—100, 167
— 18—49	36, 4—116	71, 8—271
— 38—31	39, 3—210	72, 7 f.—474
— 40—89	— 6—215	78, 2—100
— 41—102	40, 7—471	— 7—158
7, 4, 8, 23—150	41, 10—378	80, 11, 14—96
— 25—149	42, 1—61	81, 6—116
— 31—92	— 2—65	— 30—106
8, 4, 23—238	43, 13—209	— 32—105
9, 12—248	— 21—218	82, 5—101
— 17—192, 238	— 23—215	— 12—31
12, 14—47	— 31—217	83, 9 ff.—152
— 22—92	44, 23—109	85, 3—83
— 30—101	45, 4—81	— 4, 6, 9—100
13, 16—91	— 17—106	— 7, 15—93
14, 1—108	— 32 ff.—111	— 8—147
— 5, 11—92	— 39—85	— 20—105
— 9—100	46, 32—461	86, 14—101
— 13—98	— 33—455	87, 2—353
— 14—97	47, 2, 8—57	— 6—114
— 15—112	— 9—38	— 8—92
15, 2—100	— 13—57	— 11—105
— 8—92	48, 1—266	89, 3 f.—104
	— 3—19, 90	— 8—262
		— 9—86

<i>Rig-veda continued—</i>	<i>Rig-veda continued—</i>	<i>Rig-veda continued—</i>
90, 11—54, 156	106, 8—14, 266	34, —425
— 12—158	107, 7—267	— 1—261
— 15—38	108, 3—266	— 4 f.—460
— 16—370	109, 3—266	35, 7—168
91, 4 f.—213	— 15—265	36, 2 f.—41
— 6—168	110, 3—267	— 14—168
— 8—225	112, —424	37, 1—156, 159
— 17—206	113, 2—103, 361	— 6—314
— 19 f.—216	— 3—237	— 12—441
92, 1—113, 220	— 7 ff.—266, 306	38, 3—114
— 2—219	114, 3—54	39, 3, 5—242
— 3—215		— 6, 11—249
		— 8—243, 246
		— 9—246 f.
		— 11—236
		— 12—192, 238
		— 13—248
	Mandala ix.	
1, 1—261	2, 1, 4 f.—200	
— 6—237	— 7—24, 205	
4, 6—225	4, 1—218	40, 2—459
5, 9—226	5, 7—51	— 3—455
42, 4—267	6, 6—218	— 4—68
54, 3—268	8, 8 f.—230	— 6—460
61, 16, 22, 30—267	9, 8—343	41, 3—59
66, 16 f.—268	10, —288	42, 2—107
— 18—269	— 5—170, 225	— 3—108
— 24—267	12, 8—47	— 4, 11—105
67, 10 ff.—461	14, —291	43, 1—106, 458
73, 8—268, 312	— 7—65	— 4, 7—90, 465
76, 2—267	15, —295	— 5—159
78, 4—269	— 12—202	44, 8—101
82, 3—142	16, 1 ff.—297	— 9—87
83, 3—287	— 4—217, 476	45, 1—207
85, 2—265	17, 1 ff.—227, 287	— 4—212
— 3—267	— 3 ff.—164, 173	— 8—205
— 12—263	— 8—241	46, 2—209
86, 10, 37, 40—267	— 10 ff.—338	— 9—206, 226
— 29—159	18, 3—466	47, 1, 7—106
— 44—469	— 6—225	48, 1—105
87, 2—13, 267 f.	20, 9—212	— 3—86, 92
— 6—97	21, 5—209	— 11—124
— 9—85	22, 4 ff.—85	49, 2—39, 114
88, 3 f.—267	23, 7—105	— 7—85, 156
89, 6—268	24, 5—249	— 10—229
— 12—95	25, 3, 6—268	50, 4—92
90, 3—267	— 7—269	51, 4 ff.—202 f.
— 5—266	— 9—267	52, 1 f.—203
91, 22—267	26, 4 f.—180	53, 9—224, 281
92, 4—11	27, 11 f.—458	— 10—14
— 5—477	— 17—467	54, 1 ff., 6—102
96, 5—13, 267	28, 3—90	— 3—30
— 6—269	29, 6—30	55, 1—81
97, 24—268	30, 5—269	56, 1—207
— 41—267	— 10—478	58, 1—313
— 42—266	— 12—339	59, 4—269
— 58—41	31, 3—19	60, 10—313
98, 9—31, 268	33, 2—457	61, 4—239
101, 1, 13—467	— 8 f.—19	62, 3—159
		— 11—456

Rig-veda continued—

63, 2 f.—38 f.
— 7—209
— 10—41
64, 2—19
— 5—51
65, 5—68
— 9—39
— 11—114
— 12—244
— 15—19
66, 10—227
67, 5—193
68, 6 ff.—193, 279, 283
— 11—287, 311
69, 3—209
— 9—215
70, 2, 11—202
— 9—226
71, 2—348
— 4—461
72, 48, 355
— 2 f.—17
73, 1—79
— 6—193
75, —343
78, 3—150
79, 1 f.—212
— 4—210
— 5—216
80, 3—247
81 & 82—354
81, 2 f.—32
83, 1—114
— 2 f.—361
85, 1—158
— 2 ff.—266, 270
— 3, 9, 14—237
— 4—79
— 19—192
— 26, 37—173, 243
— 43—390
— 46—460
86, 9—337
— 11 f.—82
— 19—114
87, 2, 5, 14—204
88, 2—211
— 4—214
— 6, 8, 10 f.—206
— 11—51, 159
— 15—287
89, 2—97
— 4—102
— 7—96
— 8 f.—125
— 10—31, 102
90, —867

Rig-veda continued—

90, 5—50
— 14—31
91, 2—204
— 3—201, 213
— 4 f.—213
— 8 ff.—200
93, 6—202
95, 18—286
97, 1, 3 ff.—13, 357, 463
— 6—454, 4C4
— 15, 19—281, 463
— 16—303
98, 7—280
99, 6—98, 230
100, 5—281
— 8—168
101, 12—13
102, 3—114
— 12—102
103, 8 ff.—109, 281
107, —433
— 1—287
— 2—285
109, 4—17
— 5—401
110, 9—31, 225
— 11—201
112, 1—94
— 2—84
— 3—83
113, 3—92
114, 2—19
— 3—462
— 5—353
115, 1—210
117, —431
— 1—19
119, —90
— 4—106
120, 1—79
— 5—92
— 6—95
121, 9—31
123, 6—60
125, 1—226
129, — 5, 356
— 1—32
— 6—13
131, 4—92
133, —471
— 2—81
134, 1—79
— 6—87
135, 1—302
138, 5—193
— 6—92, 102
139, 1—168, 172

Rig-veda continued—

141, 3—230
142, 4—212
146, —422
149, 1, 4—31, 164
150, 4—201
151, 1 ff.—346
152, 1—105
— 4—312
154, —310
156, 4—158, 214
158, 1 ff.—8, 170
159, 4—14
160, 1—107
— 3—104
165, 4—302
167, 1—14, 80
168, 1 ff.—145
171, 4—158
173, —456
181, 3—169
184, 1—225, 3⁰⁰
— 2—342, 346
186, 1—146
187, 4—215
190, —478
— 3—31, 159

Rijrā'va, 245

Rikvans, 292

Rivers, 343

Rodasī, 148, 345

Rohinī, 264

Rohita, 395 f.

Rudra, 1, 125, 146 ff.

Rudras, 11, 124, 147 ff.

S.

Sādhyas, 17, 55, 372

Sākalya, 316

Sākupūni, 207

Sākra, 88

Sāma-veda—

i. 299—38

— 340—289

ii. 1060—403

— 1219—84

Samvartaka fire, 161

Sāmbara, 95 f.

Sāṅga, 230

Sankarshana, 408

Sūnkhya kārikā quoted, 16

Sāphāruj, 87

Saramā, 294

Saranyū, 227, 237, 257, 288

Sarasvat, 340

INDEX.

Sārasvatī, 93 f., 219, 337 ff., 454	S'atapatha Brāhmaṇa <i>continued</i>	Sudhanvan, 284
Sārayu, 339, 450	5, 3, 1—358	S'ūdra, 371
S'āryāta, 251	—4, 15—318	Sukanyā, 252, 254
S'āryāti, 254	6, 3, 1—317	Sumitra, 209
S'atapatha Brāhmaṇa—	—5, 9—387	S'umas'epa, 45
i.	xii.	Sūrya, 13, 54, 125, 143, 155 ff., 298
1, 1, 7—20	1, 6, 14—80	Sūryā, 171, 178 f., 236 f., 257
—9, 1—55	—8, 2—372	Sūṣarṭū, 344
6, 4, 18—96	—6—315	S'us'hna, 95 f.
9, 3, 10—319	2, 1, 1—303	S'utudi, 339, 344
ii.	—3, 1—387	Svādhī, 292
1, 4, 9—314	—6, 13—318	Svāhā, 292
2, 1, 19—41	—7, 33—314	Svārūj, 370
3, 3, 1—208	3, 3, 1—387	Svarga, 286, 302
4, 2, 1—15	4, 3, 1—349	Svayambhū, 353, 408
—2—52	—4, 1—321	S'vetāśvatara Upanishad, 409
6, 4, 8—320	5, 6, 3—317	S'vetī, 344
iii.	—9—321	T.
1, 3, 3—50	6, 2, 2—320	Taittirīya Brāhmaṇa—
2, 4, 1—263	—3, 11—316	i.
iv.	8, 3, 6—314	3, 2, 2—265
1, 5, 1—250	xii.	5, 2, 6—299
—16—234	3, 4, 1—377	6, 4, 1—164
5, 7, 2—11	—5, 1—164	ii.
6, 1, 1—315	7, 3, 1—94	2, 3, 3—80
v.	8, 3, 31—315	—7, 1—376
3, 1, 4—41	7, 1, 1—372, 387	—9, 1, 10—33, 365
4, 2, 52—343	xiv.	—10, 1—80, 284
—5, 1—95	1, 2, 18—393	4, 1, 6—201
vi.	2, 1, 8—52	—2, 6—299
2, 2, 27—317	—2, 2—13	—7—36, 82
5, 4, 8—320	3, 2, 1—372	—6, 5—307
6, 2, 4—322	6, 2, 13—319	8, 8, 5—342
vii.	—9, 28—316	—6—347
5, 2, 6—391	7, 1, 32—308	—8—404
ix.	Savitri, 31, 43, 47, 54, 125, 155, 162 ff., 353	—9—389
1, 4, 6—458	Sautrāmanī, 315	—9, 6—32, 355
6, 1, 1—14	S'ayu, 247	iii.
x.	Sindhu, 153, 339, 344, 454	1, 2, 11—242
1, 5, 4—315	Siniyūlī, 53, 346	7, 12, 3f.—66, 441
2, 6, 7—314	Skambha, 378 ff.	9, 22, 1—372
—19—314	Soma, 13, 31, 94, 110, 121, 145, 180, 237, 258 ff., 306	10, 9, 11—320
3, 2, 13—319	Soma-juice, 88 ff., 237	—11, 1—299
3, 3, 8—319	S'raddhā, 264, 346, 404	—6—320
4, 1, 9—387	S'rī, 349	11, 8, 1—329
—3, 1—314	Strabo quoted, 77	12, 2, 6—318
—3, 9—315	Subandhu, 313	—3, 1—15, 44, 347, 361
—4, 4—307	Sudas, 454, 471	—9, 7—390

Taittirīya Brāhmaṇa, Commentary on, quoted, 358, 362 f., 365
 Taittirīya Sanhitā—
 i.
 2, 3, 1—51
 8, 16, 1—68
 ii.
 2, 3, 1—403
 3, 5, 1—11, 264
 5, 1, 1—230
 — 8, 5—201
 — 6—218
 —11, 8—201
 6, 8, 4—476
 iv.
 p. 34a — 53
 v.
 6, 4, 1—74
 p. 34a — 15
 vi.
 1, 3, 6—17
 1, 4, 3—478
 1, 6, 5—263
 4, 3, 3—73
 — 8, — 59
 — 9, 1—253
 — 10, 1—230
 6, 11, 2—81
 p. 10, —307
 p. 18, —474
 p. 41, —372
 p. 65a —225
 p. 67a —317
 vii.
 2, 7, 2—235
 4, 2, 1—15
 Tapas, 80, 361, 366
 Trishtāmū, 344
 Trita, 117, 419
 Trita, 195, 230, 336
 Tritsus, 462
 Tugra, 244 f.
 Tura Kavasheya, 387
 Turavaśa, 286
 Tvashṭri, 336
 Tvashṭri, 31, 38, 86, 96,
 144, 205, 224 ff., 281,
 287, 290

U.
 Uchchishṭa, 13, 391, 396 ff.
 Ugrajit, 430
 Ugradeva, 286
 Ugrampasyū, 430
 Upabhrīt, 398
 Upahavya, 397
 Urana, 96, 98
 Urvaśi, 345, 421
 Ushas, 13, 157, 178, 181
 ff., 238
 Uttānapad, 41, 360
 V.
 Vāch, 263, 340, 342, 370,
 392, 405
 Vāchaspati, 273
 Vadhrimati, 247
 Vadhyavā, 341
 Vairipas, 311
 Vaiśya, 371
 Vājas, 284
 Vajasaneyi Sanhitā—
 1, 17—217
 7, 11—382
 10, 16—42
 13, 43—35
 19, 12—94
 23, 47f.—387
 29, 9—225
 — 60—53
 31, 18—373
 — 19—390
 — 22—349
 32, 2—374
 — 5—391
 Valu, 270
 Vālakhilya—
 8, 3—461, 467
 9, 2—11
 10, 2—357
 Vandana, 246
 Varchin, 95
 Varena, 75
 Varuna, 1, 4, 13, 32 f.,
 37 ff., 46 f., 54 f., 58 ff.,
 110, 116 ff., et passim.
 Varunāni, 345
 Varūtri, 339
 Vasishṭha, 70, 345
 Vasishthas, 195, 206, 311
 Vāstoshpati, 273
 Vasus, 11, 22, 124, 163

Vāta, 39, 85, 142, 145
 Vāyu, 8, 39, 85, 143 ff.,
 206, 229
 Vibhāvasu, 263
 Vibhīdaka, 426
 Vilistengā, 82
 Vimada, 105, 244
 Virāj, 50, 369, 387, 395,
 401, 405
 Virūpa, 292
 Vishṇupū, 244
 Vishnu, 1, 13, 19, 53, 79,
 95, 113, 122, 125, 169,
 etc.
 Vishnupurāna, 52, 271,
 313

Vishūvat, 397
 Viśpalā, 245
 Viśvaka, 244
 Viśvakarman, 1, 32, 352,
 354, 372, 396
 Viśvartupa, 230
 Vitasti, 314
 Viśavat, 50, 52, 55, 144,
 205, 227, 235, 257, 266,
 288, 301
 Viśhannāradīya Purāna,
 302
 Viśhākapi hymn, 421
 Vṛitra, 79, 81, 95 ff., 119,
 220, 267
 Vulcan, 199

W.

Waters, 343

X.

Xenophon referred to, 71

Y.

Yadu, 286
 Yama, 65, 219, 227, 266
 284 ff., 353, 421, 442 f.
 Yamī, 228, 287 ff., 421
 Yamunā, 339, 344
 Yātudhanas, 9, 204, 270
 Yima, 75

Z.

Zendavesta, 71, 120, 419
 Zeus, 4, 21, 33, 45, 261





